- *Complete English Text and word search*
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"May Allah make it a source of guidance and knowledge for all of us."

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 1

Salah without purification is not accepted

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(1)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ وَلَا صَدَقَةٌ مِنْ غُلُولٍ

Sayyidina Ibn Umar (RA) narrated that the Prophet (SAW) said, "No Salah is accepted without purification and no Sadaqah is accepted from the proceeds, of treacherous dealing." Hannad; in his version has used the word 'illa' (except) instead of 'bighair' (without)

[*Ahmed*4700, 4969, *Muslim* 1874, *Ibn e Majah* 272]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 2

Merits of Ablution

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(2)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوْ الْمُؤْمِنُ فَغَسَلَ وَجْهَهُ خَرَجَتْ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ أَوْ نَحْوَ

هَذَا وَإِذَا غَسَلَ يَدَيْهِ خَرَجَتْ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ حَتَّى يَخْرُجَ نَقِيًّا مِنْ الذُّنُوبِ

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) said, "When a *Muslim* slave", or, "a Believer washes his face while performing ablution then, with the water, or the last drop of water, all his sins committed with his eyes are washed away. When he washes his hands then all sins commited with them are washed away with water or the last drop of water till comes out pure from sins."

[*Ahmed*8026, *Muslim* 244]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 3

Purification is key to Salah

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(3)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مِفْتَاحُ الصَّلَاةِ الطُّهُورُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ

Sayyidina Ali (RA) narrated that the Prophet (SAW) said, "The key to purified. Its tahrim (prohibition) is the takbir (saying Allahu Akbar to begin it) a (legality) is the taslim saying assalaamu alaykum wa rahamatullah to end it."

[*Ahmed*1006, *Abu Dawud* 61,618 *Ibn e Majah* 275]

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(4)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَمِفْتَاحُ الصَّلَاةِ الْوُضُوءُ

Jabir ibn Abdullah (RA) narrated that Allah's Messenger (SAW) said,"They key to paradise is the salah and the key to the salah is ablution."

[*Ahmed*14668]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 4

What does one say when he enters the toilet

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(5)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْخَلَاءَ قَالَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ قَالَ شُعْبَةُ وَقَدْ قَالَ مَرَّةً أُخْرَى أَعُوذُ بِكَ مِنْ الْخُبْثِ وَالْخَبِيثِ أَوْ الْخُبُثِ وَالْخَبَائِثِ

Sayyidina Anas (RA) ibn Malik narrated that while going to the privy the Prophet said: (O Allah I seek refuge in you). Sayyidina Shu'bah (RA) said that at a Abu Salih as-Saman, said that at another time he said: (I seek refuge in Allah from evil and the evil-doers, or, from impure male jnns and impure female jinns)

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(6)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا دَخَلَ الْخَلَاءَ قَالَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْخُبْثِ وَالْخَبَائِثِ

Sayyidina Anas (RA) narrated that when the Prophet went to the toilet, hewould say '0 Allah! I seek refuge in you from impurity and evil deeds'

[*Ahmed*11947, 11983, *Bukhari* 142, *Muslim* 375, *Abu Dawud* 4, 5 *Nisai* 19]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 5

What one says on coming out of the toilet

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(7)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ مِنْ الْخَلَاءِ قَالَ غُفْرَانَكَ

Sayyidah Aisha narrated that when the Prophet (SAW) came out of the toilet, he said: (0 Allah! I seek Your forgiveness)

[*Ahmed*5275. *Abu Dawud* 30, *Ibn e Majah* 300]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 6

Concerning disallowance to face the qiblah while relieving oneself

(8)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَيْتُمْ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ وَلَا تَسْتَدْبِرُوهَا وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا

Sayyidina Abu Ayyub Ansari narrated that Allah's Messenger (SAW) said, "When you go to the toilet, do not face the qiblah while passing stool or urine nor turn your backs to it, but turn to the east or west."

Abu Ayyub (RA) said, "When we arrived in Syria, we found their privies built facing qiblah, so we would turn away from that and would seek Allah's forgiveness."

[*Ahmed* 23583, 23595, *Bukhari* 144, 394, *Muslim* 264, *Abu Dawud* 9, *Nisai* 21, 22, *Ibn e Majah* 318]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 7

Concerning the Exemption from that

(9)

نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِبَوْلٍ فَرَأَيْتُهُ قَبْلَ أَنْ يُقْبَضَ بِعَامٍ يَسْتَقْبِلُهَا

Sayyidina Jabir ibn Abdullah (SAW) said, "The Prophet (SAW) forbade us to pass urine while facing the qiblah. But, one year before his death, I saw him face the qiblah."

[*Ahmed*14878, *Abu Dawud* 13, *Ibn e Majah* 325]

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(10)

أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبُولُ مُسْتَقْبِلَ الْقِبْلَةِ

Ibn Lahi'ah has reported this hadith from Abu Dhubayr who from Jabir who from Abu 'Qatadah that he saw the Prophet (SAW) pass urine standing. Qutaybah told us about it having been reported it from Ibn Lahi'ah.

(11)

رَقِيتُ يَوْمًا عَلَى بَيْتِ حَفْصَةَ فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حَاجَتِهِ مُسْتَقْبِلَ الشَّامِ مُسْتَدْبِرَ الْكَعْبَةِ

Hannad reported from Abdullah who from Ubaydullah ibn Umar who from Muhammad ibn Yahya ibn Hibban who from his uncle Wasi' ibn Hibban who from Sayyidina Ibn Umar who said, "I went up the roof of Hafsah's house and saw Allah's Messenger relieving himself, His face was towards Syria and back towards the Ka'bah."

[*Ahmed*4812, 4991, *Bukhari* 145, 4991, *Muslim* 266, *Abu Dawud* 12, *Ibn e Majah* 322, *Nisai* 23]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 8

Disallowed to pass urine standing

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(12)

مَنْ حَدَّثَكُمْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَبُولُ قَائِمًا فَلَا تُصَدِّقُوهُ مَا كَانَ يَبُولُ إِلَّا

قَاعِدًا

Sayyidah Aisha (RA) said, "If anyone says that the Prophet (RA) passed urine standing up then do not confirm him because he never passed urine but sitting down.

[*Ahmed*25653, *Nisai* 229, *Ibn e Majah* 307]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 9

Concerning exception for that

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(13)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى سُبَاطَةَ قَوْمٍ فَبَالَ عَلَيْهَا قَائِمًا فَأَتَيْتُهُ بِوَضُوءٍ فَذَهَبْتُ لِأَتَأَخَّرَ عَنْهُ فَدَعَانِي حَتَّى كُنْتُ عِنْدَ عَقِبَيْهِ فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ

Abu Wail reported that Sayyidina Hudhayfah (RA) said that Allah's Messenger (SAW) came to a midden of the people and passed urine standing. Then he brought water for him to erform ablution and began to retreat but he called him until he was just behind him. Then Prophet (SAW) performed ablution and wiped over his socks.

[*Ahmed*23301, 23405, *Bukhari* 224, *Muslim* 273, *Nisai* 26, 27, *Abu Dawud* 23, *Ibn e Majah* 305, 306,455]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 10

On raising (or lowering) the lower garment at the lowest level

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(14)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ الْحَاجَةَ لَمْ يَرْفَعْ ثَوْبَهُ حَتَّى يَدْنُوَ مِنْ الْأَرْضِ

Sayyidina Anas (RA) said that when Prophet (SAW) wanted to relieve himself did not raise his lower garment till he was very near the ground.

[*Abu Dawud* 14]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 11

Abstersion with right hand disliked

(15)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَمَسَّ الرَّجُلُ ذَكَرَهُ بِيَمِينِهِ

Abdullah ibn Abu Qatadah (RA) reported from his father that the Prophet (SAW) disallowed them to touch their penis with their right hand.

[*Ahmed*22628, *Bukhari* 153, *Muslim* 267, *Nisai* 23, 24, *Abu Dawud* 31]

Chapter 12

Istinja with Stones

(16)

قَدْ عَلَّمَكُمْ نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلَّ شَيْءٍ حَتَّى الْخِرَاءَةَ فَقَالَ سَلْمَانُ أَجَلْ نَهَانَا

أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ وَأَنْ نَسْتَنْجِيَ بِالْيَمِينِ أَوْ أَنْ يَسْتَنْجِيَ أَحَدُنَا بِأَقَلَّ مِنْ ثَلَاثَةِ أَحْجَارٍ أَوْ أَنْ نَسْتَنْجِيَ بِرَجِيعٍ أَوْ بِعَظْمٍ

Sayyidina Abdur Rahman ibn Yazid (RA) said that Sayyidina Salman (RA) was told, "Indeed, your Prophet teaches you every thing, so much so thateven how to relieve yourself. Salman (RA) said. "Yes! He forbade us to face the qiblah when passing stool or urine, or to cleanse ourselves with the right hand, or to use dung or bones to cleanse.

[A 23764, 23766, *Muslim* 262, *Abu Dawud* 7, *Nisai* 41,42, *Ibn e Majah* 316]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 13

Abstersion with two stones

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(17)

خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَاجَتِهِ فَقَالَ الْتَمِسْ لِي ثَلَاثَةَ أَحْجَارٍ قَالَ فَأَتَيْتُهُ بِحَجَرَيْنِ وَرَوْثَةٍ فَأَخَذَ الْحَجَرَيْنِ وَأَلْقَى الرَّوْثَةَ وَقَالَ إِنَّهَا رِكْسٌ

Sayyidina Abdullah (RA): said that the Prophet (SAW) went out to relieve himself and said to him, "Fetch threee stones for me." Abdullah said, "I brought to him two stones and a piece of dung.He took the stones but threw away the piece of dung, saying, "It is

impure."

[*Ahmed*4299, *Bukhari* 156, *Nisai* 42, *Ibn e Majah* 314]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 14

Things with which it is makruh to make istinja

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(18)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسْتَنْجُوا بِالرَّوْثِ وَلَا بِالْعِظَامِ فَإِنَّهُ زَادُ إِخْوَانِكُمْ مِنْ الْجِنِّ

Sayyidina Abdullah ibn Mas'ud (RA) narrated that Allah's Messenger (SAW) "Do not make istinja with dung and bone because that is provision of your brethren among jinn."

[*Muslim* 450]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 15

Abstersion with water

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(19)

مُرْنَ أَزْوَاجَكُنَّ أَنْ يَسْتَطِيبُوا بِالْمَاءِ فَإِنِّي أَسْتَحْيِيهِمْ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَفْعَلُهُ

Sayyidah Mu'adhah (RA) narrated that Sayyidah Aisha (RA) saId (to the women) that they shoulll tell their husbands to cleanse themselves with water as she felt ashamed before them. The Prophet (SAW) used to do that.

[*Ahmed*24693, *Nisai* 43]

Chapter 16

The Prophet went to a distance to relieve himself

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(20)

كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاجَتَهُ فَأَبْعَدَ فِي الْمَذْهَبِ

Sayyidla Mughirah ibn Shu'bah narrated that he was travelling wiith Allah's

Messenger (SAW) once. When he wanted to relieve hImself, he went away very far off.

[*Ahmed*15661, *Nisai* 16, *Ibn e Majah* 334]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 17

Passing urine in the bathroom is makruh

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(21)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَبُولَ الرَّجُلُ فِي مُسْتَحَمِّهِ وَقَالَ إِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ

Sayyidina Abdullah ibn Mughaffal reported that the Prophet (SAW) said that no one must

urinate in the place where he bathes himself (bathroom), for, evil promptings generally come from it.

[*Ahmed*20592, *Nisai* 36,27 *Ibn e Majah* 304]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 18

Concerning siwak

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(22)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ

Sayyidina Abu Huraira (RA) narrated that Allah's Messenger(SAW) said, "Were it not that I might distress my ummah, I would order them to use the siwak at every prayer"

[*Ahmed*7343, *Bukhari* 887, *Nisai* 12, *Muslim* 252, *Abu Dawud* 46. *Ibn e Majah* 87]

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(23)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ وَلَأَخَّرْتُ صَلَاةَ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ

Sayyidina Abu Salamah (RA) reported that Zayd ibn Khalid (RA) al-Juhanni said

that he heard Allah's Messenger (SAW) say, "Were it not that I might distress my Ummah I would order them to use the siwak before every salah, and I would put off the salah of isha till one-third of the night had passed"

He said, "Zayd ibn Khalid had the siwak on his ear as a scribe has a pen over it when he came to the mosque for his salah. He did not offer salah till he had used the siwak, after which put it back in the same place."

[*Ahmed*17045, *Abu Dawud* 47]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 19

On awakening from sleep no one should put his hands in a vessel before washing them

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(24)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ وَلَأَخَّرْتُ صَلَاةَ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ

Sayyidina Abu Huraira (RA) narrated that the Prophet (SAW) said, "When one of you awakes from sleep of the night, he must not dip his hand in the vessel till he has washed it two or three times, for, he does not know where his hand was during the night."

[*Ahmed*8594, 9150, 10502, *Bukhari* 162, *Abu Dawud* 103 to 105, *Muslim* 278, *Nisai* 1]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 20

Reciting tasmiyah before perfoming ablution

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(25)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ

Rlbah ibn Abdur Rahman ibn Abu Sufyan ibn Huwaytib reported from his grandmother who reported from her father that Allah's Messenger (SAW) said, "The abultion of a person is void if he does not begin it with Allah's name."

[*Ahmed*11371, *Ibn e Majah* 337, *Abu Dawud* 102]

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(26)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأْتَ فَانْتَثِرْ وَإِذَا اسْتَجْمَرْتَ فَأَوْتِرْ

Rabah ibn Abdur Rahman ibn Abu Sufyan ibn Huwaytib narrated from his grandmother daughter of Sa'eed ibn Zayd, from her father from the Prophet (SAW)……. the like of it.

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 21

To rinse mouth and snuff water up the nostril

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(27)

رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفٍّ وَاحِدٍ فَعَلَ ذَلِكَ ثَلَاثًا

Sayyidina Salamah ibn Qays (RA) said that Allah's Messenger(SAW) said,"When you make ablution, snuff up water and when you use stone for istinja use an odd number."

[*Ahmed*19009, *Bukhari* 161, *Nisai* 43, *Ibn e Majah* 406]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 22

Rinse and snuff with one scoop of water

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(28)

Sayvidna Abdullah ibn Zayd (RA) said that he saw the Prophet (SAW) rinse his mouth and snuff up water from one palm of the hand.. He dId that three times.

[*Ahmed*16445, *Ibn e Majah* 405,434, *Nisai* 97,98, *Abu Dawud* 100,118, *Bukhari* 185,191, *Muslim* 235]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 23

Intertwine the beard

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(29)

رَأَيْتُ عَمَّارَ بْنَ يَاسِرٍ تَوَضَّأَ فَخَلَّلَ لِحْيَتَهُ فَقِيلَ لَهُ أَوْ قَالَ فَقُلْتُ لَهُ أَتُخَلِّلُ لِحْيَتَكَ قَالَ وَمَا يَمْنَعُنِي وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَلِّلُ لِحْيَتَهُ

Sayyidina Hassan Ibn Bilal (RA) said that he saw ammar ibn yasir (RA) perform ablution, He ran his fingers through beard so Hassan (RA) asked him, "Do you interwine your beard?" Ammar (RA) said , "Why should I not do it when I did see Allah's Messenger (SAW) run fingers through his beard"

[*Ibn e Majah* 429,430]

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(30)

This hadith is also reported by Ibn Abu Umar from Sufyan from Saeed ibn Abu Arubah from Qatadah. He reported from Hasan ibn Bilal who from Ammar who from the Prophet (SAW).

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(31)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُخَلِّلُ لِحْيَتَهُ

Yahya ibn Musa has also heard the hadith from Abdur Razzaq who from Isra'il who from Aamir ibn Shafiq who from Abu Wa'il who from Sayyidina Othman ibn Affan (RA) that Prophet (SAW) used to run his fingers through his beard.

Chapter 24

Wipe the head from the fore to the end

(32)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ بَدَأَ بِمُقَدَّمِ رَأْسِهِ ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِ

Sayyidina Abdullah ibn Zayd (RA) narrated that Allah's Messenger (SAW) wiped his head, leading both hands from the fore to the back of the head up to the nape of his neck bringing them back to the fore. Then he washed his feet.

[*Bukhari* 185, 191, *Ibn e Majah* 434, *Muslim* 235, *Abu Dawud* 100, *Nisai* 97,98]

Chapter 25

Wiping the head from the back

(33)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ بِرَأْسِهِ مَرَّتَيْنِ بَدَأَ بِمُؤَخَّرِ رَأْسِهِ ثُمَّ بِمُقَدَّمِهِ وَبِأُذُنَيْهِ

كِلْتَيْهِمَا ظُهُورِهِمَا وَبُطُونِهِمَا

Sayyidah Rubayyi bint Mu'awwidh ibn Afra (RA) narrated that the Prophet

(SAW) wiped his head twice beginning from the back of his head, and again from its fore, and his ears, both of them, inside and outside.

[*Abu Dawud* 126]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 26

Wipe the head once

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(34)

أَنَّهَا رَأَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ قَالَتْ مَسَحَ رَأْسَهُ وَمَسَحَ مَا أَقْبَلَ مِنْهُ وَمَا أَدْبَرَ وَصُدْغَيْهِ وَأُذُنَيْهِ مَرَّةً وَاحِدَةً

Sayidah Rubayyi bint Mu'awwidh ibn Afra (RA) narrated that she saw the Prophet (SAW) performing ablution. He wiped his head front and back, his temples and ears, once.

[*Ahmed*27086, 27084, *Ibn e Majah* 440, 441, *Abu Dawud* 131]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 27

Fresh water for wiping head

(35)

أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ وَأَنَّهُ مَسَحَ رَأْسَهُ بِمَاءٍ غَيْرِ فَضْلِ يَدَيْهِ

Sayyidina Abdullah ibn Zayd (RA) narrated that he observed Prophet (SAW) Perform ablution. He wiped his head with water that was not residual after washing his hands (which means that It was fresh water).

[*Ahmed*16433, 16445, 236, *Abu Dawud* 120]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 28

Wiping the ears inside, outside

(36)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ ظَاهِرِهِمَا وَبَاطِنِهِمَا

Sayyidna Ibn Abbas (RA) reported that the Prophet (SAW) wiped his head and his ears their outsides and insides.

[*Bukhari* 140, *Nisai* 101, *Ibn e Majah* 439]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 29

Both ears are included with the head

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(37)

تَوَضَّأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَغَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ ثَلَاثًا وَمَسَحَ بِرَأْسِهِ وَقَالَ الْأُذُنَانِ مِنْ الرَّأْسِ

Sayyidna Abu Umamah (RA) narrated that the Prophet (SAW) when he made ablution he washed his face and both hands three times each and wiped his head, saying, "The ears are included in the head."

[*Abu Dawud* 134]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 30

Intertwine toes

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(38)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأْتَ فَخَلِّلْ الْأَصَابِعَ

Sayyidina Aasim ibn Laqit ibn Sabirah (R.A) reported on the authority of his father the

Prophet (SAW) said, "When you make ablution run your finger between your toes."

[*Ahmed*16381, *Bukhari* 166. *Abu Dawud* 2366, *Ibn e Majah* 407]

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(39)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا تَوَضَّأْتَ فَخَلِّلْ بَيْنَ أَصَابِعِ يَدَيْكَ وَرِجْلَيْكَ

Sayyidina Ibn Abbas (RA) said, "When you make ablution make Khilalof your fingers and

toes”

[*Ibn e Majah* 443]

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(40)

رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ دَلَكَ أَصَابِعَ رِجْلَيْهِ بِخِنْصَرِهِ

Sayyidina Mustawrid ibn Shaddad Fihri (RA) said that he observed the Prophet that when he performed ablution he rubbed his toes with his little finger.

[*Ahmed*18038, *Ibn e Majah* 446, AD, 148]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah’s Messenger (SAW)

Chapter 31

Woe to dry ankles

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(41)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَيْلٌ لِلْأَعْقَابِ مِنْ النَّارِ

Sayyidina Abu Huraira (RA) narrated that the Prophet (SAW) said, "Woe to the ankles in the Fire" (if they remain dry after ablution)

[*Ahmed*24570, 7796, *Bukhari* 163, *Nisai* 110, *Muslim* 140, to 242]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 32

Washing each limb only once

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(42)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّةً مَرَّةً

Sayyidina Ibn Abbas.(RA) said that the Prophet (SAW) washed each limb once (in ablution).

[*Abu Dawud* 138, *Nisai* 80, *Ibn e Majah* 411, *Bukhari* 157]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 33

Washing each limb twice

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(43)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ

Sayyidina Abu Huraira (RA) said that the Prophet washed the limbs twice during ablution.

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 34

Washing every limb thrice

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(44)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ ثَلَاثًا ثَلَاثًا

Sayyidina Ali (RA) said that the Prophet washed each limb during ablution three times.

[*Ahmed*928, 945, 971, *Nisai* 8, *Abu Dawud* 114]

Chapter 35

Washing limbs once, twice or thrice

(45)

Sayyidina Thabit ibn Abu Safiyah (RA) narrated that he asked Abu Ja'far if Sayyidina Jabir (RA); had narrated to him the hadith that the Prophet (RA) performed ablution washing the limbs once, twice and thrice each. He answered, "Yes."

[*Ibn e Majah* 4101]

(46)

Abu Eesa said , " Waki has also narrated this hadith from Thabit bin Abu Sufyan that he asked Abu Jafar and got a confirmatory response. He said that Qutaybah and Hannad had narrated the hadith from Waki on the authority of Thabit"

Chapter 36

One who washes some limbs twice and others thrice during ablution

(47)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَغَسَلَ وَجْهَهُ ثَلَاثًا وَغَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ وَمَسَحَ بِرَأْسِهِ وَغَسَلَ رِجْلَيْهِ مَرَّتَيْنِ

Sayyidina Abdullah ibn Zayd,(RA) narrated that while performing ablution, the Prophet (SAW) washed his face three times and hands twice. Then he wiped his head and washed his feet (twice).

[M235, *Abu Dawud* 118, *Nisai* 97, 98, *Bukhari* 185]

Chapter 37

The Prophet's (SAW) ablution

(48)

رَأَيْتُ عَلِيًّا تَوَضَّأَ فَغَسَلَ كَفَّيْهِ حَتَّى أَنْقَاهُمَا ثُمَّ مَضْمَضَ ثَلاَثًا وَاسْتَنْشَقَ ثَلاَثًا وَغَسَلَ وَجْهَهُ ثَلاَثًا وَذِرَاعَيْهِ ثَلاَثًا وَمَسَحَ بِرَأْسِهِ مَرَّةً ثُمَّ غَسَلَ قَدَمَيْهِ إِلَى

Sayyidina Abu Hayyah (RA) reported that he observed Sayyidina Ali (RA) perform ablution. He washed his both hands thoroughly, rinsed his mouth thrice, snuffed w up his nostrils thrice, washed his face thrice, washed both arms including elbows thrice, wiped head once and washed both feet including ankles. Then he stood up and drank the remaining water, saying, "I wished to show you how the Prophet (SAW) performed his ablution.

[*Abu Dawud* 116, *Nisai* 70]

(49)

Qutaybah and Hannad reported from Abul Ahwas who from Abu Ishaq who from Abd Khayr on the authority of Sayyidina Ali a hadith similar to Abu Hayyah's hadith, but Abd Khayr has reported some more words : (When he had fini performing ablution, he took some of the remaining water in his palm and drank it).

[*Nisai* 136]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 38

Sprinkling water after ablution .

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(50)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ جَاءَنِي جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ إِذَا تَوَضَّأْتَ فَانْتَضِحْ

Sayyidna Abu Huraira (RA) narrated that the Prophet (SAW). said "Jibril came to me and said: "0 Muhammad! When you perform ablution, sprinkle water."

[*Ibn e Majah* 463]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 39

Perfecting ablution

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(51)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ فَذَلِكُمْ الرِّبَاطُ

Sayyidina Abu Huraira (RA) narrated that Allah's Messenger (SAW) said, "Shall I not tell you of something by which Allah erases sins and elevates ranks?" They (the sahabah) said, 'Of course, 0 Messenger of Allah!" He said, "To perfect ablution even in trying

conditions, to go towards mosques very often and to wait for the next salah after offering one. This is ribat (guarding the frontiers)."

[*Bukhari* 7733,*Muslim* 251, *Nisai* 90]

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(52)

Qutaybah reported to us that Abdul Azizi ibn Muhammad also reported in like manner from Ala, except that Qutaybah repeats the words (This is ribat) three times.

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 40

Using towel after ablution

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(53)

كَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خِرْقَةٌ يُنَشِّفُ بِهَا بَعْدَ الْوُضُوءِ

Sayyidah Aisha (RA) said that Allah's Messenger (SAW) had a cloth with which he dried his limbs after (having performed) ablution.

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(54)

رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ مَسَحَ وَجْهَهُ بِطَرَفِ ثَوْبِهِ

Sayyidina Mua'dh ibn Jabal (RA) said ,I observed the Prophet (SAW) wipe his face face with the edge of his garment after performing ablution.

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 41

What is said after ablution

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(55)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنْ التَّوَّابِينَ وَاجْعَلْنِي مِنْ الْمُتَطَهِّرِينَ فُتِحَتْ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ

Sayyidina Umar ibn al-Khattab (RA) narrated that Allah's Messenger (SAW) said, " anyone performs ablution and makes it a perfect ablution and says (I bear witness that there is no God besides Allah who is the One, Who has no partner and I bear witness that Muhammad is His slave and Messenger. 0 Allah! Cause me to be among those who repent and cause me to be among who purify themselves), then all eight doors of

Paradise are opened for him that he may enter whichever door he chooses.

[A 17316, 17398, *Muslim* 234, *Abu Dawud* 169, 609, *Nisai* 151, *Ibn e Majah* 470]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 42

Ablution with a mudd of water

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(56)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَوَضَّأُ بِالْمُدِّ وَيَغْتَسِلُ بِالصَّاعِ

Sayyidinah Safinah (RA) narrated that the Prophet (SAW) performed ablution with a mudd of water and the purifying bath with a sa' of water.

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 43

Makruh to use more water in ablution

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(57)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ لِلْوُضُوءِ شَيْطَانًا يُقَالُ لَهُ الْوَلَهَانُ فَاتَّقُوا وَسْوَاسَ الْمَاءِ

Sayyidina Ubayy ibn Ka'b(RA) narrated that the Prophet (SAW) said, "There is adevil for ablution called Walahan. So, beware of temptations caused about water."

[*Ahmed*21297, *Abu Dawud* 547, *Ibn e Majah* 421]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 44

Abution for every salah

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(58)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ طَاهِرًا أَوْ غَيْرَ طَاهِرٍ

Sayyidina Anas (RA) reported that the Prophet (SAW) used to make ablution for every salah whether he already was in a state of ablution or not.

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(59)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ تَوَضَّأَ عَلَى طُهْرٍ كَتَبَ اللَّهُ لَهُ بِهِ عَشْرَ حَسَنَاتٍ

It is reported in a hadith of Sayyidina Ibn Umar (RA) that the Prophet (SAW) said "If anyone who is in a state of ablution, made a fresh ablution then Allah records for him ten pieties."

[*Abu Dawud* 62, *Ibn e Majah* 512]

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(60)

Sayyidina Amr ibn Aamir Ansari (RA) reported that he heard Sayyidina Anas ibn Malik (RA) say “The Prophet (SAW) used to perform ablution for every Salah”. He asked , “ What was your practice?” He said, “We let one ablution serve us many salah till the ablution was nullified”

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah’s Messenger (SAW)

Chapter 45

The Prophet offered many salah with one ablution

(61)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ فَلَمَّا كَانَ عَامُ الْفَتْحِ صَلَّى الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ وَمَسَحَ عَلَى خُفَّيْهِ فَقَالَ عُمَرُ إِنَّكَ فَعَلْتَ شَيْئًا لَمْ تَكُنْ فَعَلْتَهُ قَالَ عَمْدًا فَعَلْتُهُ

Sayyidina Sulayman ibn Buraida (RA) reported from his father that the Prophet (SAW) used to perform ablution for every salah. When Makkah was liberated, he offered several salah with one ablution and wiped over his socks. Sayyidina Umer (RA) said, "You did something that you never used to do before". He said. "I did it on purpose"

[*Ahmed*23027,23034, *Muslim* 277, *Abu Dawud* 172, *Nisai* 133, *Ibn e Majah* 510]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 46

Man & Woman making ablution from one vessel

(62)

كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ مِنْ الْجَنَابَةِ

Sayyidina Ibn Abbas,(RA) reported that Sayyidah Maymunah (RA) told him that she and the Prophet (SAW) had the purification bath from the same vessel.

[*Ahmed*2686, *Bukhari* 263, 322, *Muslim* 322, *Nisai* 232, *Ibn e Majah* 377]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 47

It is disliked to use remaining water after woman's ablution

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(63)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ فَضْلِ طَهُورِ الْمَرْأَةِ

A man from Bani Ghifar reported that the Prophet (SAW) forbade use of water after a woman has purified herself from it.

[*Ahmed*20680, AD, 82, *Ibn e Majah* 373, *Nisai* 342]

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(64)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ طَهُورِ الْمَرْأَةِ أَوْ قَالَ بِسُؤْرِهَا

Sayyidina Hakam ibn Amr Ghifari (RA) narrated that the Prophet (SAW) disallowed man to make ablution with the water remaining after a woman has made ablution bath) from it. Or, he disallowed her left-over after drinking.

Chapter 48

Exemption therein

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(65)

اغْتَسَلَ بَعْضُ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَفْنَةٍ فَأَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَتَوَضَّأَ مِنْهُ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ جُنُبًا فَقَالَ إِنَّ الْمَاءَ لَا يُجْنِبُ

Sayyidina Abbas (RA) narrated that one of the Prophet's (SAW) wives (RA) bathed from a large tub. The Prophet (SAW) then intended to perform ablution from it, but she said, "O Messenger of Allah! I was sexually defiled." He said, "Water is not polluted."

[*Ahmed*2102, *Ibn e Majah* 370, *Abu Dawud* 68, *Nisai* 324]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 49

Water is not polluted by anything

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(66)

قِيلَ يَا رَسُولَ اللَّهِ أَنَتَوَضَّأُ مِنْ بِئْرِ بُضَاعَةَ وَهِيَ بِئْرٌ يُلْقَى فِيهَا الْحِيَضُ وَلُحُومُ الْكِلَابِ وَالنَّتْنُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَاءَ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ

Sayyidina Abu Sa'eed Khudri (RA) narrated that someone asked, "0 Messenger f

Of Allah! May we make ablution out of the well of Buda'ah?" This was a well into which

Menstrual cloths, dead dogs, and stinking things were thrown. So, Allah's Messenger (SAW) said, Water is pure. Nothing defiles it."

[*Ahmed*11119, *Abu Dawud* 66, 77, *Nisai* 323]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 50

More on that

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(67)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُسْأَلُ عَنْ الْمَاءِ يَكُونُ فِي الْفَلَاةِ مِنْ الْأَرْضِ وَمَا يَنُوبُهُ مِنْ السِّبَاعِ وَالدَّوَابِّ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يَحْمِلْ الْخَبَثَ

Sayyidina Ibn Umar (RA) narrated that the Prophet (SAW) was asked about water in the desert lands at which birds and wild beasts come frequently. He said, "If the water is as much as will fill two pitchers then it bears no impurity." [*Ahmed*4605, 4803, *Abu Dawud* 63, 65, *Nisai* 52]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 51

To urinate in still water is makruh

(68)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَتَوَضَّأُ مِنْهُ

Sayyidina Abu Huraira (RA) narrated that the Prophet (SAW) said,"None of you must pass urine in motionless water from which he will make ablution."

[*Ahmed*8193, *Bukhari* 239, *Muslim* 282, *Abu Dawud* 69]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 52

Concerning ocean water which is pure

(69)

سَأَلَ رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا نَرْكَبُ الْبَحْرَ وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنْ الْمَاءِ فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا أَفَنَتَوَضَّأُ مِنْ مَاءِ الْبَحْرِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ

Safwan inb Sulaym reported on the authority of Sa'eed ibn Salamah of the descendants of ibn al Azraq that Mughirah ibn Abu burdah Abdad Dar informed him that he heard Sayyidina Abu Hurraira say that a man said to Allah's messenger (SAW), " O then we would go thirsty. May we make ablution with sea water?" He said ," Its water is pure and its dead are lawful food"

[*Ahmed*8743, *Abu Dawud* 83, *Nisai* 59, *Ibn e Majah* 386]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 53

Emphasis on care while urinating

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(70)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى قَبْرَيْنِ فَقَالَ إِنَّهُمَا يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ

أَمَّا هَذَا فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ وَأَمَّا هَذَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) passed by two graves. He said, "Both of them are punished, but not for a great sin. This one, here, was not careful to avoid drops of urine defiling him. And this other went about slandering people."

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 54

Concerning urine of a suckling infant before he eats

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(71)

دَخَلْتُ بِابْنٍ لِي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَأْكُلْ الطَّعَامَ فَبَالَ عَلَيْهِ فَدَعَا بِمَاءٍ فَرَشَّهُ عَلَيْهِ

Sayyidah Umm Qays bint Mihsan (RA) said that she took her young son who was not yet weaned to Allah's messenger (SAW). He passed urine on the Prophet's garment, so he called for water and sprinkled it (on his garment).

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 55

Urine of animals whose flesh is consumed

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(72)

أَنَّ نَاسًا مِنْ عُرَيْنَةَ قَدِمُوا الْمَدِينَةَ فَاجْتَوَوْهَا فَبَعَثَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي إِبِلِ الصَّدَقَةِ وَقَالَ اشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا فَقَتَلُوا رَاعِيَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْتَاقُوا الْإِبِلَ وَارْتَدُّوا عَنْ الْإِسْلَامِ فَأُتِيَ بِهِمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ مِنْ خِلَافٍ وَسَمَرَ أَعْيُنَهُمْ وَأَلْقَاهُمْ بِالْحَرَّةِ

Sayyidina Anas (RA) reported that some people of Uraynah came to Madinah but climate of Madinah did not suit them. So, the Prophet (SAW) sent them to the shed of the camels of zakah saying, "Drink their milk and urine." But, they killed the Prophet's (SAW) camel-grazer and took the camels away, and apostatised from Islam. When they presented to the Prophet (SAW) he ordered that their hands and feet on the opposite must be severed, and hot iron rods must be rubbed in their eyes.They were then consigned to Harrah.

[*Ahmed*14063, 1242, *Abu Dawud* 4367, *Nisai* 4031, 4032, *Nisai* 1501, *Muslim* 1671, *Ibn e Majah* 2578]

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(73)

إِنَّمَا سَمَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْيُنَهُمْ لِأَنَّهُمْ سَمَلُوا أَعْيُنَ الرُّعَاةِ

Anas (RA) said that the Prophet (SAW) gouged out their eyes because they had gouged out the eyes of the camelherd.

[*Muslim* 1671, *Nisai* 4043, *Abu Dawud* 4369]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 56

Ablution is necessary when one breaks wind

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(74)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا وُضُوءَ إِلَّا مِنْ صَوْتٍ أَوْ رِيحٍ

Sayyidina Abu hurayrah (RA) reported that Allah's Messenger(SAW) said , "It is not necessary to make ablution till one makes a sound or one breaks wind"

[*Ahmed*9323, 9620 10088, *Ibn e Majah* 516]

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(75)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَانَ أَحَدُكُمْ فِي الْمَسْجِدِ فَوَجَدَ رِيحًا بَيْنَ أَلْيَتَيْهِ فَلَا يَخْرُجْ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said , " When one of you is in the mosque and has doubts that he has broken wind then he must not go out till he has heard a sound or perceives a smell"

[*Ahmed*9366, *Abu Dawud* 177]

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(76)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ لَا يَقْبَلُ صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ

Sayyidina Abu hurayrah (RA) reported Allah's Messenger (SAW) as saying , "If one of you has nullified his ablution then Allah does not accept his salah till he performs ablution"

[*Ahmed*8084, *Bukhari* 135, *Muslim* 220, *Abu Dawud* 60]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 57

Sleep nullifies ablution

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(77)

أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَامَ وَهُوَ سَاجِدٌ حَتَّى غَطَّ أَوْ نَفَخَ ثُمَّ قَامَ يُصَلِّي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ قَدْ نِمْتَ قَالَ إِنَّ الْوُضُوءَ لَا يَجِبُ إِلَّا عَلَى مَنْ نَامَ مُضْطَجِعًا فَإِنَّهُ إِذَا اضْطَجَعَ اسْتَرْخَتْ مَفَاصِلُهُ

Sayyidina Ibn Abbas (RA) narrated that he observed the Prophet (SAW) sleeping while he was in prostration. He was snoring or taking long breaths. Then he stood up continued to offer salah. He said, "0 Messenger of Allah!! You had gone to sleep.He replied "Ablution is wajib for one who sleeps lying down because his joints are relaxed when he lies down."

[*Abu Dawud* 202]

(78)

كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنَامُونَ ثُمَّ يَقُومُونَ فَيُصَلُّونَ وَلَا يَتَوَضَّئُونَ

Sayyidina Anas ibn Malik (RA) said that the sahabah of Allah's Messenger (SAW) slept, then got up and offered salah without making ablution.

[*Ahmed*13943, *Abu Dawud* 201, *Muslim* 376]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 58

Ablution after eating what is cooked on fire

(79)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوُضُوءُ مِمَّا مَسَّتْ النَّارُ وَلَوْ مِنْ ثَوْرِ أَقِطٍ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, ablution becomes wajib on eating something cooked on fire, even a piece of qur'ut."

Sayyidina Ibn Abbas (RA) asked Sayyidina Abu Huraira (RA), "Shall we make ablution after consuming oil and using hot water?" So, he said, "Nephew! When you hear a hadith of the Prophet (RAW) do not cite example for that."

[*Ahmed*7609, 7679, 9524, *Ibn e Majah* 485, *Muslim* 352]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 59

Ablution does not break on eating what is cooked on fire,

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(80)

خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَعَهُ فَدَخَلَ عَلَى امْرَأَةٍ مِنْ الْأَنْصَارِ فَذَبَحَتْ لَهُ شَاةً فَأَكَلَ وَأَتَتْهُ بِقِنَاعٍ مِنْ رُطَبٍ فَأَكَلَ مِنْهُ ثُمَّ تَوَضَّأَ لِلظُّهْرِ وَصَلَّى ثُمَّ انْصَرَفَ فَأَتَتْهُ بِعُلَالَةٍ مِنْ عُلَالَةِ الشَّاةِ فَأَكَلَ ثُمَّ صَلَّى الْعَصْرَ وَلَمْ يَتَوَضَّأْ

Sayyidina Jabir (RA) said that he was with Allah's Messenger (SAW) once. He visited an Ansar woman who slaughtered for him a goat and he ate it. Then she brought a plate of dates from which he ate. He performed ablution for the salah of Dhuhr and prayed it. He returned and she again brought the remaining meat. He ate of it. Then he offered the salah of asr but did not perform ablution.

[*Ahmed*14460, *Nisai* 185, *Abu Dawud* 191,192]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 60

Ablution after eating camel flesh

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(81)

سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْوُضُوءِ مِنْ لُحُومِ الْإِبِلِ فَقَالَ تَوَضَّئُوا مِنْهَا وَسُئِلَ عَنْ الْوُضُوءِ مِنْ لُحُومِ الْغَنَمِ فَقَالَ لَا تَتَوَضَّئُوا مِنْهَا

Sayyidina Bara bin Aazib (RA) said that Allah's Messenger (SAW) was asked about making ablution after eating camel flesh. He said, "Make ablution after that". Then he was asked about mutton. He said, "It is not necessary after that."

[*Ahmed*18725,18563, *Abu Dawud* 184, *Ibn e Majah* 494]

1-BOOK ON TAHARAH (PURIFICATION)

Chapter 61

Ablution is wajib after touching the penis

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(82)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ مَسَّ ذَكَرَهُ فَلَا يُصَلِّ حَتَّى يَتَوَضَّأَ

Sayyidina Hisham ibn Urwah (SAW) narrated that his father reported from Sayyidah Busrah bint Safwan (RA) that the Prophet (SAW) said, "If anyone touches his penis then he must not offer salah till he has performed ablution."

[*Ahmed*27364, *Abu Dawud* 181, *Nisai* 163, *Ibn e Majah* 479]

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(83)

Abu Usamah and many others have reported this hadith from Hisham ibn Urwah (RA) who from his father who from Sayyidah Busrah (RA) and she from the Prophet (SAW).

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(84)

Abdur Rahman ibn Abu az-Zinad, reported it from his father, from Urwah from Sayyidah Busrah (RA) who from the Prophet (SAW) in like manner

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 62

Ablution not necessary after touching the penis

(85)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهَلْ هُوَ إِلَّا مُضْغَةٌ مِنْهُ أَوْ بَضْعَةٌ مِنْهُ

Sayyidina Qays ibn Talq ibn Ali Hanafi (RA) reported from his father from the Prophet (SAW) that he said, "It is but a part of his body." (The narrator is confused whether he said 'part' or 'no difference in it'.

[*Ahmed*16295, *Ibn e Majah* 483, *Abu Dawud* , 183, *Nisai* 165]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 63

Ablution not necessary after kissing

(86)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبَّلَ بَعْضَ نِسَائِهِ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ

Sayyidina Urwah reported from Sayyidah Aisha (RA) that she said that Prophet (SAW) kissed one of his wives and without making (fresh) ablution stood up for Salah. Urwah said that he remarked, "Who could that be but you." She laughed.

[*Ahmed*25824, *Abu Dawud* , 179, *Nisai* 170, *Ibn e Majah* 502]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 64

After vomit and nose-bleed

(87)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاءَ فَأَفْطَرَ فَتَوَضَّأَ

Sayyidina Abn Darda (RA) narrated that the Prophet (SAW) vomitted once and made ablution thereafter. Later he (Ma'dat ibn Abu Talhah, a sub-narrrator) met Sayyidina

Thawban (RA) in a mosque at Damascus and mentioned this event. He said, "He (Abu Darda) is correct, for, I had poured the water for ablution."

[*Ahmed*27607, *Abu Dawud* 2381]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 65

Ablution with nabidh

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(88)

سَأَلَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا فِي إِدَاوَتِك فَقُلْتُ نَبِيذٌ فَقَالَ تَمْرَةٌ طَيِّبَةٌ وَمَاءٌ طَهُورٌ قَالَ فَتَوَضَّأَ مِنْهُ

Sayyidina Abdullah ibn Mas'ud (RA) said that Allah's Messenger (SAW) asked him

"What do you have in your skin vessel?" He said that he had nabidh. The Prophet (SAW) said "Dates are pure and purify water." Then, he performed ablution with it.

[*Ahmed*4296, *Abu Dawud* 84, *Ibn e Majah* 384]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 66

Rinse mouth after drinking milk

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(89)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرِبَ لَبَنًا فَدَعَا بِمَاءٍ فَمَضْمَضَ وَقَالَ إِنَّ لَهُ دَسَمًا

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) drank milk and then asked for water and rinsed his mouth. He said, "It is greasy".

[*Ahmed*1951, 3051, *Bukhari* 211, 5609, *Muslim* 358, *Abu Dawud* 196, *Nisai* 187, *Ibn e Majah* 498]

Narrated from Allah's Messenger (SAW)

Chapter 67

Responding to salaam is makruh for one without ablution

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(90)

أَنَّ رَجُلًا سَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَبُولُ فَلَمْ يَرُدَّ عَلَيْهِ

Sayyidina Ibn Umar (RA) narrated that a man greeted the Prophet (SAW) with salaam while he was passing urine. So, he did not give him a reply.

[*Muslim* 379, *Abu Dawud* 16, *Nisai* 37, *Ibn e Majah* 353]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 68

Leftover of dog

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(91)

النبي صلى الله عليه وسلم أنه قال يغسل الإناء إذا ولغ فيه الكلب سبع مرات أولاهن أو أخراهن بالتراب وإذا ولغت فيه الهرة غسل مرة

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) said, "When a dog laps a vessel wash it seven times, rubbing it with earth the first or the last time. If a cat puts its mouth into a vessel wash it once."

[*Ahmed*9516, 9936, *Bukhari* 172, *Muslim* 279, *Abu Dawud* 71, 72, *Nisai* 83, *Muslim* 364]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 69

Leftover of cat

(92)

أن أبا قتادة دخل عليها قالت فسكبت له وضوءا قالت فجاءت هرة تشرب فأصغى لها الإناء حتى شربت قالت كبشة فرآني أنظر إليه فقال أتعجبين يا بنت أخي فقلت نعم قال إن رسول الله صلى الله عليه وسلم قال إنها ليست بنجس إنما هي من الطوافين عليكم أو الطوافات

Sayyidah Kabshah bint Ka'b ibn Malik (RA) wife of the son of Sayyidina Abu Qatadah (RA) narrated," Abu Qatadah visited us and I poured out water in a vessel for ablution he may make. A cat came and began to drink it. He tilted the vessel for it till she drank her fill. He saw me looking at him and asked if I was surprised. When I said that I was, he said that Allah's Messenger (SAW) had said that it was not impure (or unclean) and it is one of those that go round us.

[*Ahmed*22591, 2264]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 70

Wiping over socks

(93)

بَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ فَقِيلَ لَهُ أَتَفْعَلُ هَذَا قَالَ وَمَا يَمْنَعُنِي وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ

رَأَيْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ فَقُلْتُ لَهُ فِي ذَلِكَ فَقَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ فَقُلْتُ لَهُ أَقَبْلَ الْمَائِدَةِ أَمْ بَعْدَ الْمَائِدَةِ فَقَالَ مَا أَسْلَمْتُ إِلَّا بَعْدَ الْمَائِدَةِ

Sayyidina Hammam ibn Harith (RA) reported that when Sayyidina Jabir bin

Abdullah (RA) performed ablution after he had passed urine, he merely wipe over his socks (instead of washing his feet). He was asked why he did so, he said, "What prevents me from it when I observed Allah's Messenger (SAW) do that?" The narrator said," We regard this hadith highly because he embraced Islam after the revelation of surah al-Ma'idah,

[*Ahmed*19189, *Bukhari* 387, *Nisai* 118,774, *Ibn e Majah* 453, *Muslim* 272]

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(94)

رأيت النبي صلى الله عليه وسلم توضأ ومسح على خفيه فقلت له أقبل المائدة أم بعد المائدة فقال ما أسلمت إلا بعد المائدة

Shahr ibn Hawshab said that when he saw Sayyidina Jarir ibn Abdullah (RA) perform ablution and wipe over his socks, he asked him about it and he said that he had seen the Prophet (SAW) do it. Shahr asked him, "Was it before al-Ma'idah was revealed, or after?" He said, “I embraced Islam after the revelation of al-Ma'idah.”.

Chapter 71

Travellers and residents wiping over socks

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(95)

النبي صلى الله عليه وسلم أنه سئل عن المسح على الخفين فقال للمسافر ثلاثة وللمقيم يوم

Sayyidina Khuzaymah ibn Thabit (RA) reported that the Prophet (SAW) was asked about wiping over socks. He said, "It is three days for a traveler and one day for a resident."

[*Ahmed*21912, *Abu Dawud* 157]

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(96)

كان رسول الله صلى الله عليه وسلم يأمرنا إذا كنا سفرا أن لا ننزع خفافنا ثلاثة أيام ولياليهن إلا من جنابة ولكن من غائط وبول

Sayyidina Safwan ibn Assal (RA) said, "Allah's Messenger (SAW) used to command us that while we were traveling, we should not remove our socks for three days and three nights unless we were sexually defiled, but not (to remove them) if we had to answer nature's call."

[*Ahmed*18115, *Ibn e Majah* 478.*Nisai* 126]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 72

Wiping over and below socks

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(97)

رَأَيْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ فَقُلْتُ لَهُ فِي ذَلِكَ فَقَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ فَقُلْتُ لَهُ أَقَبْلَ الْمَائِدَةِ أَمْ بَعْدَ الْمَائِدَةِ فَقَالَ مَا أَسْلَمْتُ إِلَّا بَعْدَ الْمَائِدَةِ

Sayyidina Mughirah ibn Shu 'bah (RA) said that the Prophet (SAW) wiped the top

of the socks and their bottom.

[*Abu Dawud* 161, *Ibn e Majah* 550]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 73

Wiping the visible portion

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(98)

رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَى الْخُفَّيْنِ عَلَى ظَاهِرِهِمَا

Sayyidina Mughlrah Ibn Shu'bah (RA) said, "I saw the Prophet (SAW) wipe over the top of the socks

[*Abu Dawud* 161]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 74

Masah over stockings and sandals

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(99)

تَوَضَّأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَسَحَ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ

Sayyidina Mughirah ibn Shu'bah (RA) reported that the Prophet (SAW) performed ablution and wiped his stockings and shoes.

[*Abu Dawud* 159, *Ibn e Majah* 559]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 75

Masah over stockings and turban

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(100)

تَوَضَّأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَسَحَ عَلَى الْخُفَّيْنِ وَالْعِمَامَةِ

Ibn Mughirah ibn Shu'bah (RA) reported from his father that the Prophet (SAW) made ablution and wiped over his socks and turban.

[*Ahmed*18206, *Muslim* 274, *Nisai* 107, *Abu Dawud* 150]

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(101)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ عَلَى الْخُفَّيْنِ وَالْخِمَارِ

Sayyidina Bilal (RA) said that the Prophet (SAW) wiped over the socks and turban.
[*Ahmed*23967, *Nisai* 104, *Ibn e Majah* 561, *Muslim* 275]

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(102)

سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ السُّنَّةُ يَا ابْنَ أَخِي قَالَ وَسَأَلْتُهُ عَنْ الْمَسْحِ عَلَى الْعِمَامَةِ فَقَالَ أَمِسَّ الشَّعَرَ الْمَاءَ

Qutaybah ibn Sa'eed reported to Bishr ibn Mufaddil, Abdur Rahman ibn Ishaq him, Abu Ubaydah ibn Muhammad ibn Ammar ibn Yasar from him that he asked Sayyidina ibn Abdullah (RA) about masah on socks. He said, "0 *Nisai* ephew! This is Sunnah. "Then he asked about masah on the turban. He said, "It is necessary to touch the hair."

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 76

Bath of the sexually defiled

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(103)

ميمونة قالت وضعت للنبي صلى الله عليه وسلم غسلا فاغتسل من الجنابة فأكفأ الإناء بشماله على يمينه فغسل كفيه ثم أدخل يده في الإناء فأفاض على فرجه ثم دلك بيده الحائط أو الأرض ثم مضمض واستنشق وغسل وجهه وذراعيه ثم أفاض على رأسه ثلاثا ثم أفاض على سائر جسده ثم تنحى فغسل رجليه

Sayyidina Ibn Abbas (RA) reported from his, maternal aunt, Sayyidah Maymunah

(RA). She said, "I set out water for the Prophet (SAW) to have a bath (after being sexually defiled), He held the vessel in his left hand and poured water over his right hand and washed both hands. Then he dipped his hands in water and poured water on his sex organ. Then he rubbed his hands on the wall or earth. Then he rinsed his mouth, snuffed water and washed his face and both hands, and poured water over his head three times and then poured water over all his body. Then he moved a little to the side and washed his feet."

[*Ahmed*26861, *Bukhari* 249, *Muslim* 317, *Abu Dawud* 245, *Nisai* 253, *Ibn e Majah* 467]

(104)

عن عائشة قالت كان رسول الله صلى الله عليه وسلم إذا أراد أن يغتسل من الجنابة بدأ فغسل يديه قبل أن يدخلهما الإناء ثم غسل فرجه ويتوضأ وضوءه للصلاة ثم يشرب شعره الماء ثم يحثي على رأسه ثلاث حثيات

Sayyidah Aisha (RA) narrated that when Allah's Messenger (SAW) decided to have the purifying bath (after sexual defilement), he began by washing both hands before immersing them in the vessel. Then he washed his private parts and made ablution as he made for salah. Then he put his fingers into the water and moved them through his hair and then poured water on his head with both hands three times.

[*Ahmed*25704, *Bukhari* 248, *Muslim* 316, *Nisai* 420]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 77

Should a woman un plait her hair

(105)

عن أم سلمة قالت قلت يا رسول الله إني امرأة أشد ضفر رأسي أفأنقضه لغسل الجنابة

قال لا إنما يكفيك أن تحثين على رأسك ثلاث حثيات من ماء ثم تفيضين على سائر جسدك الماء فتطهرين أو قال فإذا أنت قد تطهرت

Umm Salamah (RA) narrated that she said, "0 Messenger of Allah (SAW) I am a woman who keeps her hair closely plaited. Shall I undo it when having a bath after sexual defilement?" He said, "No. It is enough for you to pour water over your head three times. Then pour water over the whole body. Thus, you are purified."

[*Ahmed*26539, *Nisai* 241, *Muslim* 330, *Abu Dawud* 251, *Ibn e Majah* 603]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 78

Impurity in root of every hair

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(106)

قال تحت كل شعرة جنابة فاغسلوا الشعر وأنقوا البشر

Sayyidina Abu Huraira (RA) narrated that the Prophet (SAW) said, "There is sexual defilement under every hair, so wash the hair and cleanse your body.

[*Abu Dawud* 248, *Ibn e Majah* 597]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 79

Ablution after bath

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(107)

أن النبي صلى الله عليه وسلم كان لا يتوضأ بعد الغسل

Sayyidah Aisha (RA) said that the Prophet (SAW) did not perform ablution after having a bath.

[*Ahmed*26274, *Abu Dawud* 250, *Ibn e Majah* 579, *Nisai* 252]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 80

When circumcised parts meet

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(108)

إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجَبَ الْغُسْلُ فَعَلْتُهُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاغْتَسَلْنَا

Sayyidah Aisha (RA) said, "When the parts that are circumcised pass one another the purifying bath becomes wajib. Allah's Messenger (SAW) and I did that and then we had a bath."

[*Ahmed*25336, *Ibn e Majah* 608]

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(109)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ وَجَبَ الْغُسْلُ

Sayyidah Aisha (RA) narrated that Allah's Messenger (SAW) said, "When the parts that are circumcised pass one another, it becomes wajib to have a bath."

[*Ahmed*2461, *Muslim* 349]

Chapter 81

Bath is fard if mani (sperm) is discharged

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(110)

إِنَّمَا كَانَ الْمَاءُ مِنْ الْمَاءِ رُخْصَةً فِي أَوَّلِ الْإِسْلَامِ ثُمَّ نُهِيَ عَنْهَا

Sayyidina Ubayy ibn Ka'b (RA) said that in early Islam bath was Fard only when there was an emission. This was a concession granted but it was withdrawn.

[*Ahmed*21158, *Ibn e Majah* 609, *Abu Dawud* 214]

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(111)

Ahmad ibn Mani reports from Ibn Mubarak from Mu'mar from Dhuhri a hadith like this hadith with same isnaad on him.

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(112)

إِنَّمَا الْمَاءُ مِنْ الْمَاءِ فِي الِاحْتِلَامِ

Ali ibn Hajar reported from Abu Jahaf from Ikrimah from Sayyidina Ibn Abbas (RA) that’s he said, "Emission of sperm is necessary to make bath wajib only in a nocturnal dream,"

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 82

One who awakes to find his garments moist?

(113)

سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الرَّجُلِ يَجِدُ الْبَلَلَ وَلَا يَذْكُرُ احْتِلَامًا قَالَ يَغْتَسِلُ وَعَنْ الرَّجُلِ يَرَى أَنَّهُ قَدْ احْتَلَمَ وَلَمْ يَجِدْ بَلَلًا قَالَ لَا غُسْلَ عَلَيْهِ قَالَتْ أُمُّ سَلَمَةَ يَا رَسُولَ اللَّهِ هَلْ عَلَى الْمَرْأَةِ تَرَى ذَلِكَ غُسْلٌ قَالَ نَعَمْ إِنَّ النِّسَاءَ شَقَائِقُ الرِّجَالِ

Sayyidah Aisha (RA) reported that the Prophet (SAW) was asked about a man who noticed moisture on his garment on awakening from sleep but does not remember the nocturnal dream, he said that he must have a bath. He was also asked about one who remembers a nocturnal dream but his garments have no moisture. He said that he need not have a bath. Sayyidah Umm Salamah (RA) asked, "O Messenger of Allah (SAW) Shall a woman, who has this experience need have a bath?" He said, "Yes. Women are like men."

[*Ahmed*26255, *Abu Dawud* 236, *Ibn e Majah* 612]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 83

Concerning mani and mazi

(114)

سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الرَّجُلِ يَجِدُ الْبَلَلَ وَلَا يَذْكُرُ احْتِلَامًا قَالَ يَغْتَسِلُ وَعَنْ الرَّجُلِ يَرَى أَنَّهُ قَدْ احْتَلَمَ وَلَمْ يَجِدْ بَلَلًا قَالَ لَا غُسْلَ عَلَيْهِ قَالَتْ أُمُّ سَلَمَةَ يَا رَسُولَ اللَّهِ هَلْ عَلَى الْمَرْأَةِ تَرَى ذَلِكَ غُسْلٌ قَالَ نَعَمْ إِنَّ النِّسَاءَ شَقَائِقُ الرِّجَالِ

Sayyidina Ali (RA) asked the Prophet (SAW) about mazi. He said, "Ablution is

wajib after mazi, but bath after mani.

[*Ahmed*662, *Ibn e Majah* 504]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 84

Traces of mazi on garments

(115)

عن سهل بن حنيف قال كنت ألقى من المذي شدة وعناء فكنت أكثر منه الغسل فذكرت ذلك لرسول الله صلى الله عليه وسلم وسألته عنه فقال إنما يجزئك من ذلك الوضوء فقلت يا رسول الله كيف بما يصيب ثوبي منه قال يكفيك أن تأخذ كفا من ماء فتنضح به ثوبك حيث ترى أنه أصاب

Sahl ibn Hunayf (RA) said,. "I was much worried because of mazi and had to bath again and again . So, I asked Allah's Messenger (SAW) about it. He said, 'It is enough to make ablution with it.' And I asked what should be done if it drops on the garment. He said that I should sprinkle a handful of water where it had stained the clothes."

[*Ahmed*15973, *Abu Dawud* 210, *Ibn e Majah* 506]

Chapter 85

Mani staining clothes

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(116)

قال ضاف عائشة ضيف فأمرت له بملحفة صفراء فنام فيها فاحتلم فاستحيا أن يرسل بها وبها أثر الاحتلام فغمسها في الماء ثم أرسل بها فقالت عائشة لم أفسد علينا ثوبنا إنما كان يكفيه أن يفركه بأصابعه وربما فركته من ثوب رسول الله صلى الله عليه وسلم بأصابعي

Sayyidina Hammam ibn Harith (RA) narrated that a guest came to Sayyidah Aisha (RA). She instructed that a yellow bed-sheet be given to him. He slept on it and had a nocturnal dream. He was ashamed to return the bed-sheet while it had traces of sexual dreams. He immersed it in water and then returned it. Sayyidah Aisha (RA) said, "Why did he spoil our bed-sheet. It was enough for him to scratch it out with his fingers. I used to scratch it out from the garments of Allah's Messenger (SAW) with my fingers."

[*Ahmed*24213, 24905, *Muslim* 290, *Abu Dawud* 371]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 86

Washing mani from clothes

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(117)

عن عائشة أنها غسلت منيا من ثوب رسول الله صلى الله عليه وسلم

It is reported from Sayyidah Aisha (RA) that she washed mani from the Prophet's (SAW) garments.

[*Muslim* 289, *Nisai* 294, *Ibn e Majah* 536, *Abu Dawud* 373, *Bukhari* 230]

Chapter 87

Sleeping before having a purifying bath

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(118)

كان رسول الله صلى الله عليه وسلم ينام وهو جنب ولا يمس ماء

Sayyidah Aisha (RA) narrated that the Prophet (SAW) would go to sleep sexually defiled. And he would not even touch water. [*Ahmed*24860, *Ibn e Majah* 581]

(119)

Hannad reported a similar hadith (as previous one) from Waki who from Sufyan who from Abu Ishaq.

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 88

One who is defiled must make ablution before going to sleep

(120)

أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَنَامُ أَحَدُنَا وَهُوَ جُنُبٌ قَالَ نَعَمْ إِذَا تَوَضَّأَ

Sayyidina Umar (RA) asked the Prophet (SAW) if one could go to sleep while he was sexually defiled. He said, "Yes, if he performs ablution."

[*Ahmed*105, 230, *Bukhari* 289, *Nisai* 258, *Muslim* 306]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 89

Concerning handshake with a sexually defiled person

(121)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيَهُ وَهُوَ جُنُبٌ قَالَ فَانْبَجَسْتُ أَيْ فَانْخَنَسْتُ فَاغْتَسَلْتُ ثُمَّ جِئْتُ فَقَالَ أَيْنَ كُنْتَ أَوْ أَيْنَ ذَهَبْتَ قُلْتُ إِنِّي كُنْتُ جُنُبًا قَالَ إِنَّ الْمُسْلِمَ لَا يَنْجُسُ

Sayyidina Abu Huraira (RA) said, "The Prophet (SAW) met me while I was sexually defiled. So, I slipped away quietly, had a bath and came to him. He asked me where I had gone away and I told him that I was impure. He said: A Believer does not become impure."

[*Ahmed*7215, *Bukhari* 283, *Nisai* 267, *Ibn e Majah* 534, *Muslim* 371, *Abu Dawud* 231]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 90

Concerning Women who have sexual dream like Men

(122)

جَاءَتْ أُمُّ سُلَيْمٍ بِنْتُ مِلْحَانَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ

لَا يَسْتَحْيِي مِنْ الْحَقِّ فَهَلْ عَلَى الْمَرْأَةِ تَعْنِي غُسْلًا إِذَا هِيَ رَأَتْ فِي الْمَنَامِ مِثْلَ مَا يَرَى الرَّجُلُ قَالَ نَعَمْ إِذَا هِيَ رَأَتْ الْمَاءَ فَلْتَغْتَسِلْ قَالَتْ أُمُّ سَلَمَةَ قُلْتُ لَهَا فَضَحْتِ النِّسَاءَ يَا أُمَّ سُلَيْمٍ

Sayyidah Umm Salamah (RA) said that Umm Sulaym bint Milhan (RA) came to ., the 'Prophet (SAW) and said, "Messenger of Allah! Allah is not ashamed of the truth. Is it wajib for a woman to have a bath if she has sexual dream as a man does?" He said, "Yes, when she sees signs of mani, she must have a bath." Sayyidah Umm Salamah (RA) said that she remarked, "O 'Umm Sulaym! You have disgraced women."

[*Ahmed*26675, *Bukhari* 282, *Ibn e Majah* 600, *Muslim* 313, *Abu Dawud* 237, *Nisai* 197]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 91

Warming oneself with woman's body after bath

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(123)

رُبَّمَا اغْتَسَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ الْجَنَابَةِ ثُمَّ جَاءَ فَاسْتَدْفَأَ بِي فَضَمَمْتُهُ إِلَيَّ وَلَمْ أَغْتَسِلْ

Sayyidah Aisha (RA) said, "The Prophet (SAW) used to have a bath ,because of sexual defilement then warm himself against me and I embraced him though I had not yet had a bath.

[*Ahmed*24860, *Ibn e Majah* 580]

Chapter 92

Tayammum when water is not found

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(124)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الصَّعِيدَ الطَّيِّبَ طَهُورُ الْمُسْلِمِ وَإِنْ لَمْ يَجِدْ الْمَاءَ عَشْرَ سِنِينَ فَإِذَا وَجَدَ الْمَاءَ فَلْيُمِسَّهُ بَشَرَتَهُ فَإِنَّ ذَلِكَ خَيْرٌ

Sayyidina Abu Dharr (RA) narrated that Allah's Messenger (SAW) said, "Earth is a means of purifying for a *Muslim* even if he does not find water for ten years. Then

he finds water, he must touch it to his body (that is, obtain purity from it) and it is better for him."

[*Ahmed*21624, *Abu Dawud* 332, *Nisai* 321]

Chapter 93

Prolonged flow of blood

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(125)

جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهُرُ أَفَأَدَعُ الصَّلَاةَ قَالَ لَا إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتْ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي

Sayyidah Aisha (RA) reported that Sayyidah Fatimah bint Abu Hubaysh (RA) came to the Prophet (SAW) and said, “O Messenger of Allah! I am a woman who gets

istihadah (a continuous flow of blood) and I am never purified. Shall I stop offering

Salah?” He said, “No! That is only a vein (that bleeds and is no part of the womb and

There are other reasons for that). It is not menstruation. When you have menses, stop

Praying and when they are over wash the blood from your body and offer Salah.”

[*Ahmed*24577, *Bukhari* 228, *Muslim* 333, *Nisai* 359, *Ibn e Majah* 621]

Chapter 94

Make ablution for every Salah during istihadah

(126)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي الْمُسْتَحَاضَةِ تَدَعُ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا الَّتِي كَانَتْ تَحِيضُ فِيهَا ثُمَّ تَغْتَسِلُ وَتَتَوَضَّأُ عِنْدَ كُلِّ صَلَاةٍ وَتَصُومُ وَتُصَلِّي

Sayyidina Ali ibn Thabit (RA) reported from his father who from his grandfather that the prophet (SAW) said about a woman with a prolonged flow of blood that she should stop prayer during her (accustomed) days of menstruation. Then she should have a purifying bath and make ablution for every Salah (prayer). She may fast and offer Salah.

[*Ibn e Majah* 625, *Abu Dawud* 297]

(127)

Ali ibn Hajar reported a hadith of the same implication (as #126) from Sharik

Chapter 95

Two times Salah after one bath

(128)

كُنْتُ أُسْتَحَاضُ حَيْضَةً كَثِيرَةً شَدِيدَةً فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْتَفْتِيهِ وَأُخْبِرُهُ فَوَجَدْتُهُ فِي بَيْتِ أُخْتِي زَيْنَبَ بِنْتِ جَحْشٍ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أُسْتَحَاضُ حَيْضَةً كَثِيرَةً شَدِيدَةً فَمَا تَأْمُرُنِي فِيهَا قَدْ مَنَعَتْنِي الصِّيَامَ وَالصَّلَاةَ قَالَ أَنْعَتُ لَكِ الْكُرْسُفَ فَإِنَّهُ يُذْهِبُ الدَّمَ قَالَتْ هُوَ أَكْثَرُ مِنْ ذَلِكَ قَالَ فَتَلَجَّمِي قَالَتْ هُوَ أَكْثَرُ مِنْ ذَلِكَ قَالَ فَاتَّخِذِي ثَوْبًا قَالَتْ هُوَ أَكْثَرُ مِنْ ذَلِكَ إِنَّمَا أَثُجُّ ثَجًّا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَآمُرُكِ بِأَمْرَيْنِ أَيَّهُمَا صَنَعْتِ أَجْزَأَ عَنْكِ فَإِنْ قَوِيتِ عَلَيْهِمَا فَأَنْتِ أَعْلَمُ فَقَالَ إِنَّمَا هِيَ رَكْضَةٌ مِنَ الشَّيْطَانِ فَتَحَيَّضِي سِتَّةَ أَيَّامٍ أَوْ سَبْعَةَ أَيَّامٍ فِي عِلْمِ اللَّهِ ثُمَّ اغْتَسِلِي فَإِذَا رَأَيْتِ أَنَّكِ قَدْ طَهُرْتِ وَاسْتَنْقَأْتِ فَصَلِّي أَرْبَعًا وَعِشْرِينَ لَيْلَةً أَوْ ثَلَاثًا وَعِشْرِينَ لَيْلَةً وَأَيَّامَهَا وَصُومِي وَصَلِّي فَإِنَّ ذَلِكِ يُجْزِئُكِ وَكَذَلِكِ فَافْعَلِي كَمَا تَحِيضُ النِّسَاءُ وَكَمَا يَطْهُرْنَ لِمِيقَاتِ حَيْضِهِنَّ وَطُهْرِهِنَّ فَإِنْ قَوِيتِ عَلَى أَنْ تُؤَخِّرِي الظُّهْرَ وَتُعَجِّلِي الْعَصْرَ ثُمَّ تَغْتَسِلِينَ حِينَ تَطْهُرِينَ وَتُصَلِّينَ الظُّهْرَ وَالْعَصْرَ جَمِيعًا ثُمَّ تُؤَخِّرِينَ الْمَغْرِبَ وَتُعَجِّلِينَ الْعِشَاءَ ثُمَّ تَغْتَسِلِينَ وَتَجْمَعِينَ بَيْنَ الصَّلَاتَيْنِ فَافْعَلِي وَتَغْتَسِلِينَ مَعَ الصُّبْحِ وَتُصَلِّينَ وَكَذَلِكِ فَافْعَلِي وَصُومِي إِنْ قَوِيتِ عَلَى ذَلِكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ أَعْجَبُ الْأَمْرَيْنِ إِلَيَّ

Ibrahim ibn Muhammad ibn Talhah (RA) reported from his uncle lmran ibn

Talhah and he from his mother Sayyidah Hamnah bint Jahsh (RA) that she used to have a

severe large prolonged flow of blood. She asked the Prophet (SAW) about it, having met him for the question. She found him in the house of her sister Sayyidah Zaynab bint Jahsh (RA) said "I get istihadah and it is very severe. What do you command me? It prevents me from praying and fasting. "He said, "I suggest that you use cotton, for, it stops blood." She said, "It is much more for that."He said, "Then wear a tight rag," but she insisted that it was too much for the rag. And when he asked her to use a cloth too, she said that her flow was continuous and much. So, "I give you two commands. It is enough for you to abide by one. But if you follow both t know well whether you can. This is the devil's kick (that brings forth the istihadah), so determine the six or seven days of menstruation which Allah knows. Then have a bath. When you are clean and pure, keep fast and offer salah for twenty-four or twenty-three days. That is enough for you. Then do as menstruating women do, who purify themselves after the period of menstruation. If you can then delay the salah of Zuhr and advance the Salah of asr have a bath and offer Zuhr and Asr together. Then delay Maghrib and advance Isha, and have a bath, offer both salah together. Go on in this manner, and have a bath for the Salah of Fajr and offer it. Go on, in this manner and also keep fast provided you are able to do it." Then, Allah's Messenger (SAW) said, "Of the two I like the second."

[*Ahmed*27544, *Abu Dawud* 287, *Ibn e Majah* 627]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 96

Bath for every Salah

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(129)

اسْتَفْتَتْ أُمُّ حَبِيبَةَ ابْنَةُ جَحْشٍ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنِّي أُسْتَحَاضُ فَلَا أَطْهُرُ أَفَأَدَعُ الصَّلَاةَ فَقَالَ لَا إِنَّمَا ذَلِكَ عِرْقٌ فَاغْتَسِلِي ثُمَّ صَلِّي فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ

Sayyidah Aisha (RA) narrated that Sayyidah Umm Habibah blnt Jahsh (RA)

said to Allah's Messenger (SAW), "0 Messenger of Allah! I get menstruation but never ‘

get purified. Shall I abandon Salah?" He said, "No! This is a vein. Have a bath and offer

Salah." Then she had a bath for every Salah.

[*Ahmed*2477, *Muslim* 334, *Abu Dawud* 290, *Nisai* 205]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 97

Menstruating woman need not redeem salah

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(130)

أَنَّ امْرَأَةً سَأَلَتْ عَائِشَةَ قَالَتْ أَتَقْضِي إِحْدَانَا صَلَاتَهَا أَيَّامَ مَحِيضِهَا فَقَالَتْ أَحَرُورِيَّةٌ أَنْتِ قَدْ كَانَتْ إِحْدَانَا تَحِيضُ فَلَا تُؤْمَرُ بِقَضَاءٍ

Sayyidah Mu'adhah (RA) said that a woman asked Sayyidah Aisha (RA), “Shall

any of us redeem the Salah of the days of menstruation?" She asked in return, Are you Haruriyah? When one of us had her menses, she was not commanded to redeem the Salah?"

[*Bukhari* 262, *Muslim* 335, *Abu Dawud* 262. *Nisai* 282.*Ibn e Majah* 631]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 98

Qur'an may not be recited by the defiled and menstruating

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(131)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقْرَأْ الْحَائِضُ وَلَا الْجُنُبُ شَيْئًا مِنْ الْقُرْآنِ

Sayyidina Ibn Umar (RA) reported the Prophet (SAW) as saying, "A menstruating woman and a sexually defiled person must not recite from the Qur'an anything."

[*Ibn e Majah* 595,596]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 99

Regarding sexual intercourse with menstruating woman

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(132)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حِضْتُ يَأْمُرُنِي أَنْ أَتَّزِرَ ثُمَّ يُبَاشِرُنِي

Sayyidah Aisha (RA) said, "When I had menses, Allah's Messenger (SAW) would instruct me to wrap a lower garment and then he would kiss and embrace me."

[*Ahmed*26039, *Bukhari* 203, *Muslim* 293, *Nisai* 373, *Abu Dawud* 268, *Ibn e Majah* 636]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 1 00

Concerning eating with the sexually defiled and the menstruating

(133)

سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ مُوَاكَلَةِ الْحَائِضِ فَقَالَ وَاكِلْهَا

Haram ibn Mu'awiyah reported that his uncle Abdullah ibn Sa'd narrated that he asked the Prophet (SAW) about eating with a menstruating woman, He said, "Eat with her!

[*Ahmed*19030, *Abu Dawud* 212, *Ibn e Majah* 651)

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 101

She may take something from the mosque

(134)

قَالَتْ لِي عَائِشَةُ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاوِلِينِي الْخُمْرَةَ مِنْ الْمَسْجِدِ قَالَتْ قُلْتُ إِنِّي حَائِضٌ قَالَ إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِكِ

Qasim ibn Muhammad (SAW) reported that Sayyidah Aisha (RA) said, "Allah's Messenger (SAW) commanded me to fetch mats from the mosque. I said that I had menses. He remarked, 'Your menses are not on your hands'."

[*Ahmed*24239, *Nisai* 200, *Muslim* 298, *Abu Dawud* 261]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 102

On having intercourse with a menstruating woman

(135)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَتَى حَائِضًا أَوْ امْرَأَةً فِي دُبُرِهَا أَوْ كَاهِنًا فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidina Abu Huraira (RA) narrated that the Prophet (SAW) said, "If anyone

has sexual intercourse with a menstruating woman, or goes into her anus, or visits a Kahin (soothsayer) then indeed he has disbelieved in what is revealed to Muhammad."

[*Ahmed*l0717, *Ibn e Majah* 639, *Abu Dawud* 3904]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 103

Concerning the expiation

(136)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الرَّجُلِ يَقَعُ عَلَى امْرَأَتِهِ وَهِيَ حَائِضٌ قَالَ يَتَصَدَّقُ بِنِصْفِ دِينَارٍ

Sayyidina Ibn Abbas (RA) reported that the Prophet ,(SAW) said about the man who has sexual intercourse with his wife while she is menstruating that he should give sadaqah of half a dinar.

[*Abu Dawud* 266]

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(137)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الرَّجُلِ يَقَعُ عَلَى امْرَأَتِهِ وَهِيَ حَائِضٌ قَالَ يَتَصَدَّقُ بِنِصْفِ دِينَارٍ

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) said, "If there is red blood, he must give one dinar and if it is yellow then half a dinar."

[*Ahmed*2594, *Abu Dawud* 264, *Nisai* 288, *Ibn e Majah* 640]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 104

On washing stains of menses on the garment

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(138)

أَنَّ امْرَأَةً سَأَلَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الثَّوْبِ يُصِيبُهُ الدَّمُ مِنْ الْحَيْضَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُتِّيهِ ثُمَّ اقْرُصِيهِ بِالْمَاءِ ثُمَّ رُشِّيهِ وَصَلِّي فِيهِ

Sayyidah Asma bint Abu Bakr(RA) reported that a woman asked the Prophet (SAW) the garment on which are stains of blood of menses. He said, "Scratch it (with your finger and rub it with water. Then pour water over it and offer Salah wearing it.

[*Ahmed*6998, *Bukhari* 227, *Muslim* 291, *Abu Dawud* 360, *Nisai* 292, *Ibn e Majah* 5629]

Chapter 105

Period of nifas

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(139)

كَانَتْ النُّفَسَاءُ تَجْلِسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعِينَ يَوْمًا فَكُنَّا نَطْلِي وُجُوهَنَا بِالْوَرْسِ مِنْ الْكَلَفِ

Sayyidah Umm Salamah (RA) reported that woman confined to bed after childbirth

stayed apart for forty days during the Prophet's (SAW) times and they rubbed a sweet-smelling mixture on their faces because of signs of weariness on them.

[*Ahmed*26646, *Abu Dawud* 311, *Ibn e Majah* 648]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 106

Single bath after intercourse with many wives

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(140)

كَانَتْ النُّفَسَاءُ تَجْلِسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعِينَ يَوْمًا فَكُنَّا نَطْلِي وُجُوهَنَا بِالْوَرْسِ مِنْ الْكَلَفِ

Sayyidina Anas (RA) reported that Allah's Messenger (SAW) used to have intercourse with all his wives and then have a single bath in the end.

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 107

Make ablution if one intends to have a second intercourse

(141)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ ثُمَّ أَرَادَ أَنْ يَعُودَ فَلْيَتَوَضَّأْ بَيْنَهُمَا وُضُوءًا

Sayyidina Abu Sa'eed al-Khudri (RA) reported that the Prophet (SAW) said, of you, who has had a sexual intercourse with his wife, intends to repeat it then he must perform ablution between the two acts."

[*Muslim* 308, *Bukhari* 288, *Abu Dawud* 220, *Nisai* 262]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 108

Go to the toilet first

(142)

أُقِيمَتْ الصَّلَاةُ فَأَخَذَ بِيَدِ رَجُلٍ فَقَدَّمَهُ وَكَانَ إِمَامَ قَوْمِهِ وَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا أُقِيمَتْ الصَّلَاةُ وَوَجَدَ أَحَدُكُمْ الْخَلَاءَ فَلْيَبْدَأْ بِالْخَلَاءِ

Hisham ibn Urwah reported from his father who reported from Sayyidina Abdullah ibn Arqam (RA).He (Urwah) said, "The iqamah for the Salah was called when he

(Abdullah ibn Arqam) held a man between his hand and pulled him forward while he himself was the imam. He ' said he heard the Allah's Messenger (SAW) say that if the

iqamah is called and one has the urge to relieve oneself then one must go to the latrine first."

[*Ahmed*15959, *Abu Dawud* 88, *Nisai* 851, *Ibn e Majah* 616]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 109

Stench of the road

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(143)

إِنِّي امْرَأَةٌ أُطِيلُ ذَيْلِي وَأَمْشِي فِي الْمَكَانِ الْقَذِرِ فَقَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ يُطَهِّرُهُ مَا بَعْدَهُ

The slave-girl of Sayyidina Abdur Rahman ibn Awf (RA) narrated that she said to Umm Salamah (SAW), "I am a woman who has a long dragging shirt and walky places." Sayyidah Umm Salamah (SAW) told her that Allah's Messenger (SAW) had said "That which follows it cleanses it."

[*Ahmed*26550, *Abu Dawud* 383, *Ibn e Majah* 531]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 110

Concerning tayammum

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(144)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُ بِالتَّيَمُّمِ لِلْوَجْهِ وَالْكَفَّيْنِ

Sayyidina Ammar ibnYasir "(Ra) reported that the Prophet (SAW) commanded them to make tayammum on their faces and palms.

[*Ahmed*18347, *Abu Dawud* 327]

(145)

أَنَّهُ سُئِلَ عَنْ التَّيَمُّمِ فَقَالَ إِنَّ اللَّهَ قَالَ فِي كِتَابِهِ حِينَ ذَكَرَ الْوُضُوءَ

{ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ }

وَقَالَ فِي التَّيَمُّمِ

{ فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ }

وَقَالَ

{ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا }

فَكَانَتْ السُّنَّةُ فِي الْقَطْعِ الْكَفَّيْنِ إِنَّمَا هُوَ الْوَجْهُ وَالْكَفَّانِ يَعْنِي التَّيَمُّمَ

We learn from Yahya ibn Musa who learnt from Sa'eed ibn Sulayman who from Muhammad ibn Khalid Qarshi who from Dawud ibn Husayn who from lkrimah and he from Ibn Abbas (RA) that the latter was asked about tayammum. He said, "Allah, the Exalted has given the command for ablution in His Book saying: “Wash your faces and your hands up to the elbows”

(5: 6)

Wipe your faces and hands with it.

And Allah said: “And the thief, man or woman, cut off the hands of both”

(5:38)

It is known from Sunnah that the hand is amputated up to the ankle joint. Hence,

tayammum too is of the face and hands (up to joints).

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 111

One may recite the Holy Quran in all circumstances as long as he is not sexually defiled

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(146)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقْرِئُنَا الْقُرْآنَ عَلَى كُلِّ حَالٍ مَا لَمْ يَكُنْ جُنُبًا

Sayyidina Ali (RA) said, "Allah's Messenger (SAW) made us recite the Quran in every condition provided one was not sexually defiled."

[*Ahmed*627, *Abu Dawud* 229, *Nisai* 265, *Ibn e Majah* 594]

1-BOOK ON TAHARAH (PURIFICATION)

Narrated from Allah's Messenger (SAW)

Chapter 112

The spot where one has urinated

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(147)

دَخَلَ أَعْرَابِيٌّ الْمَسْجِدَ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فَصَلَّى فَلَمَّا فَرَغَ قَالَ اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا فَالْتَفَتَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَقَدْ تَحَجَّرْتَ وَاسِعًا فَلَمْ يَلْبَثْ أَنْ بَالَ فِي الْمَسْجِدِ فَأَسْرَعَ إِلَيْهِ النَّاسُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْرِيقُوا عَلَيْهِ سَجْلًا مِنْ مَاءٍ أَوْ دَلْوًا مِنْ مَاءٍ ثُمَّ قَالَ إِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ

Sayyidina Abu Huraira (RA) narrated that a villager came to the mosque; the Allah's Messenger (SAW) was also sitting there. He offered Salah and prayed: "0 Allah have mercy on me and on Muhammad and do not have mercy on anyone else besides us." The Prophet (SAW) turned towards him and said, "You have limited the application of a very large thing (Mercy)." There had not passed enough time when this man passed urine in the mosque. The people towards him, but the Prophet (SAW) said. "Pour a bucket of water over it." He also said, "Indeed, you are sent only as those who make things easy and not as those who create difficulties."

[*Ahmed*7804, *Bukhari* 220, *Nisai* 1216, *Abu Dawud* 380]

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(148)

Sa'eed said that Sufyan and Yahya ibn Sa'eed also reported a hadith like this (#147) from Malik (RA).

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 1
Concerning times of Salah

(149)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمَّنِي جِبْرِيلُ عَلَيْهِ السَّلَام عِنْدَ الْبَيْتِ مَرَّتَيْنِ فَصَلَّى الظُّهْرَ فِي الْأُولَى مِنْهُمَا حِينَ كَانَ الْفَيْءُ مِثْلَ الشِّرَاكِ ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ كُلُّ شَيْءٍ مِثْلَ ظِلِّهِ ثُمَّ صَلَّى الْمَغْرِبَ حِينَ وَجَبَتْ الشَّمْسُ وَأَفْطَرَ الصَّائِمُ ثُمَّ صَلَّى الْعِشَاءَ حِينَ غَابَ الشَّفَقُ ثُمَّ صَلَّى الْفَجْرَ حِينَ بَرَقَ الْفَجْرُ وَحَرُمَ الطَّعَامُ عَلَى الصَّائِمِ وَصَلَّى الْمَرَّةَ الثَّانِيَةَ الظُّهْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ لِوَقْتِ الْعَصْرِ بِالْأَمْسِ ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلَيْهِ ثُمَّ صَلَّى الْمَغْرِبَ لِوَقْتِهِ الْأَوَّلِ ثُمَّ صَلَّى الْعِشَاءَ الْآخِرَةَ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ ثُمَّ صَلَّى الصُّبْحَ حِينَ أَسْفَرَتْ الْأَرْضُ ثُمَّ الْتَفَتَ إِلَيَّ جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ هَذَا وَقْتُ الْأَنْبِيَاءِ مِنْ قَبْلِكَ وَالْوَقْتُ فِيمَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) said, "Jibril led me in Salah twice near Bayt Allah. The first time, we offered the Salah of Zuhr when the shadow was like the thong of a shoe. Then, we offered Asr when the shadow of everything was equal to it, and maghrib after sunset when the fasting man takes if tar (breaks his fast), and Isha when the twilight disappeared, and fair when one who fasts is forbidden food and drink. The second time, we offerred Zuhr when the shadow of everything was like it in length at the time of Asr on the previous day. Then we offered the Asr when the shadow of everything was twice as long. We prayed Maghrib at the same time as the previous day; we prayed Isha when one-third of the night was over and Fajr when the earth was well-lit. Then Jibril turned to me and said; "0 Muhammad! This was the time observed by Prophets (SAW) before you, and the time (of five Salah) is between these two times."

[*Ahmed* 3081, *Abu Dawud* 393]

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(150)

Sayyidina Jabir ibn Abdullah (RA) reported from Allah's Messenger (SAW) said, "Jibril led me in Salah. "And he mentioned a Hadith of the same purport as Sayyidina Abbas (RA) (Hadith #149), saying (about Zuhr) "at the time of Asr yesterday."

[*Ahmed* 14545, *Nisai* 522]

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(151)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلصَّلَاةِ أَوَّلًا وَآخِرًا وَإِنَّ أَوَّلَ وَقْتِ صَلَاةِ الظُّهْرِ حِينَ تَزُولُ الشَّمْسُ وَآخِرَ وَقْتِهَا حِينَ يَدْخُلُ وَقْتُ الْعَصْرِ وَإِنَّ أَوَّلَ وَقْتِ صَلَاةِ الْعَصْرِ حِينَ يَدْخُلُ وَقْتُهَا وَإِنَّ آخِرَ وَقْتِهَا حِينَ تَصْفَرُّ الشَّمْسُ وَإِنَّ أَوَّلَ وَقْتِ الْمَغْرِبِ حِينَ تَغْرُبُ الشَّمْسُ وَإِنَّ آخِرَ وَقْتِهَا حِينَ يَغِيبُ الْأُفُقُ وَإِنَّ أَوَّلَ وَقْتِ الْعِشَاءِ الْآخِرَةِ حِينَ يَغِيبُ الْأُفُقُ وَإِنَّ آخِرَ وَقْتِهَا حِينَ يَنْتَصِفُ اللَّيْلُ وَإِنَّ أَوَّلَ وَقْتِ الْفَجْرِ حِينَ يَطْلُعُ الْفَجْرُ وَإِنَّ آخِرَ وَقْتِهَا حِينَ تَطْلُعُ الشَّمْسُ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenge (SAW) said," There is for every Salah, its initial and final time. The initial time for Zuhr is when the sun declines and its final time is when Asr commences. The initial time of Asr is when it sets in till when the sun turns yellow. The initial time of Maghrib is with sunset and its last is when redness on the horizons disappears. The initial time of Isha is from then and its final time is at midnight. The initial time of Fajr is from true dawn till sunrise.

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(152)

أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَسَأَلَهُ عَنْ مَوَاقِيتِ الصَّلَاةِ فَقَالَ أَقِمْ مَعَنَا إِنْ شَاءَ اللَّهُ فَأَمَرَ بِلَالًا فَأَقَامَ حِينَ طَلَعَ الْفَجْرُ ثُمَّ أَمَرَهُ فَأَقَامَ حِينَ زَالَتْ الشَّمْسُ فَصَلَّى الظُّهْرَ ثُمَّ أَمَرَهُ فَأَقَامَ فَصَلَّى الْعَصْرَ وَالشَّمْسُ بَيْضَاءُ مُرْتَفِعَةٌ ثُمَّ أَمَرَهُ بِالْمَغْرِبِ حِينَ وَقَعَ حَاجِبُ الشَّمْسِ ثُمَّ أَمَرَهُ بِالْعِشَاءِ فَأَقَامَ حِينَ غَابَ الشَّفَقُ ثُمَّ أَمَرَهُ مِنْ الْغَدِ فَنَوَّرَ بِالْفَجْرِ ثُمَّ أَمَرَهُ بِالظُّهْرِ فَأَبْرَدَ وَأَنْعَمَ أَنْ يُبْرِدَ ثُمَّ أَمَرَهُ بِالْعَصْرِ فَأَقَامَ وَالشَّمْسُ آخِرَ وَقْتِهَا فَوْقَ مَا كَانَتْ ثُمَّ

أَمَرَهُ فَأَخَّرَ الْمَغْرِبَ إِلَى قُبَيْلِ أَنْ يَغِيبَ الشَّفَقُ ثُمَّ أَمَرَهُ بِالْعِشَاءِ فَأَقَامَ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ ثُمَّ قَالَ أَيْنَ السَّائِلُ عَنْ مَوَاقِيتِ الصَّلَاةِ فَقَالَ الرَّجُلُ أَنَا فَقَالَ مَوَاقِيتُ الصَّلَاةِ كَمَا بَيْنَ هَذَيْنِ

Sayyidina Sulayman ibn Braydah (RA) reported from his father (Buraidah (RA). He said someone came to the Prophet (SAW) and asked him about the times of salah. He said, “Stay with us, Insha Allah.”Then he commanded Sayyidina Bilal (RA) and he called the Iqamah at the time of rise of dawn. Then he commanded Sayyidina Bilal (RA) and he gave the Iqamah at the declination of the sun and (they) offered the Zuhr Salah. Then he commanded him (Bilal) and he called the iqamah and (they) offered the asr while the sun was high and bright. Then when the sun set, he gave the command for Maghrib. Then he gave the command for Isha and he called the iqamah when the twilight had disappeared. Then, the next day, he gave the command and the fair was offered in a good light. Then he commanded for the Zuhr and they offered it when the extreme heat had cooled down. Then he gave the command for the Asr and he gave the iqamah when the sun's time was more delayed than the previous day. Then he gave the command for Maghrib and (they) offered it a little before twilight disappeared. Then he gave the command for Isha and he called its iqamah when a third of the night had passed. Then the Prophet (SAW) asked, "Where is he who had asked about the times of Salah?" He said, "Here am I!” So, he said, "The times of Salah are between these two times."

[*Ahmed* 23016, *Nisai* 515, *Ibn e Majah* 667, *Muslim* 613]

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 2
Offering fajr in good Darkness

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(153)

إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ قَالَ الْأَنْصَارِيُّ فَيَمُرُّ النِّسَاءُ مُتَلَفِّفَاتٍ بِمُرُوطِهِنَّ مَا يُعْرَفْنَ مِنْ الْغَلَسِ

Sayyidah Aishah (RA) narrated that when Allah's Messenger (SAW) would .finish the Fajr

Salah, the women would return." Ansari added, "And they would pass wrapped in 'cloaks unrecognized because of the darkness.

[*Ahmed* 24151, *Muslim* 465, *Abu Dawud* 423, *Nisai* 452, *Ibn e Majah* 669, *Bukhari* 578]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 3
Offering fajr in good light

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(154)

إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ قَالَ الْأَنْصَارِيُّ فَيَمُرُّ النِّسَاءُ مُتَلَفِّفَاتٍ بِمُرُوطِهِنَّ مَا يُعْرَفْنَ مِنْ الْغَلَسِ

Sayyidina Rafi (RA) ibn Khadij said that he heard Allah's Messenger (SAW) say, "Offer the Fajr Salah in good light. There is more reward in that."

[*Ahmed* 17280, *Abu Dawud* 424, *Nisai* 547]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 4
Observing zuhr early

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(155)

مَا رَأَيْتُ أَحَدًا كَانَ أَشَدَّ تَعْجِيلًا لِلظُّهْرِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا مِنْ أَبِي بَكْرٍ وَلَا مِنْ عُمَرَ

Sayyidah Aishah(RA)said, "I did not see anyone offering the Salah of Zuhr earlier than Allah's Messenger (SAW) did, and not even (earlier) than Abu Bakr and Umar (RA)"

[*Ahmed* 25092]

(156)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ حِينَ زَالَتْ الشَّمْسُ

Hasan ibn Ali Halwani reported to us, Abdur Razzaq reported to him and Mu'mar to him and Zuhri to him. Sayyidina Anas ibn Malik told me that Allah's Messenger offered the Salah of zuhr when it was time of zawal (declination of the sun).

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 5
Observe the zuhr at a late hour in severe heat

(157)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنْ الصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ

Sayyidina Abu Huraryrah (RA) reported that Allah's Messenger said, "When the heat is severe postpone the Salah till it is cooler because the severity of heat is the effect of the violence of Hell."

[*Ahmed* 7834, *Bukhari* 536, *Muslim* 615, *Abu Dawud* 401, *Nisai* 496, *Ibn e Majah* 678]

(158)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنْ الصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ

Sayyidina Abu Dharr (RA) said that Allah's Messenger (SAW) was on a journey and Sayyidina Bilal (RA) was with him too. He intended to call the iqamah for the Salah of Zuhr, but the Prophet (SAW) said, "Let It cool down!" Then he again Intended to call..Allah's Messenger (SAW) said, "Let it be cooler for the Zuhr", till they saw the shadows of hillocks and called the iqamah and offered the Salah of Zuhr. Then Allah's Messenger (SAW) said, "The extreme heat is the severity of Hell. So, observe the Salah of Zuhr when it is cooler."

[*Ahmed* 21434, *Bukhari* 539, *Muslim* 616, *Abu Dawud* 407, *Ibn e Majah* 683]

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 6
On hastening the asr

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(159)

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا وَلَمْ يَظْهَرْ الْفَيْءُ مِنْ حُجْرَتِهَا

Sayyidah Aishah (RA) said that Allah's Messenger (SAW) prayed the Salah while the sun was still in her room and the shadow had not gone up in her room.

[*Ahmed* 24150, 546, *Muslim* 611, *Abu Dawud* 407]

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(160)

Sأَنَّهُ دَخَلَ عَلَى أَنَسِ بْنِ مَالِكٍ فِي دَارِهِ بِالْبَصْرَةِ حِينَ انْصَرَفَ مِنْ الظُّهْرِ وَدَارُهُ بِجَنْبِ الْمَسْجِدِ فَقَالَ قُومُوا فَصَلُّوا الْعَصْرَ قَالَ فَقُمْنَا فَصَلَّيْنَا فَلَمَّا انْصَرَفْنَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ تِلْكَ صَلَاةُ الْمُنَافِقِ يَجْلِسُ يَرْقُبُ الشَّمْسَ حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ قَامَ فَنَقَرَ أَرْبَعًا لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا

ayyidina Ala ibn Abdur Rahman (RA) visited Sayyidina Anas (RA) at his home after offering the Salah of Zuhr. His home was next to the mosque. Sayyidina Ans (RA) said, "Let us stand up and offer the Asr Salah."They stood up and offered Salah of Asr. When they had finished, Sayyidina Anas (RA) said, "I had heard Allah's Messenger (SAW) say that it is a hypocrite's Salah that he sits by watching the sun till it is between the two horns of the devil, he rises and pecks four times, remembering Allah but a little."

[*Ahmed* 12511, *Muslim* 622, *Abu Dawud* 413, *Nisai* 507]

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 7
About postponing the Salah of Asr

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(161)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشَدَّ تَعْجِيلًا لِلظُّهْرِ مِنْكُمْ وَأَنْتُمْ أَشَدُّ تَعْجِيلًا لِلْعَصْرِ مِنْهُ

Sayyidina Umm Salamah (RA) said, "Allah's Messenger (SAW) used to hasten the zuhr more than you do but you observe the Asr earlier than he did."

[*Ahmed* 26540]

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(162)

And I found in my book: Ali ibn Hujr narrated to me (like the previous one) from Isma'il ibn Ibrahim from Jurayj.

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(163)

Bishr ibn Mu'adh narrated that Ibn Jurayj narrated the like of it (the previous one).

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 8
Concerning time of Maghrib

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(164)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْمَغْرِبَ إِذَا غَرَبَتْ الشَّمْسُ وَتَوَارَتْ

Sayyidina Salamah ibn al-Aku'(RA) said that Allah's Messenger (SAW) offer the Salah of Maghrib when the sun had set and hid itself behind the screen.

[*Ahmed* 16532, *Bukhari* 561, *Muslim* 636, *Abu Dawud* 417, *Ibn e Majah* 688]

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 9
About the time of Isha

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(165) **أَنَا أَعْلَمُ النَّاسِ بِوَقْتِ هَذِهِ الصَّلَاةِ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيهَا لِسُقُوطِ الْقَمَرِ لِثَالِثَةٍ**

Sayyidina Nu'man ibn Bashir (RA) said, "I know more then all people the hour of this Salah. Allah's Messenger (SAW) used to observe it at the time of the setting of the moon on its third night.

[*Ahmed* 18405, *Abu Dawud* 419, *Nisai* 527]

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(166)

Abu Bakr ibn Muhammad ibn Aban narrated from Abdur Rahman ibn Mahdi from Awanah a hadith like it (#165).

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 10
Concerning Delay in salah of Isha

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(167)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ أَنْ يُؤَخِّرُوا الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ أَوْ نِصْفِهِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "Were it not that my Ummah would be detressed by it, I would have them to postpone the Salah of Isha to a third or half of the night.

[*Ahmed* 7416, *Ibn e Majah* 691]

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 11
About sleeping before Isha and talking thereafter

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(168)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيث بَعْدَهَا

Sayyidina Abu Barzah (RA) narrated that the Prophet (SAW) disliked sleeping before Isha and talking after it.

[*Ahmed* 19788, *Muslim* 647, *Bukhari* 540, *Abu Dawud* 398, *Nisai* 521, *Ibn e Majah* 674]

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 12
About permission to talk after Isha

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(169)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْمُرُ مَعَ أَبِي بَكْرٍ فِي الْأَمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ وَأَنَا مَعَهُمَا

Sayyidina Umar ibn al-Khattab (RA) said that Allah's Messenger (SAW)
used to talk with Sayyidina Abu Bakr (RA) concerning affairs of the *Muslims*, He too used them.

[*Ahmed* 178]

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 13
Excellence of the initial hour

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(170)

سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ الصَّلَاةُ لِأَوَّلِ وَقْتِهَا

Qasim ibn Ghannam reported from his paternal aunt Sayyidah Umm Farwah (RA) who had sworn allegiance to the Prophet (SAW)that the Prophet (SAW) was asked what act was the most excellent. He said, "To observe Salah at the earliest time for it."

[*Abu Dawud* 426]

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(171)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ يَا عَلِيُّ ثَلَاثٌ لَا تُؤَخِّرْهَا الصَّلَاةُ إِذَا آنَتْ وَالْجَنَازَةُ إِذَا حَضَرَتْ وَالْأَيِّمُ إِذَا وَجَدْتَ لَهَا كُفْئًا

Sayyidina Ali ibn Abu Talib (RA) reported that the Prophet (SAW) said to him,
“O Ali! Do not postpone three things: prayer when it is time for it, funeral when it is ready and the marriage of an unmarried woman when a suitable match is found.

[*Ahmed* 828, *Ibn e Majah* 1486]

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(172)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَقْتُ الْأَوَّلُ مِنْ الصَّلَاةِ رِضْوَانُ اللَّهِ وَالْوَقْتُ الْآخِرُ عَفْوُ اللَّهِ

Sayyidina Ibn Umar (RA) said that Allah's Messenger,(SAW) said, "There lies in earliest time of Salah pleasure of Allah while the concluding time is His grant.

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(173)

أَنَّ رَجُلًا قَالَ لِابْنِ مَسْعُودٍ أَيُّ الْعَمَلِ أَفْضَلُ قَالَ سَأَلْتُ عَنْهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الصَّلَاةُ عَلَى مَوَاقِيتِهَا قُلْتُ وَمَاذَا يَا رَسُولَ اللَّهِ قَالَ وَبِرُّ الْوَالِدَيْنِ قُلْتُ وَمَاذَا يَا رَسُولَ اللَّهِ قَالَ وَالْجِهَادُ فِي سَبِيلِ اللَّهِ

Abu Amr Shaybani reported, that a man asked Sayyidina Ibn Mas'ud (RA), "Which deed was the best"? He said, "I had put the same question to Allah's Messenger (SAW) and he said, "To offer Salah during the mustahabb time for it." Then I asked him, what was besides that and he said that it was to serve parents. When I asked him about anything besides, he said it was to wage jihad in Allah's path."

[*Ahmed* 4223, *Bukhari* 527, M85]

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(174)

أَنَّ رَجُلًا قَالَ لِابْنِ مَسْعُودٍ أَيُّ الْعَمَلِ أَفْضَلُ قَالَ سَأَلْتُ عَنْهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الصَّلَاةُ عَلَى مَوَاقِيتِهَا قُلْتُ وَمَاذَا يَا رَسُولَ اللَّهِ قَالَ وَبِرُّ الْوَالِدَيْنِ قُلْتُ وَمَاذَا يَا رَسُولَ اللَّهِ قَالَ وَالْجِهَادُ فِي سَبِيلِ اللَّهِ

Sayyidah Aishah (RA) said that apart from two times, Allah's Messenger (SAW) never offered Salah at its last hour, till he died.

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 14
Concerning forgeting the Salah of Asr

(175)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ

Sayyidina Ibm Umar (RA) narrated that the Prophet (SAW) said, "If anyone the Salah of Asr, it is as though he has lost his family and property.

[*Ahmed* 4545, M626, *Abu Dawud* 414, *Nisai* 504, B552, *Ibn e Majah* 685]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 15
If the ruler delays salah

(176)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا ذَرٍّ أُمَرَاءُ يَكُونُونَ بَعْدِي يُمِيتُونَ الصَّلَاةَ فَصَلِّ الصَّلَاةَ لِوَقْتِهَا فَإِنْ صُلِّيَتْ لِوَقْتِهَا كَانَتْ لَكَ نَافِلَةً وَإِلَّا كُنْتَ قَدْ أَحْرَزْتَ صَلَاتَكَ

Sayyidina Abu Dharr (RA) reported that the Prophet (SAW) said, "0 Abu Dharr! There will be rulers after me who will make Salah a dead thing (that is, neglect it). You should observe Salah at its proper time. If you have offered it at its time then (your) Salah (with the ruler) will be supererogatory, otherwise you have (at least) preserved your Salah.

[*Ahmed* 23913; *Muslim* 648, *Abu Dawud* 431, *Nisai* 774, *Bukhari* 176, *Ibn e Majah* 1256]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 16
About Missing a Salah because of sleep

(177)

ذَكَرُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَوْمَهُمْ عَنْ الصَّلَاةِ فَقَالَ إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ فَإِذَا نَسِيَ أَحَدُكُمْ صَلَاةً أَوْ نَامَ عَنْهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا

Sayyidina Abu Qatadah (RA) said that the sahabah asked the Prophet (SAW) about being asleep at the time of prayer. He said, "Indeed there is no squandering in sleep. Only when one is awake is there negligence (if one does not offer Salah). So, if anyone forgets a Salah or oversleeps then he must observe it when he remembers it."

[*Ahmed* 22609, *Muslim* 681, *Abu Dawud* 437, *Ibn e Majah* 698]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 17
About one who forgets a Salah

(178)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا

Sayyidina Anas (RA) reported that Allah's Messenger (SAW) said, "If anyone forgets to offer salah then he must offer it on remembering it.

[*Ahmed* 13550, 8597, *Muslim* 684, *Abu Dawud* 442, *Nisai* 612, *Ibn e Majah* 695]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 18
About him who has missed many salah, where should he begin to redeem them

(179)

إِنَّ الْمُشْرِكِينَ شَغَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَرْبَعِ صَلَوَاتٍ يَوْمَ الْخَنْدَقِ حَتَّى ذَهَبَ مِنْ اللَّيْلِ مَا شَاءَ اللَّهُ فَأَمَرَ بِلَالًا فَأَذَّنَ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ ثُمَّ أَقَامَ فَصَلَّى الْمَغْرِبَ ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ

Sayyidina Abdullah ibn Mas'ud (RA) said that on the day of the Battle of Trench the idolators prevented Allah's Messenger (SAW) from offerIng four prayers till as much of the night had passed away as Allah willed. He then commanded Sayyidina Bilal to call Adhan and the iqamah. He offered Zuhr, the iqamah was called and he offered Asr, the iqamah was called out and he offered Maghrib and then after the iqamah, the Isha was offered.

[*Ahmed* 4013, *Nisai* 618]

(180)

أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ يَوْمَ الْخَنْدَقِ وَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ قَالَ يَا رَسُولَ اللَّهِ مَا كِدْتُ أُصَلِّي الْعَصْرَ حَتَّى تَغْرُبَ الشَّمْسُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاللَّهِ إِنْ صَلَّيْتُهَا قَالَ فَنَزَلْنَا بُطْحَانَ فَتَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَوَضَّأْنَا فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَصْرَ بَعْدَ مَا غَرَبَتْ الشَّمْسُ ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ

Sayyidina Jabir (RA) ibn Abdullah reported than on the day of the Trenches, Umar ibn al-Khattab(RA) reviled the disbelieving Quraysh and said, "0 Messenger of Allah I could not offer the Salah of Asr till the sun was about to set." He said, "By Allah! I could not offer the Salah of Asr till the sun was about to set." He said, "By Allah! I too have not offered it." The narrator said that they then stopped at Bathan where the Prophet (SAW) made ablution and then they made ablution and he offered the Asr and then he offered the Maghrib.

[*Muslim* 631, *Bukhari* 596]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 19
Concerning the salah of asr being wusta

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(181)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ

Sayyidina Abdullah ibn Mas'ud (RA) narrated that Allah's Messenger (SAW) said, "Salat ul-wusta is the Salah of Asr."

[*Ahmed* 3716, *Muslim* 628, *Ibn e Majah* 686]

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(182)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ

Sayyidina Samurah ibn Jandab (RA) reported that the Prophet (SAW) said about the Salat ul Wusta that it is Salah of Asr.

[*Ahmed* 20103]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 20
It is makruh to offer Salah after Asr and Fajr

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(183)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ

وَعَنْ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ

Sayyidina Ibn Abbas (RA) said, “I heard from many Sahaba (RA) among whom is Umar ibn al-Khattab who is the dearest to me that Allah’s Messenger (SAW) disallowed us to offer Salah after Fajr till the sun had risen and after Asr till the sun had set.

[*Bukhari* 581, *Muslim* 826, *Abu Dawud* 1276, *Nisai* 558, *Ibn e Majah* 1250]

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 22
About offering salah before maghrib

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(185)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ لِمَنْ شَاءَ

Sayyidina Abdullah ibn Mughaffal (RA) reported that the Prophet (SAW) said, “There is a Salah between two Adhan. So, whoso wishes may offer it."

[*Ahmed* 16790, *Bukhari* 627, *Muslim* 838, *Abu Dawud* 1283, *Nisai* 677, *Ibn e Majah* 1162]

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 22
About offering salah before maghrib

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(185)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ لِمَنْ شَاءَ

Sayyidina Abdullah ibn Mughaffal (RA) reported that the Prophet (SAW) said, “There is a Salah between two Adhan. So, whoso wishes may offer it."

[*Ahmed* 16790, *Bukhari* 627, *Muslim* 838, *Abu Dawud* 1283, *Nisai* 677, *Ibn e Majah* 1162]

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 23
Concerning one who can offer one raka'ah of asr before sunset

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(186)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَدْرَكَ مِنْ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ وَمَنْ أَدْرَكَ مِنْ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ

Sayyidina Abu Hurayrah (RA) reported that the Prophet,(SAW) said, "If anyone is able to offer one raka'ah of Fajr before sunrise then he has offered the fair Salah. And, if anyone has offered one raka'ah of Asr before sunset then he has offered the Asr Salah."

[*Ahmed* 9961, *Bukhari* 579, *Nisai* 513, *Ibn e Majah* 699, *Muslim* 608]

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 24
About offering two salah at one time

(187)

جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِالْمَدِينَةِ مِنْ غَيْرِ خَوْفٍ وَلَا مَطَرٍ

Sayyidina Ibn Abbas, (RA) reported that Allah's Messenger (SAW) offered together the Zuhr and Asr, and the Maghrib and Isha in Madinah although there was no fear or rainfall. Sayyidina Ibn Abbas, (RA) was asked what his intention in that was and he said, "His intention was that his ummah should not be put to difficulty.

[*Ahmed* 2557, *Abu Dawud* 1210, *Nisai* 597]

(188)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ جَمَعَ بَيْنَ الصَّلَاتَيْنِ مِنْ غَيْرِ عُذْرٍ فَقَدْ أَتَى بَابًا مِنْ أَبْوَابِ الْكَبَائِرِ

Sayyidina Ibn Abbas (RA) narrated that the Prophet r (SAW) said, "If anyone combines two prayers at a time without a valid reason then he has entered door of the doors of the Kaba'ir (grave sins)."

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 25
How the Adhan began

(189)

لَمَّا أَصْبَحْنَا أَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ بِالرُّؤْيَا فَقَالَ إِنَّ هَذِهِ لَرُؤْيَا حَقٍّ فَقُمْ مَعَ بِلَالٍ فَإِنَّهُ أَنْدَى وَأَمَدُّ صَوْتًا مِنْكَ فَأَلْقِ عَلَيْهِ مَا قِيلَ لَكَ وَلْيُنَادِ بِذَلِكَ قَالَ

فَلَمَّا سَمِعَ عُمَرُ بْنُ الْخَطَّابِ نِدَاءَ بِلَالٍ بِالصَّلَاةِ خَرَجَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَجُرُّ إِزَارَهُ وَهُوَ يَقُولُ يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ رَأَيْتُ مِثْلَ الَّذِي قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلِلَّهِ الْحَمْدُ فَذَلِكَ أَثْبَتُ

Muhammad ibn Abdullah ibn Zayd reported his father as saying that when it was morning they went to Allah's Messenger (SAW) and told him about the dream. He said, "This is a true dream. Stand up with Bilal. He has a louder voice than you. Teach him that which you were told and he will call that out. "When Umar ibn al-Khattab (RA) heard Bilal's call to prayer, he came to Allah's Messenger (SAW) dragging his garment along and he said, "O Messenger of Allah! By Him who sent you with Truth, I have seen the like of what he says. "So, Allah's Messenger (SAW) said, "All praise belongs to Allah, and that is confirmed"

[*Ahmed* 16478, *Ibn e Majah* 1706, *Abu Dawud* 499]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 26
About Tarji in Adhan

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(191)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْعَدَهُ وَأَلْقَى عَلَيْهِ الْأَذَانَ حَرْفًا حَرْفًا

Sayyidina Abu Mahdhurah (RA) narrated that Allah's Messenger (SAW) made him sit down and taught him the Adhan, word by word. Ibrahim said, Bishr says like our Adhan and I said to him to repeat and he repeated it with Tarji."

[*Ahmed* 15380, *Muslim* 379, *Abu Dawud* 503, *Nisai* 631, *Ibn e Majah* 708]

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(192)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَهُ الْأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً وَالْإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً

Sayyidina Abu Mahdhurah (RA) said that the Prophet (SAW) taught him nineteen words of the Adhan and seventeen of the iqamah.

[*Ahmed* 15377, *Muslim* 379, *Nisai* 631, *Ibn e Majah* 708, *Abu Dawud* 502]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 27
About singularity of the iqamah

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(193)

أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ

Sayyidina Anas ibn Malik (RA) reported that Sayyidina Bilal (RA) was commanded to repeat (wordings of) the adhan twice but to say the (words of) iqama once.

[*Bukhari* 603, *Muslim* 378, *Abu Dawud* 508, *Nisai* 627, *Ibn e Majah* 729]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 28
Repeating iqamah twice

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(194)

كَانَ أَذَانُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَفْعًا شَفْعًا فِي الْأَذَانِ وَالْإِقَامَةِ

Sayyidina Ahdullah ibn Zayd narrated that the Prophets adhan was repeated twice both in the adhan the iqamah.

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 29
Pronouncing the adhan with pauses

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(195)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبِلَالٍ يَا بِلَالُ إِذَا أَذَّنْتَ فَتَرَسَّلْ فِي أَذَانِكَ وَإِذَا أَقَمْتَ فَاحْدُرْ وَاجْعَلْ بَيْنَ أَذَانِكَ وَإِقَامَتِكَ قَدْرَ مَا يَفْرُغُ الْآكِلُ مِنْ أَكْلِهِ وَالشَّارِبُ مِنْ شُرْبِهِ وَالْمُعْتَصِرُ إِذَا دَخَلَ لِقَضَاءِ حَاجَتِهِ وَلَا تَقُومُوا حَتَّى تَرَوْنِي

Sayyidina Jabir(RA) narrated that Allah's Messenger(SAW) said to Sayyidina Bilal, "O Bilal (RA)! When you call the adhan, observe pauses and when you call the iqmah, speak quickly. And, let there be so much time between your adhan and your iqmah that one who eats may finish his food and one who drinks may finish his drink, and one who has to, may relieve himself. And do not get up till you have seen me."

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(196)

Abdu ibn Humayd reported from Yunus ibn Muhimmad who from Abdul Mun'im the like of it.

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 30

Place finger in ear while calling adhan

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(197)

رَأَيْتُ بِلَالًا يُؤَذِّنُ وَيَدُورُ وَيُتْبِعُ فَاهُ هَا هُنَا وَهَا هُنَا وَإِصْبَعَاهُ فِي أُذُنَيْهِ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قُبَّةٍ لَهُ حَمْرَاءَ أُرَاهُ قَالَ مِنْ أَدَمٍ فَخَرَجَ بِلَالٌ بَيْنَ يَدَيْهِ بِالْعَنَزَةِ فَرَكَزَهَا بِالْبَطْحَاءِ فَصَلَّى إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمُرُّ بَيْنَ يَدَيْهِ الْكَلْبُ وَالْحِمَارُ وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ كَأَنِّي أَنْظُرُ إِلَى بَرِيقِ سَاقَيْهِ

Sayyidina Awn ibn Abu Juhayfah reported from his father that he saw Sayyidina Bilal (RA) the adhan. He turned his face sideways and his both fingers were in his two ears, and AIlahs Messenger (SAW) was in a red tent. The narrator thought that it was made of leather. Bilal (RA) advanced with the stick and planted it in the ground (at Batha) .Then Allah's Messenger (SAW) offered salah facing it, dogs and donkeys moved about in front of the stick). The Prophet was wearing a hullah, "as though I see the glitter of his shin." Sufyan said that he thought that it was a Yemeni cloak.

[*Ahmed* 18771, *Nisai* 5388, *Bukhari* 634, *Muslim* 503, *Abu Dawud* 5201]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 31
About tathwib in the fajr adhan

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(198)

قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُثَوِّبَنَّ فِي شَيْءٍ مِنْ الصَّلَوَاتِ إِلَّا فِي صَلَاةِ الْفَجْرِ

Sayyidina Abdullah ibn Abu Layla narrated on the authority of Sayyidina Bilal that the Prophet (SAW) said, "Do not make tathwib in any salah apart from the fajr."

[*Ahmed* 23969, *Ibn e Majah* 715]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 32
One who calls the adhan also calls the iqamah

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(199)

أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أُؤَذِّنَ فِي صَلَاةِ الْفَجْرِ فَأَذَّنْتُ فَأَرَادَ بِلَالٌ أَنْ يُقِيمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَخَا صُدَاءٍ قَدْ أَذَّنَ وَمَنْ أَذَّنَ فَهُوَ يُقِيمُ

Sayyidina Ziyad ibn Harith (RA) Suda'i said that Allah's Messenger (SAW) commanded him to call the adhan for fajr. So he called the adhan. Then Sayyidina Bilal intended to call the iqamah, but Allah's Messenger (SAW) said, "Indeed, brother Suda'i had called the adhan and he who calls the adhan, calls the iqarnah."

[*Ahmed* 17546, *Abu Dawud* 514, *Ibn e Majah* 717]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 33
Makruh to call the adhan without ablution

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(200)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤَذِّنُ إِلَّا مُتَوَضِّئٌ

Sayyidina Abu Hurayrah reported that the Prophet (SAW) said, "Let no one call the

adhan while he is not in a state of ablution.”

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(201)

قَالَ أَبُو عِيسَى وَهَذَا أَصَحُّ مِنْ الْحَدِيثِ الْأَوَّلِ قَالَ أَبُو عِيسَى وَحَدِيثُ أَبِي هُرَيْرَةَ لَمْ يَرْفَعْهُ ابْنُ وَهْبٍ وَهُوَ أَصَحُّ مِنْ حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ وَالزُّهْرِيُّ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْأَذَانِ عَلَى غَيْرِ وُضُوءٍ فَكَرِهَهُ بَعْضُ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ الشَّافِعِيُّ وَإِسْحَقُ وَرَخَّصَ فِي ذَلِكَ بَعْضُ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَأَحْمَدُ

Yahya ibn Musa reported from Abdullah ibn Wahb from Yunus from Ibn Shihab that Sayyidina Abu Hurayrah , said, “If anyone is not in a state of ablution then he must not call the adhan.”

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 34
The imam has a right to iqamah

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(202)

كَانَ مُؤَذِّنُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُمْهِلُ فَلَا يُقِيمُ حَتَّى إِذَا رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ خَرَجَ أَقَامَ الصَّلَاةَ حِينَ يَرَاهُ

Sayyidina Jabir ibn Samurah narrated that the muadhdhin of Allah’s Messenger (SAW) postponed the iqamah till he did not see him coming out. He would call the iqamah on seeing him.

[*Ahmed* 20896, *Muslim* 606]

Calling adhan at night

(203)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا تَأْذِينَ ابْنِ أُمِّ مَكْتُومٍ

Sayyidina Saalim reported from his father that the Prophet (SAW) said, "Surely, Bilal calls the adhan in the night. So, you carry on eating and drinking till you hear the adhan of Ibn LJmm Maktum."

[*Ahmed* 4551, *Bukhari* 620,1092, *Nisai* 634]

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 35
Calling Adhan at night

(203)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا تَأْذِينَ ابْنِ أُمِّ مَكْتُومٍ

Sayyidina Saalim reported from his father that the Prophet (SAW) said, "Surely, Bilal calls the adhan in the night. So, you carry on eating and drinking till you hear the adhan of Ibn LJmm Maktum."

[*Ahmed* 4551, *Bukhari* 620,1092, *Nisai* 634]

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 36
Going out of mosque after the adhan is makruh

(204)

خَرَجَ رَجُلٌ مِنْ الْمَسْجِدِ بَعْدَ مَا أُذِّنَ فِيهِ بِالْعَصْرِ فَقَالَ أَبُو هُرَيْرَةَ أَمَّا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidina Abu ash-Shasha said someone went out of the mosque after the adhan for asr. Sayyidina Abu Hurayrah (RA) said, "Surely, he has disobeyed Abdul Qasim."

[*Ahmed* 9326, *Muslim* 655, *Abu Dawud* 536, *Nisai* 680, *Ibn e Majah* 733]

2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 37
Adhan during journey

(205)

قَدِمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَابْنُ عَمٍّ لِي فَقَالَ لَنَا إِذَا سَافَرْتُمَا فَأَذِّنَا وَأَقِيمَا وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا

Sayyidina Malik ibn Huwayrith (RA) narrated that he visited Allah's Messenger (SAW) with his cousin. He said to them, 'When you two travel, call the adhan and the iqamah and the elder should lead the salah."

[*Ahmed* 15601, *Bukhari* 628, *Nisai* 631, *Ibn e Majah* 979, *Abu Dawud* 589]

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 38
Virtues of adhan

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(206)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَذَّنَ سَبْعَ سِنِينَ مُحْتَسِبًا كُتِبَتْ لَهُ بَرَاءَةٌ مِنَ النَّارِ

Sayyidina Ibn Abbas (RA) narrated that Allah's Messenger (SAW) said, "If anyone calls the adhan for seven years with the intention of reward then freedom from Hell is recorded for him.'
[*Ibn e Majah* 727]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 39
The imam is responsible and the mudhdhin is trusted

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(207)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِمَامُ ضَامِنٌ وَالْمُؤَذِّنُ مُؤْتَمَنٌ اللَّهُمَّ أَرْشِدْ الْأَئِمَّةَ وَاغْفِرْ لِلْمُؤَذِّنِينَ

Sayyidina Abu Hurairah (RA) reported that Allah's Messenger (SAW) said, "The imam is responsible and the muadhdhin is trusted. O Allah, guide the imams and forgive the muadhdhins."

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 40
What should one who hears the adhan say.

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(208)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَمِعْتُمْ النِّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ

Sayyidina Abu Saeed (RA) reported that Allah's Messenger (SAW) said, "When you hear the adhan, say just as the muadhdhin says."

[*Ahmed* 11860, *Bukhari* 611, *Muslim* 383, *Nisai* 673, *Ibn e Majah* 720, *Abu Dawud* 522]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 41
Seeking remuneration against adhan is makruh

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(209)

إِنَّ مِنْ آخِرِ مَا عَهِدَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ اتَّخِذْ مُؤَذِّنًا لَا يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا

Sayyidina Uthman ibn Abdul Aas (RA) narrated that the last instruction of Allah's Messenger (SAW) to him was that he should select a muadhdhin who would not seek wages against the adhan he called.

[*Ahmed* 17926, *Abu Dawud* 531, *Nisai* 671]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 42
The supplication of one who hears the adhan

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(210)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا غُفِرَ لَهُ ذَنْبُهُ

Sayyidina Sad ibn Waqqas (RA) narrated that Allah's Messenger (SAW) said, If anyone who hears the muadhdhin call the adhan says: "And I bear witness that there is no God but Allah, the One. He has no partner. And that Muhmmad is His slave and His Messenger. I am pleased with Allah as Lord, and with Islam as religion and with Muhmmad as a Messenger". then Allah will forgive his sins.

[*Ahmed* 1565, *Muslim* 386, *Muslim* 525, *Nisai* 679, *Ibn e Majah* 721]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 43
More about it

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(211)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ إِلَّا حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ

Sayyidina Jabir ibn Abdullah (RA) narrated tha Allah's Messenger (SAW) said, "If anyone says after hearing the adhan: Translation: (0 Allah, Lord of this perfect call and of the salah that is being established, grant Muhammad the nearness and honour, and raise him to a praiseworthy station which you have promised him) then on the day of Resurrection my intercession will be lawful for him."

[*Ahmed* 14823, *Abu Dawud* 529, *Nisai* 679, *Bukhari* 614]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 44
Supplication between adhan and iqamah is not rejected

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(212)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّعَاءُ لَا يُرَدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ

Sayyidina Ans (RA) ibn Malik narrated that Allah's Messenger (SAW) said, 'Supplication that is made between adhan and iqamah is never rejected."

[*Ahmed* 1220, *Abu Dawud* 521]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 45
Number of prayers Allah has made obligatory on his slave

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(213)

فُرِضَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ أُسْرِيَ بِهِ الصَّلَوَاتُ خَمْسِينَ ثُمَّ نُقِصَتْ حَتَّى جُعِلَتْ خَمْسًا ثُمَّ نُودِيَ يَا مُحَمَّدُ إِنَّهُ لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَإِنَّ لَكَ بِهَذِهِ الْخَمْسِ خَمْسِينَ

Sayyidina Ans ibn Malik (RA) narrated that fifty prayers, were made obligatory on the Prophet on the night of mi'raj. Then they were reduced till five remained. Then, a voice called, 'O Muhammad our word is never changed. For you, indeed, with these five will accrue (reward of) fifty."

[*Ahmed* 17850, *Muslim* 162, *Nisai* 454, *Bukhari* 3207]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 46
About excellence of the five prayers

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(214)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ مَا لَمْ تُغْشَ الْكَبَائِرُ

Sayyidina Abu Hurairah (RA) narrated that Allah's Messenger (SAW) said, "The five prayers and a Friday (salah) are expiation for that which is between them (of minor sins) provided major sins are not committed."

[*Ahmed* 9367, *Muslim* 233]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 47
Virtues of congregational prayer

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(215)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الْجَمَاعَةِ تَفْضُلُ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً

Sayyidina Ibn Umar (RA) reported that Allah Messenger (SAW) said, "Salah offered with the congregation is twenty-seven ranks more excellent than that offered individually."

[*Ahmed* 5683, *Muslim* 650, *Ibn e Majah* 789, *Bukhari* 645]

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(216)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ صَلَاةَ الرَّجُلِ فِي الْجَمَاعَةِ تَزِيدُ عَلَى صَلَاتِهِ وَحْدَهُ بِخَمْسَةٍ وَعِشْرِينَ جُزْءًا

Sayyidina Abu Hurairah (RA) reported that Allah's Messenger (SAW) said, "The salah of one praying with the congregation is more excellent by twenty- five degrees than his praying alone."
[*Ahmed* 5332, *Muslim* 649, *Nisai* 833 *Bukhari* 645]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 48
One who hears the adhan but does not reach for the salah

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(217)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَقَدْ هَمَمْتُ أَنْ آمُرَ فِتْيَتِي أَنْ يَجْمَعُوا حُزَمَ الْحَطَبِ ثُمَّ

آمُرَ بِالصَّلَاةِ فَتُقَامَ ثُمَّ أُحَرِّقَ عَلَى أَقْوَامٍ لَا يَشْهَدُونَ الصَّلَاةَ

Sayyidina Abu Hurairah (RA) narrated that the Prophet (SAW) said, “Indeed, I had resolved to order my young men to gather a stack of wood and I should command for the salah to begin and the iqama would be called. Then I would burn down the (homes of) people not presenting themselves for salah.”

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(218)

وَسُئِلَ ابْنُ عَبَّاسٍ عَنْ رَجُلٍ يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ لَا يَشْهَدُ جُمْعَةً وَلَا جَمَاعَةً قَالَ هُوَ فِي النَّارِ

Mujahid reported that Sayyidina Ibn Abbas (RA) was asked about a man who kept fast during day time and offered salah all night but did not attend jumu’ah (Friday) or any congregation. He said, ‘He will go to Hell.” Hannad reported it. He heard from Maharabi who from Layth who from Mujahid. The Hadith means to say that the man did not attend Friday and other congregational salah intentionally or because of arrogance or because he regarded the congregation as lowly.

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 49

Concerning one who offered his salah by himself then finds the congregation

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(219)

شَهِدْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَّتَهُ فَصَلَّيْتُ مَعَهُ صَلَاةَ الصُّبْحِ فِي مَسْجِدِ الْخَيْفِ قَالَ فَلَمَّا قَضَى صَلَاتَهُ وَانْحَرَفَ إِذَا هُوَ بِرَجُلَيْنِ فِي أُخْرَى الْقَوْمِ لَمْ يُصَلِّيَا مَعَهُ فَقَالَ عَلَيَّ بِهِمَا فَجِيءَ بِهِمَا تُرْعَدُ فَرَائِصُهُمَا فَقَالَ مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا فَقَالَا يَا رَسُولَ اللَّهِ إِنَّا كُنَّا قَدْ صَلَّيْنَا فِي رِحَالِنَا قَالَ فَلَا تَفْعَلَا إِذَا صَلَّيْتُمَا فِي رِحَالِكُمَا ثُمَّ أَتَيْتُمَا مَسْجِدَ

جَمَاعَةٍ فَصَلِّيَا مَعَهُمْ فَإِنَّهَا لَكُمَا نَافِلَةٌ

Jabir ibn Yazid al-Aswad reported his father as saying, "I was with Allah's Messenger (SAW) during the Hajj. I offered the Salah of Fajr with him in the Masjid Khayf. After the Salah, he turned to us and observed that two men had not prayed with the congregation. He said that they should be brought to him, so, they were taken to him and their veins trembled from fear. He asked them what had prevented them from offering salah with them. They said that they had offered salah already at their stations. He said, "Do not do that. If you have already prayed at your bases and come to the mosque of congregational prayer then join them in prayer that would be a supererogatory (salah) for you."
[*Ahmed* 17481, *Abu Dawud* 575, *Nisai* 857]

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 50
A second congregation after the first in the same mosque

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(220)

جَاءَ رَجُلٌ وَقَدْ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَيُّكُمْ يَتَّجِرُ عَلَى هَذَا فَقَامَ رَجُلٌ فَصَلَّى مَعَهُ

Sayyidina Abu Sa'eed (RA) narrated that after Allah's Messenger (SAW) had finished prayer a man came. So he said, "Who will join this man in trading?" A man got up and offered salah with him. (Thus, both earned reward of congregational prayer)
[*Ahmed* 11019, *Abu Dawud* 224]

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 51
Excellence of congregation of isha and fajr

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(221)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ شَهِدَ الْعِشَاءَ فِي جَمَاعَةٍ كَانَ لَهُ قِيَامُ نِصْفِ لَيْلَةٍ وَمَنْ صَلَّى الْعِشَاءَ وَالْفَجْرَ فِي جَمَاعَةٍ كَانَ لَهُ كَقِيَامِ لَيْلَةٍ

Sayyidina Uthman ibn Affan (RA) narrated that Allah's Messenger (SAW) said, "As for him who offers the Salah of Isha with the congregation he earns reward for worship a half of the night. And he who offers both the isha and fajr with the congregation is as though he was awake all through the night."
[*Ahmed* 409, *Muslim* 656, *Abu Dawud* 555]

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(222)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ فَلَا تُخْفِرُوا اللَّهَ فِي ذِمَّتِهِ

Sayyidina Jundub ibn Sufyan (RA) narrated that the Prophet (SAW) said, "He who offers the fajr with the congregation is in Allah's protection. Hence, do not miss Allah's protection."
[*Ahmed* 18836, *Muslim* 657]

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(223)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَشِّرْ الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ

Sayyidina Buraidah al-Aslami (RA)reported the Prophet (SAW) as saying, "Give glad tidings to those, who walk towards mosques in the dark, of perfect light on the day of Resurrection."
[*Abu Dawud* 561]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 52
Excellence of the fist row

(224)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا وَشَرُّهَا آخِرُهَا وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَشَرُّهَا أَوَّلُهَا

Sayyidina Abu Hurairah (RA) reported that Allah's Messenger (SAW) said, "The best of the rows of men is the first and the worst is the last. And, the best of the rows of women is the last and the worst of them is the first."
[*Ahmed* 7366, *Muslim* 440, *Abu Dawud* 678, *Nisai* 816]

(225)

و قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ النَّاسَ يَعْلَمُونَ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَاسْتَهَمُوا عَلَيْهِ

He also said, "If people learn of the reward on calling the adhan and praying in the first row, and they cannot get that without drawing lots, they would draw lots surely."

(226)

The like of it (previous hadith, # 225) is reported by Qutaybah from Malik from Sumayya, from Abu Salih from Abu Hurayrah who from the Prophet (SAW).

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 53
About straightening rows

(227)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَوِّي صُفُوفَنَا فَخَرَجَ يَوْمًا فَرَأَى رَجُلًا خَارِجًا صَدْرُهُ عَنْ الْقَوْمِ فَقَالَ لَتُسَوُّنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ

Sayyidina Nu'man ibn Bashir (RA) narrated that Allah Messenger (SAW) used to straighten their rows. One day, as he came out, he saw a man's chest bulging out of the row. He said, "Straighten your rows otherwise Allah will put your faces in different directions."
[*Ahmed* 18404, *Bukhari* 717, *Muslim* 436, *Abu Dawud* 663, *Ibn e Majah* 994]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 54
Let those with insight and the prudent be near me

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(228)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِيَلِيَنِي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهَى ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ وَإِيَّاكُمْ وَهَيْشَاتِ الْأَسْوَاقِ

Sayyidna Abdullah (RA) reported the Prophet (SAW) as saying, Let the prudent and sedate among you be near me. Then those who are closer to them followed by those closer to them. And do not dispute with each other lest your hearts become hateful. And keep away from the chaos of the market.'
[*Ahmed* 4373, *Muslim* 432, *Abu Dawud* 675]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 55
Makruh to form rows between pillars

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(229)

صَلَّيْنَا خَلْفَ أَمِيرٍ مِنْ الْأُمَرَاءِ فَاضْطَرَّنَا النَّاسُ فَصَلَّيْنَا بَيْنَ السَّارِيَتَيْنِ فَلَمَّا صَلَّيْنَا قَالَ أَنَسُ بْنُ مَالِكٍ كُنَّا نَتَّقِي هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abdul Hamid ibn Mahmud narrated that they prayed behind an amir of the several amirs. The people compiled them to stand between two pillars. When they finished, Sayyidina Ans ibn Malik (RA) said, "We used to avoid that in the times of Allah's Messenger (SAW).
[*Abu Dawud* 673, *Nisai* 820]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 56
Standing alone behind a row

(230)

أَخَذَ زِيَادُ بْنُ أَبِي الْجَعْدِ بِيَدِي وَنَحْنُ بِالرَّقَّةِ فَقَامَ بِي عَلَى شَيْخٍ يُقَالُ لَهُ وَابِصَةُ بْنُ مَعْبَدٍ مِنْ بَنِي أَسَدٍ فَقَالَ زِيَادٌ حَدَّثَنِي هَذَا الشَّيْخُ أَنَّ رَجُلًا صَلَّى خَلْفَ الصَّفِّ وَحْدَهُ وَالشَّيْخُ يَسْمَعُ فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُعِيدَ الصَّلَاةَ

Hilal ibn Yasaf said that at ar-Riqqah, Ziyad ibn Abu al-lad held thirn by the hand and took him to a Shaykh who was called Wabisah ibn Ma'bad. He belonged to Banu Asad, Ziyad said that the Shaykh said to him, "A man prayed behind a row and the Shaykh was listening so, the Prophet (SAW) commanded him to repeat his prayer."

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(231)

أَنَّ رَجُلًا صَلَّى خَلْفَ الصَّفِّ وَحْدَهُ فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُعِيدَ الصَّلَاةَ

And, Muhammad ibn Bashshar reported from Muhammad ibn Ja'far from Shu'hah from Amr ibn Murrah from Hilal ibn Yasaf from Amr ibn Raashid from Wabisah ibn Ma'bad that: "A man prayed alone behind a row and the Prophet (SAW) asked him to repeat the salah."

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chpater 57

About a man who has only one man to pray with him

(232)

صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَقُمْتُ عَنْ يَسَارِهِ فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرَأْسِي مِنْ وَرَائِي فَجَعَلَنِي عَنْ يَمِينِهِ

Sayyidina Ibn Abbas (RA) reported that he joined the Prophet (SAW) in prayer one night. He stood to the Prophet's (SAW) left but he held his head from behind and brought him to his right side.'
[*Ahmed* 3437, *Nisai* 439, *Ibn e Majah* 423, *Muslim* 763, *Bukhari* 138]

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 58

A man who has two men to pray with him

(233)

أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كُنَّا ثَلَاثَةً أَنْ يَتَقَدَّمَنَا أَحَدُنَا

Sayyidina Samurah ibn Jundub (RA) narrated that Allah's Messenger (SAW) commanded them that when they are three men, one of them must lead the others, stepping ahead.

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 59
About one who leads men and women in salah

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(234)

أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِطَعَامٍ صَنَعَتْهُ فَأَكَلَ مِنْهُ ثُمَّ قَالَ قُومُوا فَلْنُصَلِّ بِكُمْ قَالَ أَنَسٌ فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ اسْوَدَّ مِنْ طُولِ مَا لُبِسَ فَنَضَحْتُهُ بِالْمَاءِ فَقَامَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَفَفْتُ عَلَيْهِ أَنَا وَالْيَتِيمُ وَرَاءَهُ وَالْعَجُوزُ مِنْ وَرَائِنَا فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ انْصَرَفَ

Sayyidina Ans ibn Malik (RA) reported that his grand mother, Mulaykah, invited Allah's Messenger (SAW) to a meal prepared by her. He ate therefrom and then said, 'Stand up, that we may pray with you." Anas said that he stood up and picked up his old mat which had turned black due to age. He sprinkled water on itOand Allah's Messenger (SAW) stood on it and Anas and Yatim formed a row behind him. The old woman stood behind them. So, the Prophet prayed two rakaat with them, and then departed.
[*Ahmed* 12342, *Bukhari* 380, *Muslim* 658, 612]

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 60
Who is most deserving of office of imam

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(235)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَكْبَرُهُمْ سِنًّا وَلَا يُؤَمُّ الرَّجُلُ فِي سُلْطَانِهِ وَلَا يُجْلَسُ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ إِلَّا

Sayyidina Aws ibn Dam'aj (RA)reported fom Sayyidina Abu Mas'ud Ansari (RA) that Al la h's Messenger (SAW) said, "He should act as imam of people who is most read in the Quran.O If they are at par with each other in its recital then the most learned about the sunnah. If they are equal regarding the sunnah then he who preceded others in hijrah (migration to \ladinah) and if they emigrated together then the oldest of them. And no one should be made to **kIlmv** (another) where he is authoritative and no one should sit on the place of honour (of the to owner in his house without his permission.
[*Ahmed* 7062, *Abu Dawud* 582, *Nisai* 776, *Ibn e Majah* 980]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 61
Imam's recital should be brief

(236)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَمَّ أَحَدُكُمْ النَّاسَ فَلْيُخَفِّفْ فَإِنَّ فِيهِمْ الصَّغِيرَ وَالْكَبِيرَ وَالضَّعِيفَ وَالْمَرِيضَ فَإِذَا صَلَّى وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ

Sayyidina Abu Hurairah (RA) narrated that the Prophet (SAW) said, "When one of you is imam of the people, he must be brief (in recital), for his followers include the young, the old, the weak, the sick-everyone. And when he prays alone then he may pray as he likes.
[*Ahmed* 7479, *Muslim* 467, *Abu Dawud* 794, *Nisai* 822, *Bukhari* 703]

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(237)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَخَفِّ النَّاسِ صَلَاةً فِي تَمَامٍ

Sayyidina Ans (RA) said that Allah's Messengeer (SAW) was more brief and more perfect than everyone else in leading (congregational) salah.
[*Ahmed* 12734, *Muslim* 469, *Nisai* 820]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 62
What disallows and allows in salah

(238)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِفْتَاحُ الصَّلَاةِ الطُّهُورُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ وَلَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِالْحَمْدُ وَسُورَةٍ فِي فَرِيضَةٍ أَوْ غَيْرِهَا

Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (SAW) said, "The key of salah is purification. Its binding is the takbirO and its freedom is the taslimO, If anyone does not recite surah al-Fatihah and another surah in salah, fard or otherwise, then his salah is void."
[*Ibn e Majah* 276]

(237)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَخَفِّ النَّاسِ صَلَاةً فِي تَمَامٍ

Sayyidina Ans (RA) said that Allah's Messengeer (SAW) was more brief and more perfect than everyone else in leading (congregational) salah.
[*Ahmed* 12734, *Muslim* 469, *Nisai* 820]

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 63
Keep fingers apart during takbir

(239)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَبَّرَ لِلصَّلَاةِ نَشَرَ أَصَابِعَهُ

Sayyidina Abu Hurairah (RA) narrated that Allah's Messenger(SAW) kept his fingers

straight when he called the takbir (Allahu Akbar).

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(240)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ رَفَعَ يَدَيْهِ مَدًّا

Sayyidina Sa'eed ibn Sam'an (RA) reported for Sayyidina Abu Hurairah (RA) that when Allah's Messenger (SAW) stood up for salah, he kept the fingers straight and raised both hands high.
[*Ahmed* 8884]

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 64
Excellence of Takbir Oola

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(241)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى لِلَّهِ أَرْبَعِينَ يَوْمًا فِي جَمَاعَةٍ يُدْرِكُ التَّكْبِيرَةَ الْأُولَى كُتِبَتْ لَهُ بَرَاءَتَانِ بَرَاءَةٌ مِنْ النَّارِ وَبَرَاءَةٌ مِنْ النِّفَاقِ

Ans ibn Malik (RA) reported Allah's Messenger (SAW) as saying, "As for him who prayed for forty days purely for Allah's sake beginning with takbir oola (the very first takbir) he will get deliverance from two things: deliverance from the fire and deliverance from hypocrisy."
[*Ahmed* 12584]

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 65
What to say on beginning that salah

(242)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ بِاللَّيْلِ كَبَّرَ ثُمَّ يَقُولُ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ ثُمَّ يَقُولُ اللَّهُ أَكْبَرُ كَبِيرًا ثُمَّ يَقُولُ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنْ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

Sayyidina Abu Sa'eed Khudri (RA) reported that when Allah's Messenger (SAW) stood up for salah in the night, he would call out the takbir (Allahu Akbar).
Then, he would say: "O Allah! You are without blemish, and with your praise. Your name is Blessed and your Glory is exalted. And there is no God besides you." Then, he would say, "Allah is the Greatest. The Greatest, indeed."Then, he said: "I seek refuge in Allah, the All-Hearing, the All-Knowing from the rejected devil from his goading, blowing his breath and his spittle (to cause evil)."
[*Ahmed* 11657, *Abu Dawud* 775, *Nisai* 895, *Ibn e Majah* 804]

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(243)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَتَحَ الصَّلَاةَ قَالَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Sayyidah Aisha (RA) narrated that when the Prophet began the salah, he said , "O Allah! You are without blemish, and with your praise. Your name is Blessed and your Glory is exalted. And there is no God besides you."
[*Ibn e Majah* 806]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 66
Concerning inaudible recital of Bismillah

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(244)

سَمِعَنِي أَبِي وَأَنَا فِي الصَّلَاةِ أَقُولُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَقَالَ لِي أَيْ بُنَيَّ مُحْدَثٌ إِيَّاكَ

وَالْحَدَث قَالَ وَلَمْ أَرَ أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَبْغَضَ إِلَيْهِ الْحَدَثُ فِي الْإِسْلَامِ يَعْنِي مِنْهُ قَالَ وَقَدْ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَ أَبِي بَكْرٍ وَمَعَ عُمَرَ وَمَعَ عُثْمَانَ فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَقُولُهَا فَلَا تَقُلْهَا إِذَا أَنْتَ صَلَّيْتَ فَقُلْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

The son of Sayyidina Abdullah ibn Mughaffal (RA) said that when his father heard him recite the *Bismillah* audibly in salah, he said, 'O my son, this is something new (bid'ah). Keep away from innovation.' Ibn Abdullah said, "I did not find any of the sahabah more against innovation in Islam than my father.' He (Abdullah) said, "I offered salah with the Prophet (SAW) and with Abu Bakr (RA)Umar (RA) and Uthman (RA). None of them said the *Bismillah* in a loud voice. So, when you offer salah, do not recite it loudly, and begin the recital with al-Fatihah."

[*Ahmed* 16787, *Nisai* 907, *Ibn e Majah* 815]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chaptet 67
Reciting basmalah loudly

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(215)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْتَتِحُ صَلَاتَهُ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) commenced his salah with *'Bismillah ir Rahman ir Rahim*' (In the name of Allah, the Compassionate, the Merciful).

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 68
Begin recital with al-Fatihah

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(246)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ يَفْتَتِحُونَ الْقِرَاءَةَ بِالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Sayyidina Anas narrated that Allah’s Messenger (SAW)and Abu Bakr, Umar and Uthman (RA) commenced their recital with *Alhamdu lillahi rabbi al-alamin* (the first verse of al-Fatihah).
[*Ibn e Majah* 813, *Nisai* 901]

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2 - BOOK ON SALAH
Narrated from Allah’s Messenger (SAW)

Chapter 69
There is no salah without al-Fatihah

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(247)

Úóäú ÇáäøóÈöíøö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÞóÇáó áóÇ ÕóáóÇÉó áöãóäú áóãú íóÞúÑóÃú ÈöÝóÇÊöÍóÉö ÇáúßöÊóÇÈö

Sayyidina Ubadah ibn Samit narrated that the Prophet (SAW) said, “He who does not recite Fatihatul Kitab has not observed salah.”
[*Bukhari* 756, *Muslim* 394, *Abu Dawud* 822, *Nisai* 909, *Ibn e Majah* 837]

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2 - BOOK ON SALAH
Narrated from Allah’s Messenger (SAW)

Chapter 70
Concerning Aameen

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(248)

ÓóãöÚúÊõ ÇáäøóÈöíøó Õóáøóì Çááøóåõ

Úóáóíúåö æóÓóáøóãó ÞóÑóÃó
ÛóíúÑö ÇáúãóÛúÖõæÈö Úóáóíúåöãú æóáóÇ }
ÇáÖøóÇáøöíäó }
ÝóÞóÇáó Âãöíäó æóãóÏøó ÈöåóÇ ÕóæúÊóåõ

Sayyidina Wail ibn Hujr narrated having heard the Prophet (SAW) recite (in the salah) (last verse of al-Fatihah) and say (Ameen) prolonging his voice.

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(249)

Abu Bakr Muhammad ibn Aban reported to us from Abdullah ibn Numayr from Ala ibn Salih Asadi from *Muslim* ibn Kuhayl from Hujr ibn Anbas from Wail ibn Hujr from Allah's Messenger (SAW) a hadith like Sufyan's which he reported from Salamah ibn Kuhayl.
[*Ahmed* 18864, *Ibn e Majah* 855, *Abu Dawud* 932]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 71
Excellences of aameen

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(250)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَمَّنَ الْإِمَامُ فَأَمِّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Sayyidina Abu Hurayrah reported that the Prophet (SAW) said, "When (after reciting surah al-Fatihah) the imam says aameen, you too say aameen (because .the angels also say it). So, if anyone's aazneen coincides with the angel's then all his past sins are forgiven."
[*Ahmed* 7247, *Bukhari* 870, *Abu Dawud* 936, *Nisai* 924, *Ibn e Majah* 8521

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 72
About two silent periods (in salat)

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(251)

ÓóßúÊóÊóÇäö ÍóÝöÙúÊõåõãóÇ Úóäú ÑóÓõæáö
Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó
ÝóÃóäúßóÑó Ðóáößó ÚöãúÑóÇäõ Èúäõ ÍõÕóíúäò
æóÞóÇáó ÍóÝöÙúäóÇ ÓóßúÊóÉð ÝóßóÊóÈúäóÇ
Åöáóì ÃõÈóíøö Èúäö ßóÚúÈò ÈöÇáúãóÏöíäóÉö
ÝóßóÊóÈó ÃõÈóíøñ Ãóäú ÍóÝöÙó ÓóãõÑóÉõ
ÞóÇáó ÓóÚöíÏñ ÝóÞõáúäóÇ áöÞóÊóÇÏóÉó ãóÇ
åóÇÊóÇäö ÇáÓøóßúÊóÊóÇäö ÞóÇáó ÅöÐóÇ
ÏóÎóáó Ýöí ÕóáóÇÊöåö æóÅöÐóÇ ÝóÑóÛó ãöäú
ÇáúÞöÑóÇÁóÉö Ëõãøó ÞóÇáó ÈóÚúÏó Ðóáößó
æóÅöÐóÇ ÞóÑóÃó
æóáóÇ ÇáÖøóÇáøöíäó } }
ÞóÇáó æóßóÇäó íõÚúÌöÈõåõ ÅöÐóÇ ÝóÑóÛó
ãöäú ÇáúÞöÑóÇÁóÉö Ãóäú íóÓúßõÊó ÍóÊøóì
íóÊóÑóÇÏøó Åöáóíúåö äóÝóÓõåõ

Saeed reported from Qatadab who from Hasan that Sayyidina Samurah (RA) narrated having rememberred two silent periods in salah. Sayyidina breran ibn Husayn Denied

that, saying, 'We remember only one period of silence." So, they wrote to Sayyidina Ubayy ibn Ka'b at Madinah and he wrote back that Samurah rememberred correctly. Sa'eed said that they asked Qatadah what those periods of silence were. He said, "(They were) When one begins the salah (after the first takbir) and when one finishes the recital at *Waladdaaleen* . The narrator said that he liked very much the silence on finishing the recital till he had regained his breath.
[*Abu Dawud* 780, *Ibn e Majah* 844]

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 73
The right hand is placed over the left

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(252)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَؤُمُّنَا فَيَأْخُذُ شِمَالَهُ بِيَمِينِهِ

Qabisah ibn Huib reported from his father tha Allah's Messenger i- led them in prayer and held his left hand with his right.
[*Ahmed* 22034, *Ibn e Majah* 809]

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 74
Call takbir when going into ruku and sajdah

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(253)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ وَقِيَامٍ وَقُعُودٍ وَأَبُو بَكْرٍ وَعُمَرُ

Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger (SAW) used to call the takbir at every bowing, rising, standing and sitting. And Abu Bakr and Umar (also did that).

[*Ahmed* 3660, *Muslim* 224]

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 75
About the same

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(254)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُكَبِّرُ وَهُوَ يَهْوِي

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW)called the takhir while bowing down.

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 76
Raising both hands while going into ruku

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(255)

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَتَحَ الصَّلَاةَ يَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ مَنْكِبَيْهِ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ

Saalim reported from his father Sayyidina Ibn Umar (RA)that when Allah's Messenger began prayer, he raised his hands opposite his shoulders. Then when he bowed into ruku and when he raised his head after bowing. In his own narration, Sayyidina Ibn Umar(RA) added, "But, he did not raise them between two prostrates." [*Ahmed* 4540]

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(256)

Imam Tirmidhi said: Fadi ibn Sabah Baghdadi reported a similar Hadith from Sufyan ibn

Uyaynah, from Zuhri, from the same sanad from Sayyidina Ibn Umar (RA) .

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 76A
The Prophet did not raise his hands except the first time

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(257)

ÃóáóÇ ÃõÕóáøöí Èößõãú ÕóáóÇÉó ÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÝóÕóáøóì Ýóáóãú íóÑúÝóÚú íóÏóíúåö ÅöáøóÇ Ýöí Ãóæøóáö ãóÑøóÉò

Alqamah reported the saying of Sayyidina Abdullah ibn Masud (RA) Shall I not pray for you the salah of Allah's Messenger "? So he prayed the salah and did not raise his hands except the first time.

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chatper 77
Placing hands on knees while bowing (in ruku)

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(258)

قَالَ لَنَا عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ إِنَّ الرُّكَبَ سُنَّتْ لَكُمْ فَخُذُوا بِالرُّكَبِ

Sayyidina Abu Abdur Rahman Sulami reported that Sayyidina Umar ibn Khattab said, To

hold the knees is a sunnah for you. So, hold your knees (in ruku).

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(259)

كُنَّا نَفْعَلُ ذَلِكَ فَنُهِينَا عَنْهُ وَأُمِرْنَا أَنْ نَضَعَ الْأَكُفَّ عَلَى الرُّكَبِ

Sayyidina Sad ibn Abu Waqqas (RA) said, “We used to practice tatbiq but then We were forbidden to do it. We were commanded to place our alms on the knees.

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 78
Keep hands away from ribs while bowing

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(260)

ÇÌúÊóãóÚó ÃóÈõæ Íõãóíúiò æóÃóÈõæ ÃõÓóíúiò æóÓóåúáõ Èúäõ ÓóÚúÏò æóãõÍóãøóÏõ Èúäõ ãóÓúáóãóÉó ÝóÐóßóÑõæÇ ÕóáóÇÉó ÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÝóÞóÇáó ÃóÈõæ Íõãóíúiò ÃóäóÇ ÃóÚúáóãõßõãú ÈöÕóáóÇÉö ÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó Åöäøó ÑóÓõæáó Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÑóßóÚó ÝóæóÖóÚó íóÏóíúåö Úóáóì ÑõßúÈóÊóíúåö

ßóÃóäøóåõ ÞóÇÈöÖñ Úóáóíúåöãó æóæóÊøóÑó íóÏóíúåö ÝóäóÍøóÇåõãóÇ Úóäú ÌóäúÈóíúåö

Sayyidina Abbas Ibn Sahi (RA) reported that Sayyidina Abu Humayd Abu Usayd , Sahi ibn Sa'd and Muhammad ibn Muslaniah sat together and discussed the Prophet's (SAW) prayer. Abu Humayd (RA) said, "I know about his prayer more than any of you. Surely, Allah's Messenger (SAW) placed his hands on his knees while bowing as though he was clutching them, bending his arms like the bow and keeping them away from his ribs. [*Ahmed* 23660 *Abu Dawud* 730]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 79
The Tasbih of Ruku and Sajdah

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(261)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا رَكَعَ أَحَدُكُمْ فَقَالَ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ ثَلَاثَ مَرَّاتٍ فَقَدْ تَمَّ رُكُوعُهُ وَذَلِكَ أَدْنَاهُ وَإِذَا سَجَدَ فَقَالَ فِي سُجُودِهِ سُبْحَانَ رَبِّيَ الْأَعْلَى ثَلَاثَ مَرَّاتٍ فَقَدْ تَمَّ سُجُودُهُ وَذَلِكَ أَدْنَاهُ

Sayydina Ibn Masud (RA) reported that the Prophet (SAW) said, When one of you goes into ruku, he must recite three times : (Glory be to my Lord, the Mighty). His bowing is complete (on that), and this is the least (that he may recite). And when he goes into prostration, he must recite three times: (Glory be to my Lord, the Most High). His prostration is complete (on that), and this is the least (that he may recite).'

[*Ibn e Majah* 890, *Abu Dawud* 886]

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(262)

أَنَّهُ صَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ يَقُولُ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَفِي

سُجُودِهِ سُبْحَانَ رَبِّيَ الْأَعْلَى وَمَا أَتَى عَلَى آيَةِ رَحْمَةٍ إِلَّا وَقَفَ وَسَأَلَ وَمَا أَتَى عَلَى آيَةِ عَذَابٍ إِلَّا وَقَفَ وَتَعَوَّذَ

Sayyidina Huzayfah reported that he prayed with the Prophet (SAW). In his ruku, he recited and in his sajdah And when he came to a verseof mercy, he sought (mercy) from Allah and when he came to a verse of punishment, he paused and sought refuge from that punishment. [*Ahmed* 23300, *Abu Dawud* 871, *Nisai* 1004, *Ibn e Majah* 888, *Muslim* 772]

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(263)

A Hadith like it was narrated by Muhammad ibn Bashshar from Abdur Rahman ibn Mahdi from Shu'bah.

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 81

He who does not straighten his back in ruku and sajdah

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(265)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُجْزِئُ صَلَاةٌ لَا يُقِيمُ فِيهَا الرَّجُلُ يَعْنِي صُلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ

Sayyidina Abu Masud Ansari (RA) reported Allah's Messenger (SAW) as saying, "Prayer is of no merit to one who does not keep his back straight in ruku and sajdah".

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 82
On getting up from ruku

(266)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

Sayyidina Ali ibn Abu Talib (RA) reported that Allah's Messenger said on rising from ruku:
Allah has heard him who praises Him. Our Lord, and all praise belongs to You as much as would fill the heavens and the arth, and as will fill that which is between them and will fill, after that, whatever You will.

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 82
On getting up from ruku

(266)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

Sayyidina Ali ibn Abu Talib (RA) reported that Allah's Messenger said on rising from ruku:
Allah has heard him who praises Him. Our Lord, and all praise belongs to You as much as would fill the heavens and the arth, and as will fill that which is between them and will fill, after that, whatever You will.

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chatper 83
More on it

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(267)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا قَالَ الْإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Sayydina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "When the imam says ,you say (Our Lord: And all praise belongs to You). So if anyone's saying synchronises with the saying of the angels then all his previous sins are forgiven." [*Ahmed* 9930, *Abu Dawud* 848, *Bukhari* 796, *Muslim* 409]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 84
While prostrating, knees should be lowered before hands

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(268)

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ يَضَعُ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ وَإِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ

Sayyidina Wail ibn Hujr (SAW) said that he observed Allah's Messenger(SAW) (praying). While going into sajdah, he placed his knees (on the ground) before his hands and while rising, he brought his hands up before his knees.

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 85
More on it

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(269)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَعْمِدُ أَحَدُكُمْ فَيَبْرُكُ فِي صَلَاتِهِ بَرْكَ الْجَمَلِ

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) said, "Resolves one of you and kneels down in his salah the kneeling of a camel."
[*Ahmed* 8964, *Abu Dawud* 840, *Nisai* 1089]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 86
Prostration is made on forehead and nose

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(270)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا سَجَدَ أَمْكَنَ أَنْفَهُ وَجَبْهَتَهُ مِنْ الْأَرْضِ وَنَحَّى يَدَيْهِ عَنْ جَنْبَيْهِ وَوَضَعَ كَفَّيْهِ حَذْوَ مَنْكِبَيْهِ

Sayyidina Abu Humayd Sa'idi narrated that when the Prophet Li went into prostration, he placed his nose and forehead on the ground, keeping his arms away from his sides and plams of his hands in line with his shoulders.
[*Ahmed* 23660, *Ibn e Majah* 863]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 87
Where to place face while prostrating

(271)

قُلْتُ لِلْبَرَاءِ بْنِ عَازِبٍ أَيْنَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضَعُ وَجْهَهُ إِذَا سَجَدَ فَقَالَ بَيْنَ كَفَّيْهِ

Abu Ishaq said that he asked Bara ibn Aazib , 'Where did the Prophet –(SAW) place his face while prostrating"? He said, "Between his two plams."

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 88
Concerning sajdah on seven limbs

(272)

أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعَةُ آرَابٍ وَجْهُهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ

Sayyidina Abbas ibn Abdul Muttalib heard Allah's Messenger (SAW)," Say, "When a worshipper prostates, seven organs prostrate with him: his face his (both) palms, his knees and his feet."
[*Ahmed* 1764, *Ibn e Majah* 885, *Muslim* 491, *Nisai* 1090]

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(273) Sayyidina Ibn Abbas reported that the Prophet was commanded to prostrate on seven limbs, and he was forbidden to hold his hair and his garments.
[*Ahmed* 2778, *Ibn e Majah* 883, *Nisai* 1092, *Ahmed* 889, *Bukhari* 809, *Muslim* 490]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 89
Spacing the limbs in sajdah

(274)

كُنْتُ مَعَ أَبِي بِالْقَاعِ مِنْ نَمِرَةَ فَمَرَّتْ رَكَبَةٌ فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ يُصَلِّي قَالَ فَكُنْتُ أَنْظُرُ إِلَى عُفْرَتَيْ إِبْطَيْهِ إِذَا سَجَدَ أَيْ بَيَاضِهِ

Ubaydulah ibn Abdullah ibn Aqram Khuza'i reported from his father that he said, "I was with my father at a plain at Nimrah when some riders passed by. The Prophet stood offering salah. When he went into sajdah, I could see the whites of his armpits." [*Ibn e Majah* 881, *Nisai* 1107]

Chapter 89(A)
About moderation in Sajdah

(275)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا سَجَدَ أَحَدُكُمْ فَلْيَعْتَدِلْ وَلَا يَفْتَرِشْ ذِرَاعَيْهِ افْتِرَاشَ الْكَلْبِ

Sayyidina Jabir reported the Prophet (SAW) as saying, "When one of you prostrates, let him not stretch out his forearms like a dog."
[*Ahmed* 14391, *Ibn e Majah* 891]

(276)

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اعْتَدِلُوا فِي السُّجُودِ وَلَا يَبْسُطَنَّ أَحَدُكُمْ ذِرَاعَيْهِ فِي الصَّلَاةِ بَسْطَ الْكَلْبِ

Qatadah said that he heard Sayyidina Anas - say that Allah's Messenger said, "Observe moderation in prostration. None of you must stretch his forearms like a dog."
[*Ahmed* 12066, *Bukhari* 822, *Abu Dawud* 897, *Muslim* 493, *Nisai* 1024, *Ibn e Majah* 892.

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 90
Placing hards on the ground and keeping feet erect

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(277)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِوَضْعِ الْيَدَيْنِ وَنَصْبِ الْقَدَمَيْنِ

Aamir ibn Sad (RA) reported from his father that the Prophet (SAW) commanded that palms should rest (on the ground) and feet should be erect.

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(278)

Abdullah said that Mu'alla reported from Hammad ibn Ma'dah who from Muhammad ibn Ajian who from Muhammad ibn Ibrahim who from Aamir ibn Sa'd a hadith like this that Allah's Messenger (SAW) commanded them to place both palms on the ground. In this hadith he did not mention the father of Aamir ibn Sa'd.

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 91
Keep back straight on arising from ruku and sajdah

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(279)

كَانَتْ صَلاَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ وَإِذَا سَجَدَ وَإِذَا رَفَعَ رَأْسَهُ مِنْ السُّجُودِ قَرِيبًا مِنْ السَّوَاءِ

Sayyidina Bara ibn Aazib (RA) reported that when Allah's Messenger (SAW) bowed down in ruku or raised his head therefrom, and when he went down in sajdah or raised his head from it these postures were nearly equal.
[*Ahmed* 18621, *Nisai* 1061, *Abu Dawud* 862, *Muslim* 461, *Bukhari* 792]

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(280)

Muhmmad ibn Bashshar from Muhammad ibn Ja'far and he from Shu'bah reported a hadith like it.

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 92
It is makruh to overtake the imani in ruku and sajdah

(281)

كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ لَمْ يَحْنِ رَجُلٌ مِنَّا ظَهْرَهُ حَتَّى يَسْجُدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَسْجُدَ

Abdullah ibn Yazid (RA) reported that Sayyidina Bara (SAW) narrated to them, and he was not a liar, that when they prayed behind Allah's Messenger (SAW) and he had raised his head from ruku, none of them would bend his back till Allah's Messenger Li 4i4i had prostrated. Then they would prostrate.
[*Ahmed* 8735, *Bukhari* 690, *Muslim* 474, *Abu Dawud* 620, *Nisai* 825]

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 93
Iqa between prostrations is makruh

(282)

قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي وَأَكْرَهُ لَكَ مَا أَكْرَهُ لِنَفْسِي لَا تُقْعِ بَيْنَ السَّجْدَتَيْنِ

Sayyidina Ali (RA) narrated that Allah's Messenger said to him, "Ali I like for you what I like for myself and I dislike for you what I dislike for myself. Do not observe iq'a between two prostrations."

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 94
Concerning permission to observe iqa

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(283)

قُلْنَا لِابْنِ عَبَّاسٍ فِي الْإِقْعَاءِ عَلَى الْقَدَمَيْنِ قَالَ هِيَ السُّنَّةُ فَقُلْنَا إِنَّا لَنَرَاهُ جَفَاءً بِالرَّجُلِ قَالَ بَلْ هِيَ سُنَّةُ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Ibn Jurayj reported from Abu Zubayr who from Tawus that he asked Sayyidina Ibn Abbas (RA) about iq'a on both feet. He said, 'It is sunnah." They complained, "We consider it cruelty on man." lbn Abbas (RA) said. "Rather this is the sunnah of your Prophet (SAW). I*Ahmed* 2855, *Muslim* 536, *Abu Dawud* 845]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 95
What is recited between prostrations

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(284)

Ãóäøó ÇáäøóÈöíøó Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ßóÇäó íóÞõæáõ Èóíúäó ÇáÓøóÌúÏóÊóíúäö Çááøóåõãøó ÇÛúÝöÑú áöí æóÇÑúÍóãúäöí æóÇÌúÈõÑúäöí æóÇåúÏöäöí æóÇÑúÒõÞúäöí

Sayyidina Ibn Abbas (RA) reported that the Prophet (RA) made this supplication between two prostrations:

O Allah, forgive me, have merey on me, compensate me, guide me and provide for me.

[*Ahmed* 2897, *Abu Dawud* 850, *Ibn e Majah* 898]

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(285)
The like of this hadith is reported by Hasan ibn All Khilal from Yazid lbn Harun from Zayd ibn Habbab from Kamil Abul Ala.

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 96
Supporting oneself during prostration

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(286)

اشْتَكَى بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَشَقَّةَ السُّجُودِ عَلَيْهِمْ إِذَا تَفَرَّجُوا فَقَالَ اسْتَعِينُوا بِالرُّكَبِ

Sayyidina Abu Hurayrah (RA) narrated that the sahabah (RA) complained of inconvenience because of keeping limbs apart. He said, "Support yourself on your knees."

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 97
Raising from sajdah

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(287)

أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فَكَانَ إِذَا كَانَ فِي وِتْرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ جَالِسًا

Sayyidina Malik ibn Huwayrith Laythi (RA) narrated that he saw the Prophet (SAW)

praying. During the odd raka'ah, he would not stand up until he had sat down well. [*Ahmed* 1151, *Bukhari* 823, *Abu Dawud* 844]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 98
More about it

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(288)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَضُ فِي الصَّلَاةِ عَلَى صُدُورِ قَدَمَيْهِ

Sayyidina Abu Hurayrah (RA) said that the Prophet 3ii stood up in salah putting weight on the toes.

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 99
About tashahhud.

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(289)

عَلَّمَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَعَدْنَا فِي الرَّكْعَتَيْنِ أَنْ نَقُولَ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Sayyidina Abdullah ibn Mas'ud narrated that Allah's Messenger (SAW) taught them to recite when they sat down in the second raka'ah.
All prayers and worship and nice things are for Allah, Peace be upon you, 0 Prophet, and the mercy of Allah and his blessings. Peace be on us and on the righteous slaves of Allah. I bear witness that there is no one worthy of worship except Allah, and I bear witness

that Muhmamad is His slave and His Messenger 0.
[*Ahmed* 3575, *Bukhari* 831, *Muslim* 402, *Abu Dawud* 868, *Nisai* 1165, *Ibn e Majah* 899]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chpater 100
More on it

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(290)

ßóÇäó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó íõÚóáøöãõäóÇ
ÇáÊøóÔóåøõÏó ßóãóÇ íõÚóáøöãõäóÇ
ÇáúÞõÑúÂäó ÝóßóÇäó íóÞõæáõ ÇáÊøóÍöíøóÇÊõ
ÇáúãõÈóÇÑóßóÇÊõ ÇáÕøóáóæóÇÊõ
ÇáØøóíøöÈóÇÊõ áöáøóåö ÓóáóÇãñ Úóáóíúßó
ÃóíøõåóÇ ÇáäøóÈöíøõ æóÑóÍúãóÉõ Çááøóåö
æóÈóÑóßóÇÊõåõ ÓóáóÇãñ ÚóáóíúäóÇ æóÚóáóì
ÚöÈóÇÏö Çááøóåö ÇáÕøóÇáöÍöíäó ÃóÔúåóÏõ
Ãóäú áóÇ Åöáóåó ÅöáøóÇ Çááøóåõ æóÃóÔúåóÏõ
Ãóäøó ãõÍóãøóÏðÇ ÑóÓõæáõ Çááøóåö

Sayyidina Ibn Abbas narrated that Allah's Messenger (SAW) taught them the tashahhud as he taught them the Qur'an. He would say:
All blessed adorations, all worship monetary o r physical, are for Allah. Peace be upon you, 0 Prophet and His blessing. Peace be upon us and upon Allah's righteous slaves. I

bear witness that there is no God but Allah and I bear witness that Muhammad is Allah’s Messenger.

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 101
Concerning inaudible recital of tashahhud

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(291)

ãöäú ÇáÓøõäøóÉö Ãóäú íõÎúÝöíó ÇáÊøóÔóåøõÏó

Sayyidina Ibn Mas’ud (RA) reported that it is sunnah to recite tashahhud softly (in inaudible voice).
[*Abu Dawud* 986]

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 102
Method of sitting for tashahhud

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(292)

قَدِمْتُ الْمَدِينَةَ قُلْتُ لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا جَلَسَ يَعْنِي لِلتَّشَهُّدِ افْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُسْرَى يَعْنِي عَلَى فَخِذِهِ الْيُسْرَى وَنَصَبَ رِجْلَهُ الْيُمْنَى

Sayyidina Wail ibn Hujr (RA) said, When I came to Madinah, I said to myself that I would certainly observe the salah of Allah’s Messenger (SAW) When he sat down for tashahhud, he laid down his left foot and put his left hand on his left thigh and kept his right leg erect (on its toes).

[*Ahmed* 18892, *Abu Dawud* 726, *Nisai* 1264, *Ibn e Majah* 967]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chpater 103
About it

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(293)

ÇÌúÊóãóÚó ÃóÈõæ ÍõãóíúÏò æóÃóÈõæ ÃõÓóíúÏò
æóÓóåúáõ Èúäõ ÓóÚúÏò æóãõÍóãøóÏõ Èúäõ
ãóÓúáóãóÉó ÝóÐóßóÑõæÇ ÕóáóÇÉó ÑóÓõæáö
Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó
ÝóÞóÇáó ÃóÈõæ Íõãóíúϒ ÃóäóÇ ÃóÚúáóãõßõãú
ÈöÕóáóÇÉö ÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó Åöäøó ÑóÓõæáó Çááøóåö
Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÌóáóÓó
íóÚúäöí áöáÊøóÔóåøõÏö ÝóÇÝúÊóÑóÔó
ÑöÌúáóåõ ÇáúíõÓúÑóì æóÃóÞúÈóáó ÈöÕóÏúÑö
Çáúíõãúäóì Úóáóì ÞöÈúáóÊöåö æóæóÖóÚó
ßóÝøóåõ Çáúíõãúäóì Úóáóì ÑõßúÈóÊöåö
Çáúíõãúäóì æóßóÝøóåõ ÇáúíõÓúÑóì Úóáóì

ÑõßúÈóÊöåö ÇáúíõÓúÑóì æóÃóÔóÇÑó ÈöÃõÕúÈõÚöåö íóÚúäöí ÇáÓøóÈøóÇÈóÉó

Sayyidina Abbas ibn Sahl Sa'idi said that Abu Humayd, Abu Usayd, Sahl bin Sa'd and Muhammad ibn Maslamah (RA) assembled somewhere and discussed the prayer of Allah's Messenger (SAW) Abu Humayd said that he knew of it more than anyone of them. When the Prophet (SAW) sat down for tashahhud, he stretched his left foot and turned the toes of the right foot to the qiblah. Then he put his right hand over his right knee and left over the left knee, and indicated with his index finger.

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 104
Concerning indication in tashahhud

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(294)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَهُ الْيُمْنَى عَلَى رُكْبَتِهِ
وَرَفَعَ إِصْبَعَهُ الَّتِي تَلِي الْإِبْهَامَ الْيُمْنَى يَدْعُو بِهَا وَيَدُهُ الْيُسْرَى عَلَى رُكْبَتِهِ بَاسِطَهَا عَلَيْهِ

Sayyidina lbn Umar reported that when the Prophet L--- sat down in prayer, he placed his right hand over his knee and raised the finger next to his thumb and made supplication. His left hand was also over his knee and its fingers were apart.
(*Ahmed* 6356, *Muslim* 580, *Nisai* 1260, *Ibn e Majah* 913]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 105
The salutation

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(295)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Sayyidina Abdullah (RA) reported that the Prophet (SAW) turned (his face) to the right and left in salutation saying (each time):
Peace be on you and the mercy of Allah
[*Ahmed* 4280, *Abu Dawud* 996, *Nisai* 1322, *Ibn e Majah* 914]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 106
More on that

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(296)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُسَلِّمُ فِي الصَّلَاةِ تَسْلِيمَةً وَاحِدَةً تِلْقَاءَ وَجْهِهِ يَمِيلُ إِلَى الشِّقِّ الْأَيْمَنِ شَيْئًا

Sayyidah Aishah (RA) said, "Allah's Messenger (SAW) would offer one salutation in prayer straight in front of his face, then incline a little to the right.

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 107
It is sunnah to shorten salutation

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(297)

حَذْفُ السَّلَامِ سُنَّةٌ

Sayyidina Abu Hurayrah (RA) said, “It is sunnah to shorten the salutation.” Ali ibn HIjr said that Ibn Mubarak would say, “Do not prolong it.”

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2 - BOOK ON SALAH
Narrated from Allah’s Messenger (SAW)

Chpater 108
What to say after salutation

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(298)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ لَا يَقْعُدُ إِلَّا مِقْدَارَ مَا يَقُولُ اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ

Sayyidah Aishah (RA) narrated that after salutation (in salah), Allahs Messenger sat only so much time as took to supplicate:
O Allah! You are Peace and from You emanates peace. You are blessed Owner of Glory and Honour.
[*Ahmed* 24392, *Muslim* 592, N1338, *Ibn e Majah* 924]

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(299)
A similar veron from the same sanad is reported by sanad from a Marwan ibn Mu’awiyah and Abu Mu’wiyah who from Aasim Ahwal, saying:
(You are blessed O Owner of Glory and Honour)
There is no God but Allah Alone. He has no partner. To Him belongs the Kingdom and for Him is all praise. He gives life and causes death. And, He is over alt things Capable. 0 Allah, no one can deny what you grant and no one can give what you deny. And the effort of one who makes effort cannot help him against You
He would also say:
Glorified be your Lord of Majesty above what they describe! And peace be upon the Messenger And all praise belongs to Allah, the Lord of the worlds.
These are verses of the Quran 37: 180.182

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(300)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَنْصَرِفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ اللَّهَ

ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Sayyidina Thawban (RA) the freed man of Allah's Messenger (SAW) said that when Allah's Messenger (SAW) finished prayer, he would make istighfar three times and say:
[*Ahmed* 22428, *Muslim* 591, *Abu Dawud* 1513, *Ibn e Majah* 928, *Nisai* 1334]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 109
Imam may turn to right or left after prayer

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(301)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَؤُمُّنَا فَيَنْصَرِفُ عَلَى جَانِبَيْهِ جَمِيعًا عَلَى يَمِينِهِ وَعَلَى شِمَالِهِ

Qabisah ibn Huib reported from his father that he said, "The Messenger of Allah would lead us in salah. Then turn to both sides, to his right and to his left."
[*Ahmed* 22026, *Abu Dawud* 1041, *Ibn e Majah* 929]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 110
Description of the whole salah

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(302)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ يَوْمًا قَالَ رِفَاعَةُ وَنَحْنُ مَعَهُ إِذْ جَاءَهُ رَجُلٌ كَالْبَدَوِيِّ فَصَلَّى فَأَخَفَّ صَلَاتَهُ ثُمَّ انْصَرَفَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْكَ فَارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَرَجَعَ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ فَقَالَ وَعَلَيْكَ فَارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَفَعَلَ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا كُلُّ ذَلِكَ يَأْتِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيُسَلِّمُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْكَ فَارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَخَافَ النَّاسُ وَكَبُرَ عَلَيْهِمْ أَنْ يَكُونَ مَنْ أَخَفَّ صَلَاتَهُ لَمْ يُصَلِّ فَقَالَ الرَّجُلُ فِي آخِرِ ذَلِكَ فَأَرِنِي وَعَلِّمْنِي فَإِنَّمَا أَنَا بَشَرٌ أُصِيبُ وَأُخْطِئُ فَقَالَ أَجَلْ إِذَا قُمْتَ إِلَى الصَّلَاةِ فَتَوَضَّأْ كَمَا أَمَرَكَ اللَّهُ ثُمَّ تَشَهَّدْ وَأَقِمْ فَإِنْ كَانَ مَعَكَ قُرْآنٌ فَاقْرَأْ وَإِلَّا فَاحْمَدْ اللَّهَ وَكَبِّرْهُ وَهَلِّلْهُ ثُمَّ ارْكَعْ فَاطْمَئِنَّ رَاكِعًا ثُمَّ اعْتَدِلْ قَائِمًا ثُمَّ اسْجُدْ فَاعْتَدِلْ سَاجِدًا ثُمَّ اجْلِسْ فَاطْمَئِنَّ جَالِسًا ثُمَّ قُمْ فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ تَمَّتْ صَلَاتُكَ وَإِنْ انْتَقَصْتَ مِنْهُ شَيْئًا انْتَقَصْتَ مِنْ صَلَاتِكَ قَالَ وَكَانَ هَذَا أَهْوَنَ عَلَيْهِمْ مِنْ الْأَوَّلِ أَنَّهُ مَنْ انْتَقَصَ مِنْ ذَلِكَ شَيْئًا انْتَقَصَ مِنْ صَلَاتِهِ وَلَمْ تَذْهَبْ كُلُّهَا

Sayyidina Rifa’ah ibn Rafi narrated Once the Prophet (SAW) was seated in the mosquc and we were with him. A villager came and offered a brief salah and on finishing it he offered salaam to the Prophet (SAW). He said, “Go and offer salah. You have not offered it.” He went back and repeated it and came back and greeted the Prophet (SAW) but he said, “Go and offer salah for you have not observed it.” This happened twice or thrice. Each time, he came offered salaam and the-Prophet (SAW) told him to go and offer salah, for he had not done it. The people were worried because of that, imagining that whoever offered a brief prayer had not actually prayed. So, this man said finally. “Teach me, for I am a human who may be right as well as mistaken.” The Prophet (SAW) said, “Okay! When you come for prayer, make ablution as Allah has commanded. Then call the adhan and the iqamah. Then if you remember something from the Qur’an, recite it otherwise praise Allah and extol him and recite "There is no God but Allah". Then go into ruku and bow down in a composed manner. Then stand up straight. Then go into sajdah in a careful way and then sit peacefully. Then stand up. If you do that then your salah is perfect but if there is a lapse then there will be a lapse in your salah.”

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(303)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَدَّ عَلَيْهِ السَّلَامَ فَقَالَ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَرَجَعَ الرَّجُلُ فَصَلَّى كَمَا كَانَ صَلَّى ثُمَّ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ السَّلَامَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ حَتَّى فَعَلَ ذَلِكَ ثَلَاثَ مِرَارٍ فَقَالَ لَهُ الرَّجُلُ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أُحْسِنُ غَيْرَ هَذَا فَعَلِّمْنِي فَقَالَ إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ ثُمَّ اقْرَأْ بِمَا تَيَسَّرَ مَعَكَ مِنْ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا وَافْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا

Sayyidina Abu Hurayrah (RA) reported that when Allah’s Messenger (SAW) enterred the mosque, another person also enterred it and he offered salah. Then, he came and greeted the Prophet (SAW). He responded to his salam and said, ‘Go back and repeat your prayer, for, you have not offered it.’ He went back and repeated the salah in the same way as he had offered before. He then came to the Prophet (SAW) and greeted him with salaam. He gave the response and said to him, “Go. Offer the salah. You have not prayed.’ This happened three times. This man submitted, “By Him Who has sent you with the true religion, I cannot offer prayer better than this. Do teach me!” So, the Prophet (SAW) said, ‘When you stand for salah, call the takbir (which is takbir tahrimah). Then recite from the Qur’an whatever you remember. Then make the ruku peacefully. Get up and stand straight. Then make the sajdah in a peaceful manner. Get up and sit composedly. Do this throughout in your salah.’
[*Ahmed* 9641, *Bukhari* 757, *Muslim* 397, *Nisai* 884, *Abu Dawud* 856, *Ibn e Majah* 1060]

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(304)

سَمِعْتُهُ وَهُوَ فِي عَشَرَةٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدُهُمْ أَبُو قَتَادَةَ بْنُ رِبْعِيٍّ يَقُولُ أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا مَا كُنْتَ أَقْدَمَنَا لَهُ صُحْبَةً وَلَا أَكْثَرَنَا لَهُ إِتْيَانًا قَالَ بَلَى قَالُوا فَاعْرِضْ فَقَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ اعْتَدَلَ قَائِمًا وَرَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ فَإِذَا أَرَادَ أَنْ

يَرْكَعَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ ثُمَّ قَالَ اللَّهُ أَكْبَرُ وَرَكَعَ ثُمَّ اعْتَدَلَ فَلَمْ يُصَوِّبْ رَأْسَهُ وَلَمْ يُقْنِعْ وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ ثُمَّ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ وَرَفَعَ يَدَيْهِ وَاعْتَدَلَ حَتَّى يَرْجِعَ كُلُّ عَظْمٍ فِي مَوْضِعِهِ مُعْتَدِلًا ثُمَّ أَهْوَى إِلَى الْأَرْضِ سَاجِدًا ثُمَّ قَالَ اللَّهُ أَكْبَرُ ثُمَّ جَافَى عَضُدَيْهِ عَنْ إِبْطَيْهِ وَفَتَخَ أَصَابِعَ رِجْلَيْهِ ثُمَّ ثَنَى رِجْلَهُ الْيُسْرَى وَقَعَدَ عَلَيْهَا ثُمَّ اعْتَدَلَ حَتَّى يَرْجِعَ كُلُّ عَظْمٍ فِي مَوْضِعِهِ مُعْتَدِلًا ثُمَّ أَهْوَى سَاجِدًا ثُمَّ قَالَ اللَّهُ أَكْبَرُ ثُمَّ ثَنَى رِجْلَهُ وَقَعَدَ وَاعْتَدَلَ حَتَّى يَرْجِعَ كُلُّ عَظْمٍ فِي مَوْضِعِهِ ثُمَّ نَهَضَ ثُمَّ صَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ حَتَّى إِذَا قَامَ مِنْ السَّجْدَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ كَمَا صَنَعَ حِينَ افْتَتَحَ الصَّلَاةَ ثُمَّ صَنَعَ كَذَلِكَ حَتَّى كَانَتْ الرَّكْعَةُ الَّتِي تَنْقَضِي فِيهَا صَلَاتُهُ أَخَّرَ رِجْلَهُ الْيُسْرَى وَقَعَدَ عَلَى شِقِّهِ مُتَوَرِّكًا ثُمَّ سَلَّمَ

Muhammad ibn Amr ibn Atta reported having heard Sayyidina Abu Hurnayd Sa'idi (RA) say when he was among ten sahabah Sayyidina Abu Qatadah ibn Rab'i Thfi was one of them that he knew about the salah of Allah's Messenger more than anyone of them. They said "Neither had you had the Prophet's (SAW) company earlier than us nor had you more of it or frequently." He said, "That is correct." They said, "Go on, narrate.' Abu Humayd (SAW) said, "When Allah's Messenger(SAW) stood up for salah, he stood straight and raised both hands to his shoulders. When he was going into the bowing posture, he would raise both hands to his shoulders and went into ruku, saying, Allahu Akbar. He observed ruku with moderation, neither lowering his hand nor raising it high. He placed both hands on his knees. He would then say: "Allah listens to one who praises Him" and raise his hands and he stood up moderately till every bone was in its place. Then he would bow down towards the ground for sajdah, saying Allahu Akbar, Kepping arms apart from arm-pits. He would turn his toes gently towards the qiblah. Then he truned the left foot and sat on it with moderation till every bone found its place. Then he lowered his head for sajdah, saying Allahu Akhar. Then he would stand up. He did this in every raka'ah. When he got up from both prostrations, he called the takbir and raised both hands up to his shoulders as he had done in the beginning of salah. He would do that till it was the last raka'ah of his salah. He would stretch the left leg and sit down on his hips in tuwarruk form. Then be turned in salutation."

[*Ahmed* 23660, *Ibn e Majah* 1061, *Bukhari* 828, *Nisai* 1038, *Abu Dawud* 730]

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(305)

Muhammad ibn Bashshar, Hasan ibn Halwani and many people report from Abu Aasim from Abdul Hamid ibn Ja'far from Muhammad ibn Amr ibn Attar that he heard Sayyidina Abu Humayd say in the presence of ten Companions (RA) , including Sayyidina Abu Qatadah ... (the Hadith). Then he recalled the Hadith like that of Yahya ibn Sa'eed. But, in this hadith Aasim reported from Abdul Hamid this much more: The sahahab (RA) then confirmed, "You spoke the truth. Allahs Messenger did offer salah in this manner.

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 111
Recital in fajr salah

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(306)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْفَجْرِ
{ وَالنَّخْلَ بَاسِقَاتٍ }
فِي الرَّكْعَةِ الأُولَى

Ziyad ibn Ilaqah reported from his uncle Qutbah ibn Malik that he said, "I heard Allah's Messenger recite in the first raka'ah of fajr (50:10)
[*Muslim* 457, *Abu Dawud* 816, *Nisai* 946]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 112
Recital in zuhr and asr

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(307)

Ãóäøó ÑóÓõæáó Çááøóåö Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó ßóÇäó íóÞúÑóÃõ Ýöí
ÇáÙøõåúÑö æóÇáúÚóÕúÑö ÈöÇáÓøóãóÇÁö
ÐóÇÊö ÇáúÈõÑõæÌö æóÇáÓøóãóÇÁö
æóÇáØøóÇÑöÞö æóÔöÈúåöåöãóÇ

Sayyidina jabir ibn Samurah (RA) narrated that Allah’s Messenger (SAW) recited in the salah of zuhr and asr surah al-Buruj (85) at-Tariq (86) and the like of these.
[*Ahmed* 21074, *Nisai* 978, *Abu Dawud* 805]

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2 - BOOK ON SALAH
Narrated from Allah’s Messenger (SAW)

Chapter 113
About recital in maghrib

(308)

ÎóÑóÌó ÅöáóíúäóÇ ÑóÓõæáõ Çááøóåö Õóáøóì
Çááøóåõ Úóáóíúåö æóÓóáøóãó æóåõæó
ÚóÇÕöÈñ ÑóÃúÓóåõ Ýöí ãóÑóÖöåö ÝóÕóáøóì
ÇáúãóÛúÑöÈó ÝóÞóÑóÃó ÈöÇáúãõÑúÓóáóÇÊö
ÞóÇáóÊú ÝóãóÇ ÕóáøóÇåóÇ ÈóÚúÏõ ÍóÊøóì
áóÞöíó Çááøóåó

Sayyidina Ibn Abbas (RA) reported from his mother, Sayyidah Umm Fadl (RA) She said, “During his illness, Allah’s Messenger came to us. He had a bandage round his head. In the salah of maghrib, he recited surah al-Mursalat. Then till his death, he did not recite

this surah (in maghrib).”
[*Ahmed* 26945, *Bukhari* 773, *Muslim* 462, *Abu Dawud* 810, *Nisai* 982, *Ibn e Majah* 831]

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 114
Recital in isha

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(309)

ßóÇäó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó íóÞúÑóÃõ Ýöí
ÇáúÚöÔóÇÁö ÇáúÂÎöÑóÉö ÈöÇáÔøóãúÓö
æóÖõÍóÇåóÇ æóäóÍúæöåóÇ ãöäú ÇáÓøõæóÑö

Sayyidina Abdullah ibn Buraidah (RA) reported from his father that Allah’s Messenger (SAW) recited surah ash-Shams (91) and the like of it,in the salah of isha.”
[*Ahmed* 18529, *Nisai* 995]

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(310)

Ãóäøó ÇáäøóÈöíøó Õóáøóì Çááøóåõ Úóáóíúåö
æóÓóáøóãó ÞóÑóÃó Ýöí ÇáúÚöÔóÇÁö
ÇáúÂÎöÑóÉö ÈöÇáÊøöíäö æóÇáÒøóíúÊõæäö

Sayyidina Bara ibn Aazib (RA) said that the Prophet (SAW) recited the surrah at-Tin (95) in the salah of Isha.
[*Ahmed* 18710, *Bukhari* 767, *Abu Dawud* 1221, *Nisai* 996,.*Muslim* 464, *Ibn e Majah* 834]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 115
Reciting the Quran behind the imam

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(311)

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصُّبْحَ فَثَقُلَتْ عَلَيْهِ الْقِرَاءَةُ فَلَمَّا انْصَرَفَ قَالَ إِنِّي أَرَاكُمْ تَقْرَءُونَ وَرَاءَ إِمَامِكُمْ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ إِي وَاللَّهِ قَالَ فَلَا تَفْعَلُوا إِلَّا بِأُمِّ الْقُرْآنِ فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا

Sayyidina Ubadah ibn Samit (RA) reported that once while Allah's Mesenge (SAW) led the fajr salah, the recitation of the Qur'an became difficult for him. When he finished, he said, "Perhaps you recite behind your imam." They replied, "By Allah, yes, 0 Messenger of Allah!" He said, "Do not do it. Recite only the umm ut-Qur'an (surah al-Fa'tihah), for, one who does not recite it has not offered salah."

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 116
If imam recites loudly, the followers must not recite

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(312)

Ãóäøó ÑóÓõæáó Çáøóåö Õóáøóì Çáøóåõ Úóáóíúåö æóÓóáøóãó ÇäúÕóÑóÝó ãöäú ÕóáóÇÉò ÌóåóÑó ÝöíåóÇ ÈöÇáúÞöÑóÇÁóÉö ÝóÞóÇáó åóáú ÞóÑóÃó ãóÚöí ÃóÍóÏï ãöäúßõãú ÂäöÝðÇ ÝóÞóÇáó ÑóÌõáñ äóÚóãú íóÇ ÑóÓõæáó

Çááøóåö ÞóÇáó Åöäøöí ÃóÞõæáõ ãóÇáöí ÃõäóÇÒóÚõ ÇáúÞõÑúÂäó ÞóÇáó ÝóÇäúÊóåóì ÇáäøóÇÓõ Úóäú ÇáúÞöÑóÇÁóÉö ãóÚó ÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÝöíãóÇ ÌóåóÑó Ýöíåö ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ãöäú ÇáÕøóáóæóÇÊö ÈöÇáúÞöÑóÇÁóÉö Íöíäó ÓóãöÚõæÇ Ðóáößó ãöäú ÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó

Sayyidina Abu Hurayrah (RA) reported that when once Allah’s Messenger (SAW) finished an audible salah, he asked, “Did anyone of you recite with me? A man said that he did. He said, “I was wondering why there was difficulty in reciting the Qur’an.” The narrator added: The people thenceforth refrained from reciting the Qur’an with Allah’s Messenger when he made ajahry (audible) recital.
[*Ahmed* 7274, *Abu Dawud* 827, *Nisai* 918,*Ibn e Majah* 848]

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(313)

ãóäú Õóáøóì ÑóßúÚóÉð áóãú íóÞúÑóÃú ÝöíåóÇ ÈöÃõãøö ÇáúÞõÑúÂäö Ýóáóãú íõÕóáøö ÅöáøóÇ Ãóäú íóßõæäó æóÑóÇÁó ÇáúÅöãóÇãö

Ishaq ibn Musa Ansari reported from Ma’n who from Abu Nu’aym Wahb ibn Kaysan and he from Sayyidina Jabir ibn Abdullah. that he said, “If anyone missed surah al-Fatihah even in oniy one rukaah then it is as though he has not prayed the salah, but one who prays behind an imam is excused from that.”

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 117
Supplication on entering the mosque

(274)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْمَسْجِدَ صَلَّى عَلَى مُحَمَّدٍ وَسَلَّمَ وَقَالَ رَبِّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَإِذَا خَرَجَ صَلَّى عَلَى مُحَمَّدٍ وَسَلَّمَ وَقَالَ رَبِّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ

Abdullah ibn Hasan reported from his mother Fatimah bint Husayn who reported on the authority of her grandmother Sayyidah Fatimah Kubra that when Allah's Messenger entered a mosque, he invoked blessings on himself and made this supplication: (O my Lord! Forgive me my sins, and poen for me the doors to your mercy). And, when he came out of the mosque, he again invohed blessings on himself and made this prayer: (O my Lord! Forgive me my sins, and open for me the doors to your abundance).

(315)

Ali ibn Hujr said that Isma'il ibn Ibrahim told him that he then met Abdullah ibn Hasan at Makkah and asked him about this hadith. He said that when the Prophet entered the mosque, he would say:
(O my Lord! Open for me the doors to Your mercy). And when he come out, he would say
(O Lord! Open for me the doors to your abundance).
[*Ahmed* 26478, *Ibn e Majah* 771]

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 119
All earth except graves and baths is a mosque

(317)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْمَقْبَرَةَ وَالْحَمَّامَ

Sayyidina Abu Saeed Khudri (RA) narrated that Allah's Messenger (SAW) said, "Except for graves and baths all earth is a mosque."
[*Ahmed* 1788, *Abu Dawud* 492, *Ibn e Majah* 745]

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 119
All earth except graves and baths is a mosque

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(317)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْمَقْبَرَةَ وَالْحَمَّامَ

Sayyidina Abu Saeed Khudri (RA) narrated that Allah's Messenger (SAW) said, "Except for graves and baths all earth is a mosque."
[*Ahmed* 1788, *Abu Dawud* 492, *Ibn e Majah* 745]

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 120
Virtues of building a mosque

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(318)

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ

Sayyidina Uthman ibn Affan (RA) narrated that he heard Allah's Messenger (SAW) say, "If anyone builds a mosque for Allah then Allah will build for him the like of it in Paradise."

[*Ahmed* 434, *Bukhari* 450, *Muslim* 533, *Ibn e Majah* 736]

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(319)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ بَنَى لِلَّهِ مَسْجِدًا صَغِيرًا كَانَ أَوْ كَبِيرًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ

t is also reported that he said, 'If anyone builds for Allah, a mosque small or large then Allah makes a house for him in Paradise." This hadith is reported from Qutaybahi Sa'eed from Nuh ibn Qays, from Abdur Rahman freedman of Qays who reported from Ziyad Numayri who from Sayyidina Anas , who on the authority of the Prophet Mahmud ibn Lubayd had met the Prophet while Mahmud ibn Rabi had seen the Prophet (SAW). They were two young children of Madinah.

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 121
Dislike for making mosque near grave

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(320)

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَائِرَاتِ الْقُبُورِ وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ

Sayyidina Ibn Abbas reported that Allah's Messenger cursed women who visited graves, people who build mosques on graves and lit lamps there.
[*Ahmed* 2030, *Abu Dawud* 3236, *Nisai* 2042, *Ibn e Majah* 1575]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 122

About sleeping in mosque

(321)

كُنَّا نَنَامُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ وَنَحْنُ شَبَابٌ

Sayyidina Ibn Umar (RA) narrated that in the times of Allah's Messenger they used to sleep in the mosque while they were young men.
[*Ibn e Majah* 751]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 123
It is makruh to buy and sell in mosques, enquire about lost articles and recite poetry

(322)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنْ تَنَاشُدِ الْأَشْعَارِ فِي الْمَسْجِدِ وَعَنْ الْبَيْعِ وَالِاشْتِرَاءِ فِيهِ وَأَنْ يَتَحَلَّقَ النَّاسُ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ

Amr ibn Shu'ayb reported from his father and he from his grandfather that Allah's Messenger disallowed recital of poetry in mosque, buying and selling therein, and people sitting in circles there before Friday prayers.
[*Ahmed* 6688, *Abu Dawud* 1079, *Nisai* 713, *Ibn e Majah* 749]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 124
The Mosque built on taqwa

(323)

امْتَرَى رَجُلٌ مِنْ بَنِي خُدْرَةَ وَرَجُلٌ مِنْ بَنِي عَمْرِو بْنِ عَوْفٍ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى فَقَالَ الْخُدْرِيُّ هُوَ مَسْجِدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ الْآخَرُ هُوَ مَسْجِدُ قُبَاءٍ فَأَتَيَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ فَقَالَ هُوَ هَذَا يَعْنِي مَسْجِدَهُ وَفِي ذَلِكَ خَيْرٌ كَثِيرٌ

Sayyidina Abu Sa'eed Khudri reported that two men of Banu Khudrah and Banu Amr ibn Awf had an altercation on which mosque was built on taqwa. The man from Bana Khudrah said that the Prophet's mosque was built on taqwa, but the other said that it was the mosque at Quba. Buth brought their alteraction to Allah's Messenger (SAW). He said, "It is this!" meaning, his own mosque, "and there is much good in it".
[*Ahmed* 11046, *Muslim* 1398, *Nisai* 693]

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 125
Salah in Masjid Quba

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(324)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّلَاةُ فِي مَسْجِدِ قُبَاءٍ كَعُمْرَةٍ

Sayyidina Abu Abrad the freedman of Banu Khatmah reported having heard from Sayyidina Usayd ibn Zahir Ansari (RA) who was a sahabi, that the Propeht (SAW) said, "A salah in the jxtosque Quba is like an umrah."
[*Ibn e Majah* 1411]

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 126

Which mosque is more excellent

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(325)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) said, "A salah in this, my mosque is better than a thousand in any other except the Masjid Haram."
[*Ahmed* 7257, *Bukhari* 11901, *Muslim* 1394, *Nisai* 2899, *Ibn e Majah* 1464]

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(326)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ مَسْجِدِ الْحَرَامِ وَمَسْجِدِي هَذَا وَمَسْجِدِ الْأَقْصَى

Sayyidina Abu Sa'eed Khudri (RA) narrated that Allah's Messenger (SAW) said, "Journeys may not be made (for visit) to any mosque but three: Masjid Haram (Bayt Allah), my mosque (Masjid Nabawi) and Masjid Aqsa.
[*Ahmed* 11483, *Bukhari* 1197, *Muslim* 827, *Ibn e Majah* 1410]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 127
About walk to the mosque

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(285)

ÞóÇáó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó ÅöÐóÇ ÃõÞöíãóÊú
ÇáÕøóáóÇÉõ ÝóáóÇ ÊóÃúÊõæåóÇ æóÃóäúÊõãú
ÊóÓúÚóæúäó æóáóßöäú ÇÆúÊõæåóÇ

æóÃóäúÊõãú ÊóãúÔõæäó æóÚóáóíúßõãú
ÇáÓøóßöíäóÉó Ýóãóǻ ÃóÏúÑóßúÊõãú
ÝóÕóáøõæÇ æóãóÇ ÝóÇÊóßõãú ÝóÃóÊöãøõæÇ

Sayyidina Abu Hurayrah(RA) reported Allah’s Messenger (SAW) as saying, “When a prayer has begun (in the mosque), do not come running to it. But, come peacefully. Pray what you get (with the congregation) and what you have missed, complete it.” [*Ahmed* 7234, *Bukhari* 908, *Muslim* 602, *Abu Dawud* 572, *Nisai* 857, *Ibn e Majah* 725]

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(328)

A hadith of same meaning is reported by Hasan ibn Ali Khilal from Abdur Razzaq from Mu’mar from Zuhri from Sa’eed ibn Musayyab from Sayyidina Abu Hurayrah (RA) who reported from the Prophet (SAW) It is the hadith of Abu Salamah.

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(329)

Ibn Abu Umar also reported from Sufyan from Zuhri from Sa’eed ibn Musayvab from Abu Hurayrah (RA) who from the Prophet (SAW) a similar Hadith.

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 128
Merit of waiting in the mosque for salah to commence

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(330)

ÞóÇáó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó áóÇ íóÒóÇáõ ÃóÍóÏõßõãú
Ýöí ÕóáóÇÉò ãóÇ ÏóÇãó íóäúÊóÙöÑõåóÇ æóáóÇ
ÊóÒóÇáõ ÇáúãóáóÇÆößóÉõ ÊõÕóáøöí Úóáóì
ÃóÍóÏößõãú ãóÇ ÏóÇãó Ýöí ÇáúãóÓúÌöÏö

Çááøóåõãøó ÇÛúÝöÑú áóåõ Çááøóåõãøó ÇÑúÍóãúåõ ãóÇ áóãú íõÍúÏöËú

Sayyidina Abu Hurayrah (RA) reported Allah’s Messenger (SAW) as saying, “None of you ceases to be in prayer as long he waits for it. And the angels cease not to pray for him as long as he is in the mosque (0 Allah, forgive him, 0 Allah, have mercy on him), and this till he has hadath and breaks his ablution).” Then a man of Hadramawt asked, “0 Abu Hurayrah, what is hadath?” He said, “It is to break wind whether there is an accompanying sound or not.”
[*Ahmed* 8084, *Ibn e Majah* 799, *Muslim* 649]

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2 - BOOK ON SALAH
Narrated from Allah’s Messenger (SAW)

Chapter 129
Praying on khumrah (mat of date peels)

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(331)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عَلَى الْخُمْرَةِ

Sayyidina Ibn Abbas (RA) reported that Allah’s Messenger used to offer salah on a mat.

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2 - BOOK ON SALAH
Narrated from Allah’s Messenger (SAW)

Chapter 130
Prayer on a hasir

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(332)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى حَصِيرٍ

Sayyidina Abu Sa’eed (RA) narrated that the Prophet (SAW) prayed on a hasir (a big

mat).
[*Ahmed* 11701, *Muslim* 661, *Ibn e Majah* 1029]

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 131
Salah on busut

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(333)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَالِطُنَا حَتَّى إِنْ كَانَ يَقُولُ لِأَخٍ لِي صَغِيرٍ يَا أَبَا عُمَيْرٍ مَا فَعَلَ النُّغَيْرُ قَالَ وَنُضِحَ بِسَاطٌ لَنَا فَصَلَّى عَلَيْهِ

Sayyidina Anas ibn Malik narrated that Allah's Messenger (SAW) used to appease them in so far as he used to tease his younger brother (Umayr). "O Abu Umayr, what did nughayrO do? He said further, 'Our bedding was washed and he prayed thereon."
[*Ahmed* 12200, *Bukhari* 6129, *Muslim* 2150, *Ibn e Majah* 3720]

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 132
Prayer in gardens

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(334)

ك أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسْتَحِبُّ الصَّلَاةَ فِي الْحِيطَانِ

Sayyidina Mu'adh ibn Jabal (RA) said that the Prophet (SAW) liked to observe salah in gardens. Abu Dawood said that "hitan" means 'gardens'. (It is the word in the Arabic text.)

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 133
The sutrah

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(335)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَضَعَ أَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مُؤَخَّرَةِ الرَّحْلِ فَلْيُصَلِّ وَلَا يُبَالِي مَنْ مَرَّ وَرَاءَ ذَلِكَ

Musa ibn Talhah reported from his father that Allah's Messenger (SAW) said, "When one of you places in front of him something like the back of a saddle he may offer salah and may not care who passes behind it."

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 134
It is makruh to walk in front of one who prays

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(336)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيْ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرٌ لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ

Busr ibn Sa'eed said that Zayd ibn Khalid Juhanni sent someone to Abu Juhaym to learn of the rules applying to one who walks ahead of those who are engaged in salah. Abu Juhaym said that Allah's Messenger (SAW) said, "If one who passes in front of another who is praying knew the punishment against what he does then he would prefer to stand still for forty years rather than pass in front of him. Abu an-Nadr, a narrator said, "I do not know if he said forty days or months or years.'
[*Ahmed* 17548, 13 510, *Muslim* 507, *Abu Dawud* 701, *Ibn e Majah* 945]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 135
Prayer is not invalidated if anything passes ahead of worshipper

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(337)

كُنْتُ رَدِيفَ الْفَضْلِ عَلَى أَتَانٍ فَجِئْنَا وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِأَصْحَابِهِ بِمِنًى قَالَ فَنَزَلْنَا عَنْهَا فَوَصَلْنَا الصَّفَّ فَمَرَّتْ بَيْنَ أَيْدِيهِمْ فَلَمْ تَقْطَعْ صَلَاتَهُمْ

Sayyidina Ibn Abbas (RA) narrated that he was riding a she-ass and Fadl (RA) was his co-rider When they were at Mina, the Prophet (SAW) was offering salah with his sahabah They alighted (from the ass) and joined the congregation. The she-ass moved in front of them (the worshippers) but their salah was not invalidated.
[*Ahmed* 1891, *Bukhari* 413, *Muslim* 504, *Abu Dawud* 715, *Nisai* 489, *Ibn e Majah* 947]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 136
Prayer is not invalidated if anything passes ahead of worshipper

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(338)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى الرَّجُلُ وَلَيْسَ بَيْنَ يَدَيْهِ كَآخِرَةِ الرَّحْلِ أَوْ كَوَاسِطَةِ الرَّحْلِ قَطَعَ صَلَاتَهُ الْكَلْبُ الْأَسْوَدُ وَالْمَرْأَةُ وَالْحِمَارُ فَقُلْتُ لِأَبِي ذَرٍّ مَا بَالُ الْأَسْوَدِ مِنْ الْأَحْمَرِ مِنْ الْأَبْيَضِ فَقَالَ يَا ابْنَ أَخِي سَأَلْتَنِي كَمَا سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ

Abdullah ibn Samit (RA) reported having heard from Sayyidina Abu Dharr (RA) that Allah's Messenger (SAW) said, "If anyone prays and there is nothing is nothing in front of him like the hack, or like the middle of a saddle then his salah is cut off by the passing

ahead of a black dog, a donkey or a woman.” Abdullah asked Abu Dharr. “What is the difference between black and white or red?” He said, “Brother, you put the same question to me as I had put to Allah’s Messenger He had said that the black dog is a devil.”
[*Ahmed* 21381, M510, *Abu Dawud* 702, *Ibn e Majah* 952,*Nisai* 749]

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 137
Prayer in a single garment

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(339)

أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي بَيْتِ أُمِّ سَلَمَةَ مُشْتَمِلًا فِي ثَوْبٍ وَاحِدٍ

Sayyidna Umar ibn Abu Salamah said that he observed Allah’s Messenger (SAW) pray at Sayyidah Umm Salamah’s (RA) home in a single garment.
[*Ahmed* 16329, *Bukhari* 354, *Muslim* 517, *Nisai* 760, *Ibn e Majah* 1049]

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 138
The qiblah, beginning of change

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(340)

لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ أَنْ يُوَجَّهَ إِلَى الْكَعْبَةِ فَأَنْزَلَ اللَّهُ تَعَالَى

{ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ }

فَوَجَّهَ نَحْوَ الْكَعْبَةِ وَكَانَ يُحِبُّ ذَلِكَ فَصَلَّى رَجُلٌ مَعَهُ الْعَصْرَ ثُمَّ مَرَّ عَلَى قَوْمٍ مِنْ الْأَنْصَارِ وَهُمْ رُكُوعٌ فِي صَلَاةِ الْعَصْرِ نَحْوَ بَيْتِ الْمَقْدِسِ فَقَالَ هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَّهُ قَدْ وَجَّهَ إِلَى الْكَعْبَةِ قَالَ فَانْحَرَفُوا وَهُمْ رُكُوعٌ

Sayyidna Bara ibn Aazib (RA) said that when the Prophet (SAW) came to Madinah, he continued to face the direction of Bayt al Maqdis in prayer for sixteen or seventeen months. He longed to turn to the ka'bah. So, Allah, the Exalted, revealed (the verse): So, he turned his face towards the Ka'bah, and he loved that. A man prayed with him the asr prayer and then passed by a section of the Ansar people while they were in ruku of the salah of asr facing Bayt al-Maqdis. So, he said, "He bears testimony that he prayed with Allah's Messenger (SAW) and indeed he had faced the Kabah," The narrator said, "They turned their direction while still in ruku.

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(341)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ

Hamad reported from Waki, from Sufyan, from Abdullah ibn Dinar that Sayyidina Ibn Umar (RA) said, 'They were in ruku of the salah of fajr.'
[*Ahmed* 5941, *Bukhari* 4488, *Muslim* 5256, *Nisai* 741,489]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 139
Qiblah is between east and west

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(342)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ

Sayyidna Abu Hurayrah reported that Allah's Messenger (RA) said, 'The entire area between the east and the west is qiblah."

[*Ibn e Majah* 1011, *Nisai* 2239]

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(343)

كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فِي لَيْلَةٍ مُظْلِمَةٍ فَلَمْ نَدْرِ أَيْنَ الْقِبْلَةُ فَصَلَّى كُلُّ رَجُلٍ مِنَّا عَلَى حِيَالِهِ فَلَمَّا أَصْبَحْنَا ذَكَرْنَا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَزَلَ { فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ }

Yahya ibn Musa reported the like of it from Muhammad ibn Abu Ma'shar. Imam Tirmizi said: The Hadith of Abu Hurayrah (RA) is transmitted from himself through many lines of narrators. Some scholars question the memory of Abu Ma'shar. His name was Najih, freedman of Banu Hashim. Imam Bukhari does not report from him though some do. According to Bukhari, the Hadith of Abdullah ibn Ja'far Makhrami reported from Uthman ibn Muhammad Akhnasi is (more) pious and sahih than that of Abu Ma'shar. Uthman reported from Sa'eed Maqburi who from Abu Hurayrah .

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(344) Hasan ibn Bakr Marwazi reported from Mu'la ibn Mansur from Abdullah ibn Jafar Makhram iwho from Uthman ibn Muhammad Akhnasi who from Sa'eed Maqburi who from Abu Hurayrah (RA) that the Prophet said, "The qiblah is between the east and the west."

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 140
About him who prays without turning to the qiblah because of darkness

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(345)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُصَلَّى فِي سَبْعَةِ مَوَاطِنَ فِي الْمَزْبَلَةِ وَالْمَجْزَرَةِ وَالْمَقْبَرَةِ وَقَارِعَةِ الطَّرِيقِ وَفِي الْحَمَّامِ وَفِي مَعَاطِنِ الْإِبِلِ وَفَوْقَ ظَهْرِ بَيْتِ اللَّهِ

Sayyidna Abdullah ibn Aamir ibn Rabi'ah reported from his father that hesaid, "We were travelling with the Prophet -'--i on a dark night and did not know the direction of the qiblah. So everyone prayed in the direction opposite him. In the morning, we mentioned that to the Prophet (SAW) and the verse was revealed 1)I .m, i L.- (so withersoever you turn, there is Allah's countenance.

[*Ibn e Majah* 1020]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 141
About where and towards what it is disliked to face in prayer

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(346)

Ãóäøó ÑóÓõæáó Çáøóåö Õóáøóì Çáøóåõ
Úóáóíúåö æóÓóáøóãó äóåóì Ãóäú íõÕóáøóì Ýöí
ÓóÈúÚóÉö ãóæóÇØöäó Ýöí ÇáúãóÒúÈóáóÉö
æóÇáúãóÌúÒóÑóÉö æóÇáúãóÞúÈóÑóÉö
æóÞóÇÑöÚóÉö ÇáØøóÑöíÞö æóÝöí
ÇáúÍóãøóÇãö æóÝöí ãóÚóÇØöäö ÇáúÅöÈöáö
æóÝóæúÞó ÙóåúÑö ÈóíúÊö Çáøóåö

Sayyidna Ibn Umar narrated that the Prophet disallowed offering salah at seven places: the laterine, slaughter house, grave, thoroughfare, bath, shed of camels, and the roof of Bayt Allah.
[*Ibn e Majah* 746]

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(347) A hadith like this is reported by Ali ibn Hujr from Sawayd ibn Abdul Aziz, from zayd ibn Jabirah, from Dawud ibn Husayn from Nafi who from Ibn Umar (RA)

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 142

Praying in the sheds of sheep and camels

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(348)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلُّوا فِي مَرَابِضِ الْغَنَمِ وَلَا تُصَلُّوا فِي أَعْطَانِ الْإِبِلِ

Sayyidina Abu Hurayrah nnarrated that Allah’s Messenger said, Pray in the pens of sheep but not in the sheds of camels.
[*Ahmed* 10369, *Ibn e Majah* 768]

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(349)

A similar Hadith is reported by Abu Kurayb from Yahya ibn Adam, from Abu Bakr ibn Ayyash, from Abu Husayn, from Abu Salih, from Abu Hurayrah (RA) and he from the Prophet

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(350)

Muhammad ibn Bashshar reported from Yahya ibn Sa’eed, from Shu’bah, from Abu Tayyab Dab’i, from Anas (RA) that Allah’s Messenger (SAW) prayed in the enclosures of sheep.

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 143
Prayer on conveyance though it (is not in direction of qiblah and) moves here and there

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(351)

بَعَثَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَاجَةٍ فَجِئْتُ وَهُوَ يُصَلِّي عَلَى رَاحِلَتِهِ نَحْوَ الْمَشْرِقِ وَالسُّجُودُ أَخْفَضُ مِنَ الرُّكُوعِ

Sayyidina Jabir (RA) narrated that the Prophet is (SAW) sent me on a mission. When I returned to him, he was praying on his riding beast facing the east. He bowed down lower in (prostration) than in ruku (bowing).
[*Ahmed* 14594, *Bukhari* 1217, *Muslim* 540, *Abu Dawud* 926, *Nisai* 1185, *Ibn e Majah* 1018]

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 144
Salah facing a riding-beast

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(352)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى إِلَى بَعِيرِهِ أَوْ رَاحِلَتِهِ وَكَانَ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ مَا تَوَجَّهَتْ بِهِ

Sayyidna Ibn Umar (RA) said that the Propet offered salah facing his camel, or his riding-beast. He also prayed on the back of his riding-beast whichever side it faced.
[Ab 4793, *Bukhari* 430, *Muslim* 502, *Abu Dawud* 692]

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 145
If the congregation is ready and food is brought than first have the meal

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(353)

يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا حَضَرَ الْعَشَاءُ وَأُقِيمَتْ الصَّلَاةُ فَابْدَءُوا بِالْعَشَاءِ

Sayyidna Anas (RA) narrated that he was aware of the hadith in which the Prophet said, "When the food is brought and the salah is established, begin with the meal.
[*Ahmed* 11971, *Bukhari* 672, *Muslim* 557, *Nisai* 849, *Ibn e Majah* 933]

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(354)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِذَا وُضِعَ الْعَشَاءُ وَأُقِيمَتْ الصَّلَاةُ فَابْدَءُوا بِالْعَشَاءِ

Sayyidina Ibn Umar (RA) said that Allah's Messenger said, "If food is laid down and the

congregation stands up, then first consume the meal."

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 146
Dozing off in salah

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(355)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ يَنْعَسُ لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ

Sayyidah Aishah (RA) narrated that Allah's Messenger (SAW) said, "If one of you feels sleepy while he is in prayer then let him go and sleep till sleep has departed from him, for, if one of you prays and he is drowsy then he might mean to make istighfar but may revile himself instead."
[*Ahmed* 24341, *Bukhari* 212, *Muslim* 786, *Abu Dawud* 1310, *Ibn e Majah* 1370]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 147
One who visits a people should not lead them in prayer

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(356)

كَانَ مَالِكُ بْنُ الْحُوَيْرِثِ يَأْتِينَا فِي مُصَلَّانَا يَتَحَدَّثُ فَحَضَرَتْ الصَّلَاةُ يَوْمًا فَقُلْنَا لَهُ تَقَدَّمْ فَقَالَ لِيَتَقَدَّمْ بَعْضُكُمْ حَتَّى أُحَدِّثَكُمْ لِمَ لَا أَتَقَدَّمُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ زَارَ قَوْمًا فَلَا يَؤُمَّهُمْ وَلْيَؤُمَّهُمْ رَجُلٌ مِنْهُمْ

Budayl ibn Maysarah Uqayli reported Abu Atiyah as saying that Malik ibn Huwayrith

used to visit them at their place of salah and narrate ahadith to them. One day, it was time for salah and they requested him to lead them (in prayers). He said, "Let one of you lead that I might disclose why I do not lead you in salah. I had heard Allah's Messinger say that one who visits a people should not become their imam, but one of their own must lead them (in salah).'
[*Ahmed* 15602, *Nisai* 786, *Abu Dawud* 596]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 148
It is makruh for an imam to pray for himself specifically

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(357)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِامْرِئٍ أَنْ يَنْظُرَ فِي جَوْفِ بَيْتِ امْرِئٍ حَتَّى يَسْتَأْذِنَ فَإِنْ نَظَرَ فَقَدْ دَخَلَ وَلَا يَؤُمَّ قَوْمًا فَيَخُصَّ نَفْسَهُ بِدَعْوَةٍ دُونَهُمْ فَإِنْ فَعَلَ فَقَدْ خَانَهُمْ وَلَا يَقُومُ إِلَى الصَّلَاةِ وَهُوَ حَقِنٌ

Sayyidina Thawban (RA) reported that the Prophet (SAW) said, "It is not lawful for a man to look into another's house till he is given permission. If he looks in then (it is as though) he has entered the house. And the imam of a people must not make supplication exculsively for himself. If he does that then he has been treacherous with them. And one must not suppress urge to relieve oneself in order to stand in prayer.
[*Ahmed* 22478, *Abu Dawud* 90, *Ibn e Majah* 923]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 149
About one who acts as imam though people dislike him

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(358)

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةً رَجُلٌ أَمَّ قَوْمًا وَهُمْ لَهُ كَارِهُونَ وَامْرَأَةٌ بَاتَتْ وَزَوْجُهَا عَلَيْهَا سَاخِطٌ وَرَجُلٌ سَمِعَ حَيَّ عَلَى الْفَلَاحِ ثُمَّ لَمْ يُجِبْ

Sayyidina Hasan said that he heard Sayyidina Anas ibn Malik (RA) say that Allah's Messenger (SAW) cursed three people: a man who acts as their imam though they dislike him, a woman who sleeps through the night while her husband is angry at her, and a man who hears "come to success" (words of Azaan) yet does not jion the congregation of salah.

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(359)

كَانَ يُقَالُ أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ اثْنَانِ امْرَأَةٌ عَصَتْ زَوْجَهَا وَإِمَامُ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ

Hannad reported from Jarir from Mansur from Hilal ibn Yasaf from Ziyad ibn abu Ja'd who from Amr ibn Harith ibn Mustaliq that it was said,"The greatest torment is for two people: a woman who disobeys her husband, and an imam who carries on in his office in spite of the displeasure of those who are his muqtadis (followers in prayer)."
Jarir said that they asked Mansur about the imam and he said, "This means a wrong-doing imam. If he adheres to sunnah then the muqtadis will be sinners that is, those who are fed up with him)."

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(360)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا تُجَاوِزُ صَلَاتُهُمْ آذَانَهُمْ الْعَبْدُ الْآبِقُ حَتَّى يَرْجِعَ وَامْرَأَةٌ بَاتَتْ وَزَوْجُهَا عَلَيْهَا سَاخِطٌ وَإِمَامُ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ

Abu Ghalib said that he heard form Sayyidina Abu Umamah (RA) that Allah's Messenger (SAW) said, 'There are three people whose salah does not go beyond their ears: the fleeing slave till he returns, the woman who sleeps in the night but her husband is displeased with her, and the imam of a people who dislike him."

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 150
If imam prays sifting down, you too pray sitting

(361)

خَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ فَرَسٍ فَجُحِشَ فَصَلَّى بِنَا قَاعِدًا فَصَلَّيْنَا مَعَهُ قُعُودًا ثُمَّ انْصَرَفَ فَقَالَ إِنَّمَا الْإِمَامُ أَوْ إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ وَإِذَا سَجَدَ فَاسْجُدُوا وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا أَجْمَعُونَ

Sayyidina Anas ibn Malik (RA) said that Allah's Messenger (SAW) i fell down from a horse once. He was hurt, so he led them in prayer while he was seated. They prayed behind him sitting. (When it was over) he turned to them and said "The imam is or the imam is made that he should be followed. When he calls the takbir, you do that. When he bows down, you should bow down. When he raises (his head), you too rise up. When he calls out, "Allah hears he who praises Him" say, "O our Lord for you is all praise". And when he goes into prostration, you too go into prostration. And if he prays sitting down, you too pray sitting down."

[*Ahmed* 12075, *Bukhari* 805, *Muslim* 411, *Abu Dawud* 601, *Nisai* 828, *Ibn e Majah* 1238]

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 151
More about it

(362)

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلْفَ أَبِي بَكْرٍ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ قَاعِدًا

Sayyidah Aishah said that in his illness before death.Allahs Messenger (SAW) prayed sitting down by the side of Sayyidina Abu Bakr

[*Ahmed* 25312]

(363)

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ خَلْفَ أَبِي بَكْرٍ قَاعِدًا فِي ثَوْبٍ مُتَوَشِّحًا بِهِ

Abdullah ibn Abu Ziyad narrated this hadith to us having heard it from Shababah ibn Sawwar who from Muhammad ibn Tahah who from Humayd who from Thabit and he from Sayyidina Anas (RA) that during his illness that led to his death, the Prophet (SAW) offered salah by the side Sayyidina Abu Bakr (RA) sitting down wrapped in a garment.

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 152
Imam who forgets and stands up after two raka'at

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(364)

صَلَّى بِنَا الْمُغِيرَةُ بْنُ شُعْبَةَ فَنَهَضَ فِي الرَّكْعَتَيْنِ فَسَبَّحَ بِهِ الْقَوْمُ وَسَبَّحَ بِهِمْ فَلَمَّا صَلَّى بَقِيَّةَ صَلَاتِهِ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْ السَّهْوِ وَهُوَ جَالِسٌ ثُمَّ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَ بِهِمْ مِثْلَ الَّذِي فَعَلَ

Sha'bi narrated that Sayyidina Mughriah ibn Shu'bah once led them in prayer. After two raka'at, he stood up. So, people glorified Allah before him (saying Subhan Allah) and he before them. When the salah was over, he made the sajdah sahw (prostration of forgetfulness) while he was sitting down. He then said that Allah's Messenger (SAW) had also done with them the same thing as he did. [*Ahmed* 18197]

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(365)

صَلَّى بِنَا الْمُغِيرَةُ بْنُ شُعْبَةَ فَلَمَّا صَلَّى رَكْعَتَيْنِ قَامَ وَلَمْ يَجْلِسْ فَسَبَّحَ بِهِ مَنْ خَلْفَهُ فَأَشَارَ إِلَيْهِمْ أَنْ قُومُوا فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ سَلَّمَ وَسَجَدَ سَجْدَتَيْ السَّهْوِ وَسَلَّمَ وَقَالَ هَكَذَا صَنَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abdullah ibn Abdur Rahman reported from Yazib ibn Harun, who from Mas'udi who from Ziyad ibn Ilaqah that: Mughirah ibn Shu'bah led them in salah. After two raka'at,

instead of sitting down, he should up. So the muqtadis called out subhan Allah, and he indicated to them that they too shoud stand up. When the prayer was over, he made the salutaion and made two prostrations of sajdah sahw and made salutation again. He said, “Allah’s Messenger (SAW) had also done it.”

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 153
The length of the first qa’dah

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(366)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَلَسَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ كَأَنَّهُ عَلَى الرَّضْفِ قَالَ شُعْبَةُ ثُمَّ حَرَّكَ سَعْدٌ شَفَتَيْهِ بِشَيْءٍ فَأَقُولُ حَتَّى يَقُومَ فَيَقُولُ حَتَّى يَقُومَ

Sayyidina Abdullah ibn Mas’ud (RA) reported that when Allah’s Messenger sat down at the end of the first two raka’at was as though he was on hot stones. (meaning hurried through). Shu’bah said, “Sa’d then moved his lips in murmur. So I added: Till he stood up. Sad also confirmed, Till he had stood.”

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 154
Gestures in salah

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(367)

مَرَرْتُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ فَرَدَّ إِلَيَّ إِشَارَةً وَقَالَ لَا أَعْلَمُ إِلَّا أَنَّهُ قَالَ إِشَارَةً بِإِصْبَعِهِ

Sayyidina Suhayb (RA) reported that Allah’s Messenger was offering salah when he

passed by. So, he greeted him with salaam. The Prophet gestured his response. The narrator said, “I do not know whether he said that he gestured with his fingers.”

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(368)

كَيْفَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرُدُّ عَلَيْهِمْ حِينَ كَانُوا يُسَلِّمُونَ عَلَيْهِ وَهُوَ فِي الصَّلَاةِ قَالَ كَانَ يُشِيرُ بِيَدِهِ

Sayyidina Ibn Umar asked Sayyidina Bilal , “How did the Prophet (RA) respond to them when they greeted him while he was engaged in salah.” He said, “He gestured with his hand.”
[*Abu Dawud* 297]

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 155
Tasbih for men and tasfiq for woman

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(369)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ

Sayyidina Abu Hurayrah (SAW)reported that Allah’s Messenger (SAW) said, “The tasbih is for men and the tasfiq is for women (if the imam forgets in prayer and they have to call his attention to it).”
[*Ahmed* 10853, *Bukhari* 1203, *Muslim* 422, *Abu Dawud* 938, *Nisai* 1206, *Ibn e Majah* 1034]

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(367)

مَرَرْتُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ فَرَدَّ إِلَيَّ إِشَارَةً وَقَالَ لَا أَعْلَمُ إِلَّا أَنَّهُ قَالَ إِشَارَةً بِإِصْبَعِهِ

Sayyidina Suhayb (RA) reported that Allah’s Messenger was offering salah when he passed by. So, he greeted him with salaam. The Prophet gestured his response. The narrator said, “I do not know whether he said that he gestured with his fingers.”

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(368)

كَيْفَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرُدُّ عَلَيْهِمْ حِينَ كَانُوا يُسَلِّمُونَ عَلَيْهِ وَهُوَ فِي الصَّلَاةِ قَالَ كَانَ يُشِيرُ بِيَدِهِ

Sayyidina Ibn Umar asked Sayyidina Bilal , "How did the Prophet (SAW) respond to them when they greeted him while he was engaged in salah." He said, "He gestured with his hand."
[*Abu Dawud* 297]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 156
It is disliked to yawn in salah

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(370)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ التَّثَاؤُبُ فِي الصَّلَاةِ مِنْ الشَّيْطَانِ فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَكْظِمْ مَا اسْتَطَاعَ

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) said, "Yawning in prayer is from the devil. If one gets the urge to yawn, he must suppress it by shutting his mouth as far as possible (trying to prevent it)."
[*Ahmed* 9173, *Abu Dawud* 5028, *Bukhari* 6226, *Muslim* 2996]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 157
Salah in sitting posture fetches reward half of salah in standing posture

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(371)

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ الرَّجُلِ وَهُوَ قَاعِدٌ فَقَالَ مَنْ صَلَّى قَائِمًا فَهُوَ أَفْضَلُ وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ

Sayyidina Imran ibn Husayn (RA) said that he asked Allah's Messneger (SAW) about the prayer of a man while he is sitting down. He said, "He who prays while standing is more excellent. And he who prays while sitting down, for him is reward half of one who is standing. One who prays lying down, for him is reward a1f of he who is sitting."
[*Ahmed* 2003, *Bukhari* 1115, *Abu Dawud* 951, *Nisai* 1659, *Ibn e Majah* 1231]

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(372)

مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سُبْحَتِهِ قَاعِدًا حَتَّى كَانَ قَبْلَ وَفَاتِهِ بِعَامٍ فَإِنَّهُ كَانَ يُصَلِّي فِي سُبْحَتِهِ قَاعِدًا وَيَقْرَأُ بِالسُّورَةِ وَيُرَتِّلُهَا حَتَّى تَكُونَ أَطْوَلَ مِنْ أَطْوَلَ مِنْهَا

It is also reported from Ibrahim ibn Tahman from the same isnad, but his words are: Imran ibn Husayn (RA) said that he asked Allah's Messenger (SAW) about the salah of a sick person and he said, "He should offer it standing up. If he cannot, then sitting down, but if he cannot offer it even siting down then lying down."

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 158
Offering optional salah sifting down

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(373)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي جَالِسًا فَيَقْرَأُ وَهُوَ جَالِسٌ فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرُ مَا يَكُونُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَ وَهُوَ قَائِمٌ ثُمَّ رَكَعَ وَسَجَدَ ثُمَّ صَنَعَ فِي الرَّكْعَةِ

الثَّانِيَةِ مِثْلَ ذَلِكَ

Sayyidah Hafsah (RA) the Prophet's wife, said, "I had never seen Allah's Messenger (SAW) offer the optional salah sitting down till one year before his death he began to offer it sitting down and whichever surah he recited in it, he recited with pauses till it became lengthier than it was." [*Ahmed* 26505, *Muslim* 733, *Nisai* 1654]

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(374)

سَأَلْتُهَا عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ تَطَوُّعِهِ قَالَتْ كَانَ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا وَلَيْلًا طَوِيلًا قَاعِدًا فَإِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ وَإِذَا قَرَأَ وَهُوَ جَالِسٌ رَكَعَ وَسَجَدَ وَهُوَ جَالِسٌ

Sayyidah Aishah (RA) said that the Prophet (SAW) used to offer salah sitting down. He recited the Qur'an while he was seated, and when there remained in his recital the equal of thirty or forty verses, he stood up and recited. Then he went into ruku and sajdah. Then he observed the same thing in the second raka'ah.

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(375)

Abdullah ibn Shaqiq narrated that he asked Sayyidah Aishah (RA) about the salah of Allah's Messenger the supererogatory thereof. She said that he used to pray long into the night, standing up. And (he used to pray) long into the night, sitting down. If he recited while he was standing then he went into ruku and sajdah from there. And if he recited while he was seated then he went into ruku and sajdah from there.
[*Ahmed* 24074, *Muslim* 730, *Abu Dawud* 1228]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 159
The Prophet said: When I hear a child crying, I shorten my salah

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(376)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَاللَّهِ إِنِّي لَأَسْمَعُ بُكَاءَ الصَّبِيِّ وَأَنَا فِي الصَّلَاةِ

فَأُخَفِّفُ مَخَافَةَ أَنْ تُفْتَتَنَ أُمُّهُ

Sayyidina Anas ibn Mallik reported that Allah's Messenger L said, "Hardly do I hear a child cry that I shorten my salah so that its mother may not worry."
[*Ahmed* 12876, *Bukhari* 709, *Muslim* 470, *Ibn e Majah* 989]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 160
Salah of a young girl without a covering sheet of cloth is not approved

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(377)

ÞóÇáó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó áóÇ ÊõÞúÈóáõ ÕóáóÇÉõ
ÇáúÍóÇÆöÖö ÅöáøóÇ ÈöÎöãóÇÑò

Sayyidah Aishah reported that the Prophet (SAW) said, "The salah of a young girl without a veil is not approved."
[*Ahmed* 25222, *Abu Dawud* 641, *Ibn e Majah* 655]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 161
Sadl in salah is makruh

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(378)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ السَّدْلِ فِي الصَّلَاةِ

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) disallowed sadl in salah.
[*Ahmed* 7939, *Abu Dawud* 643]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 162
It is makruh to remove pebbles while praying

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(379)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَمْسَحْ الْحَصَى فَإِنَّ الرَّحْمَةَ تُوَاجِهُهُ

Sayyidina Abu Dharr reported that the Prophet (SAW) said, "When one of you stands up for prayer, he must not brush aside the pebbles, for, indeed, the mercy is in front of him.
[*Ahmed* 21390, *Abu Dawud* 965, *Nisai* 1190, *Ibn e Majah* 1027]

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(380)

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ مَسْحِ الْحَصَى فِي الصَّلَاةِ فَقَالَ إِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَمَرَّةً وَاحِدَةً

Sayyidina Mu'ayqib said that he asked Allah's Messenger (SAW) about brushing aside pebbles while in salah. He said, "If you must do it, then (do) just once."
[*Ahmed* 15590]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 163
It is makruh to blow while praying

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(381)

رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُلَامًا لَنَا يُقَالُ لَهُ أَفْلَحُ إِذَا سَجَدَ نَفَخَ فَقَالَ يَا أَفْلَحُ تَرِّبْ وَجْهَكَ

Sayyidina Umm Salamah (RA) said that Allah's Messenger (SAW) saw, a boy whom we called Aflah, blow (on the ground) when he prostrated. So, he said to him, "0 Aflah, let your face get the dust."

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(382) Ahmad ibn Abduh ad-Da'bi reported a similar account from Hammad ibn Zayd who from Maymun Abu Hamzah through the same isnad and said, "The boy was our slave called Rabah."

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 164
It is makruh to place hands on the abdomen

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(383)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا

Sayyidina Abu Hurayrah (RA) said that the Prophet (SAW) disallowed that a man should pray with his hands placed on his ribs.
[*Ahmed* 7902, *Muslim* 545, *Abu Dawud* 947, *Nisai* 8861

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 165
It is makruh to pray with hair knotted

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(384)

أَنَّهُ مَرَّ بِالْحَسَنِ بْنِ عَلِيٍّ وَهُوَ يُصَلِّي وَقَدْ عَقَصَ ضَفِرَتَهُ فِي قَفَاهُ فَحَلَّهَا فَالْتَفَتَ إِلَيْهِ الْحَسَنُ مُغْضَبًا فَقَالَ أَقْبِلْ عَلَى صَلَاتِكَ وَلَا تَغْضَبْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ذَلِكَ كِفْلُ الشَّيْطَانِ

Sa'eed ibn Sa'eed Maqburi reported from his father who on that he came across Sayyidina Hasan ibn Ali (RA) who was praying. He had tied his hair in a knot on his nape. Abu Rafi unknotted it. Sayyidina Hasan (RA) looked at him in anger, but he said, "Continue your salah and do not show anger. I have heard Allah's Messenger say that this is the devil's rump.

[*Ahmed* 27254, *Abu Dawud* 646, *Ibn e Majah* 1042]

Chapter 166

Humility in salah

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(385)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةُ مَثْنَى مَثْنَى تَشَهَّدُ فِي كُلِّ رَكْعَتَيْنِ وَتَخَشَّعُ وَتَضَرَّعُ وَتَمَسْكَنُ وَتَذَرَّعُ وَتُقْنِعُ يَدَيْكَ يَقُولُ تَرْفَعُهُمَا إِلَى رَبِّكَ مُسْتَقْبِلًا بِبُطُونِهِمَا وَجْهَكَ وَتَقُولُ يَا رَبِّ يَا رَبِّ وَمَنْ لَمْ يَفْعَلْ ذَلِكَ فَهُوَ كَذَا وَكَذَا

Sayyidina Fadl ibn Abbas (RA) said that Allah's Messenger said, "Salah is in twos, the tashahhud after every two rakaat. It is to be humble and pleading, fearful and beseeching and to raise both hands." The narrator explained that the insides of the hands should be towards the face and raised, and one should plead, "0 my Lord, 0 my Lord!" One who does not do that is like this and like that."

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 167

It is makruh to interlock fingers

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(386)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ وُضُوءَهُ ثُمَّ خَرَجَ

عَامِدًا إِلَى الْمَسْجِدِ فَلَا يُشَبِّكَنَّ بَيْنَ أَصَابِعِهِ فَإِنَّهُ فِي صَلَاةٍ

Sayyidina Ka'b ibn Ujrah reported that Allah's Messenger (SAW) said, 'When one of you makes ablution, and makes it well, then resolves to go to the mosque, let him not lock the figers of one hand into those of the other because he is in prayer."
[*Ahmed* 18726, *Abu Dawud* 561]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 168
Lengthening the qiyam (standing) in salah

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(387)

قِيلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الصَّلَاةِ أَفْضَلُ قَالَ طُولُ الْقُنُوتِ

Sayyidina Jabir (RA) reported that the Prophet was asked, "Which salah is excellent?" He said, (The one with a) lengthy qiyam (standing)."
[*Ahmed* 14237, *Muslim* 756, *Ibn e Majah* 1421]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 169
Making many ruku and sajdah

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(388)

لَقِيتُ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ لَهُ دُلَّنِي عَلَى عَمَلٍ يَنْفَعُنِي اللَّهُ بِهِ وَيُدْخِلُنِي الْجَنَّةَ فَسَكَتَ عَنِّي مَلِيًّا ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ عَلَيْكَ بِالسُّجُودِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا خَطِيئَةً

Awza'i (RA) said that Walid ibn Hisham al-Mu'ayti reported to him that Ma'dan ibn Talhah al-Ya'muri narrated to him that he met Sayyidina Thawban (RA) (the freedman of Allah's Messenger (SAW)) He asked him, "Guide me to a deed that should benefit me in the sight of Allah and he may admit me to Paradise." He thought over a moment, then turning to him
said. "You should make (plenty of) prostrations for. I have heard Allah's Messenger (SAW) say, "No slave of Allah prostrates before Allah but he raises him a degree and erases from him a sin."

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(389)

Ma'dan said that he then met Abu Darda (RA) and put the same question to him as he had put to Thawban. He said, "It is upon you to make prostrations, for, I have.heard Allah's Messenger say, Hardly does a slave of Allah prostrate to Allah that he raises him in a rank and erases from him a sin."

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 170
Killing snakes and scorpions during prayer

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(390)

أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَتْلِ الْأَسْوَدَيْنِ فِي الصَّلَاةِ الْحَيَّةُ وَالْعَقْرَبُ

Sayyidina Abu Hurayrah (RA) narrated that Allahs Messenger (SAW) commanded that the two black things the snake and the scorpion may be killed during salah.

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 171
Making sajdah sahw before salutation

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(391)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ فِي صَلَاةِ الظُّهْرِ وَعَلَيْهِ جُلُوسٌ فَلَمَّا أَتَمَّ صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ يُكَبِّرُ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ قَبْلَ أَنْ يُسَلِّمَ وَسَجَدَهُمَا النَّاسُ مَعَهُ مَكَانَ مَا نَسِيَ مِنْ الْجُلُوسِ

Sayyidina Abdullah ibn Buhaynah (RA) al-Asadi, an ally of Banu Abdul Muttalib, reported that the Prophet (SAW) stood up in a salah of zuhr while he ought to have observed julus (the first sitting). When he completed the salah, he made two prostrations, raising the takbir in each while he was yet sitting down and had not yet made the salutation. The people prostrated with him. This was in compensation of the julus that he had forgotten.
[*Ahmed* 22981, *Bukhari* 829, *Muslim* 570, *Abu Dawud* 1034, *Nisai* 1178, *Ibn e Majah* 1206]

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 172
Sajdah sahw after greeting others and conversing with them

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(392)

Ãóäøó ÇáäøóÈöíøó Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó Õóáøóì ÇáÙøõåúÑó ÎóãúÓðÇ ÝóÞöíáó áóåõ ÃóÒöíÏó Ýöí ÇáÕøóáóÇÉö ÝóÓóÌóÏó ÓóÌúÏóÊóíúäö ÈóÚúÏó ãóÇ Óóáøóãó

Sayyidina Abdullah ibn Mas’ud reported that the Prophet (SAW) once prayed five raka’at of zuhr. So, he was asked, ‘Has the salah been increased in raka’at or have you forgotten?” So, he prostrated two prostrations after salutation.
[*Ahmed* 4431, *Bukhari* 404, *Muslim* 572, *Abu Dawud* 1019, *Nisai* 1250, ltvl 12051

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(393)

Ãóäøó ÇáäøóÈöíøó Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÓóÌóÏó ÓóÌúÏóÊóíú ÇáÓøóåúæö ÈóÚúÏó ÇáúßóáóÇãö

Sayyidina Ahdullah (RA) said that the Prophets made two prostrations of (sajdah) sahw after having some conversation.
[*Ahmed* 3570]

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(394)

Ãóäøó ÇáäøóÈöíøó Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÓóÌóÏóåõãóÇ ÈóÚúÏó ÇáÓøóáóÇãö

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) made the two prostrations after salutation.

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 173
To recite the tashahbud after sajdah sahw

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(395)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمْ فَسَهَا فَسَجَدَ سَجْدَتَيْنِ ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ

Sayyidina Imran ibn Husayn (RA) reported that the Prophet (SAW) led them in prayer and forgot (something therein). So, he made two prostrations. Then recited the tashahhud then made the salutation.
[*Ahmed* 19919, *Bukhari* 344, *Abu Dawud* 443, *Muslim* 682]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 174
About one who is doubtful about having omitted or committed something

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(396)

أَحَدُنَا يُصَلِّي فَلَا يَدْرِي كَيْفَ صَلَّى فَقَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى أَحَدُكُمْ فَلَمْ يَدْرِ كَيْفَ صَلَّى فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ

Yahya ibn Abu Kathir reported from lyad ibn Hilal that he said to Sayyidina Abu Sa'eed (RA), "One of us prays, but does not recollect how he has prayed." So he narrated that Allah's Messenger said, "When one of you has offered salah but does not recollect how he had observed it, let him prostrate two prostrations while he is seated."
[*Ahmed* 11082, *Abu Dawud* 1029, *Ibn e Majah* 1204]

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(397)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ يَأْتِي أَحَدَكُمْ فِي صَلَاتِهِ فَيَلْبِسُ عَلَيْهِ حَتَّى لَا يَدْرِي كَمْ صَلَّى فَإِذَا وَجَدَ ذَلِكَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ

Sayyidina Abu Hurayrah (RA) narrated that Allah's Messenger (SAW) said, "Surely, the devil comes to one of you in his prayer and makes things obscure for him till he does not remember how much he has prayed. So, if one of you experiences that then let him prostrate two prostrations while he is sitting.'

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(398)

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا سَهَا أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ وَاحِدَةً صَلَّى أَوْ ثِنْتَيْنِ فَلْيَبْنِ عَلَى وَاحِدَةٍ فَإِنْ لَمْ يَدْرِ ثِنْتَيْنِ صَلَّى أَوْ ثَلَاثًا فَلْيَبْنِ عَلَى ثِنْتَيْنِ فَإِنْ لَمْ يَدْرِ ثَلَاثًا صَلَّى أَوْ أَرْبَعًا فَلْيَبْنِ عَلَى ثَلَاثٍ وَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ

Sayyidina Abdur Rahman ibn Awf (RA) narrated that he heard the Prophet (SAW) say, "When one of you forgets in his salah and does not recall whether he has prayed one or two then let him settle for one, but if he does not recall whether he has prayed two or three then let him settle for two, but if he does not know whether he has prayed three or four then let him settle for three. And he should prostrate two prostrations before he

makes the salutation.”
[*Ahmed* 1656, *Ibn e Majah* 1209]

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 175
If anyone turns in salutation after two raka’at in zuhr or asr (forgetfully)

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(399)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ مِنْ اثْنَتَيْنِ فَقَالَ لَهُ ذُو الْيَدَيْنِ أَقُصِرَتْ الصَّلَاةُ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَدَقَ ذُو الْيَدَيْنِ فَقَالَ النَّاسُ نَعَمْ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى اثْنَتَيْنِ أُخْرَيَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ كَبَّرَ فَرَفَعَ ثُمَّ سَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ

Sayyidina Abu Hurayrah (RA) reported that the Prophet turned in salutation after offering two raka’at. So, Dhul Yadayn (RA) submitted to him, ‘Has the prayer been curtailed or have you forgotten Messenger of Allah?” The Prophet (SAW) asked, “Is Dhul Yadayn correct?” The people said, “Yes!” So, he stood up and offered the remaining two raka’at. Then, he ended with the salutation. Then he called the takbir and went into prostration as he used to make prostrations, or longer than that. Then he called the takbir and got up and then made the second prostration like he was used to do, or lengthier than that.
[*Ahmed* 7205, *Bukhari* 714, *Muslim* 573, *Abu Dawud* 1008, *Nisai* 1221, *Ibn e Majah* 12141

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 176
Prayer with sandals on

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(400)

أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي نَعْلَيْهِ قَالَ نَعَمْ

Sa'eed ibn Yazid Abu Salamah asked Sayyyidina Anas ibn Malik (RA),"did Allah's Messenger pray with his sandals on.' He said "Yes!" [*Ahmed* 11976, *Bukhari* 386, *Muslim* 555, *Nisai* 771]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 177
Supplication Qunut in the salah of fajr

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(401)

Sayyidina Bara ibn Aazib reported that the Prophet (SAW) used to recite the qunnt in the salah of fajr and maghrib.
[*Ahmed* 18497, *Bukhari* 305, *Muslim* 678, *Abu Dawud* 1441, *Nisai* 1072]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 178
Giving up the qunut

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(402)

يَا أَبَةِ إِنَّكَ قَدْ صَلَّيْتَ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ

وَعَلِيِّ بْنِ أَبِي طَالِبٍ هَا هُنَا بِالْكُوفَةِ نَحْوًا مِنْ خَمْسِ سِنِينَ أَكَانُوا يَقْنُتُونَ قَالَ أَيْ بُنَيَّ مُحْدَثٌ

Ahmad ibn Muni reported from Yazid ibn Harun who reported from Abu Malik Ashja'i who said that he asked his father, "O my father! you have indeed prayed behind Allah's Messenger (SAW) and behind Abu Bakr Umar Uthman and Ali ibn Abu Taljb (RA) here in Kufah (with last-named) about five years. Did they recite the qunut?" He said, "O son! This is an innovation."
[*Ahmed* 15879, *Ibn e Majah* 1241, *Nisai* 1070]

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(403)
Salih ibn Abdullah reported from Abu Awanah who from Abu Malik Ashja'i a Hadith of the same purport, from the same line of transmission.

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 179
Sneezing in salah

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(404)
Sayyidina Rifaah ibn Rafi i narrated that while he was praying behind Allah's Messenger (SAW) one day, he sneezed, So, he said: (All praise belongs to Allah, plenty of praise, pure, with blessing in it and over it, as our Lord loves it and it pleases him).

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 180
Speech during salah disallowed

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(405)

كُنَّا نَتَكَلَّمُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الصَّلَاةِ يُكَلِّمُ الرَّجُلُ مِنَّا صَاحِبَهُ إِلَى جَنْبِهِ حَتَّى نَزَلَتْ

{ وَقُومُوا لِلَّهِ قَانِتِينَ }

فَأُمِرْنَا بِالسُّكُوتِ وَنُهِينَا عَنْ الْكَلَامِ

Sayyidina Zayd ibn Arqam narrated that they used to converse during salah behind Allah’s Messenger (SAW) One of them would speak to his neighbour till the verse was revealed “and Stand before Allah devoutly”

(2:238) .So they were commanded to observe silence and were forbidden to converse. [*Bukhari* 799, *Abu Dawud* 773, *Nisai* 930j

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 181
Salah of repentance

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(406)

إِنِّي كُنْتُ رَجُلًا إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا نَفَعَنِي اللَّهُ مِنْهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي بِهِ وَإِذَا حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِهِ اسْتَحْلَفْتُهُ فَإِذَا حَلَفَ لِي صَدَّقْتُهُ وَإِنَّهُ حَدَّثَنِي أَبُو بَكْرٍ وَصَدَقَ أَبُو بَكْرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ رَجُلٍ يُذْنِبُ ذَنْبًا ثُمَّ يَقُومُ فَيَتَطَهَّرُ ثُمَّ يُصَلِّي ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا غَفَرَ اللَّهُ لَهُ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ

{ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ }

إِلَى آخِرِ الْآيَةِ

Asma ibn Hakam Fazari reported that he heard Sayyidina Ali (RA) say, “When I heard

something from Allah's Messeneger (SAW) Allah gave me benefit from it as much as He willed. And when one of the sahabah narrated something to me, I made him say that on oath. So, when he took the oath for me, I would confirm him. And, indeed, Abu Bakr (RA) narrated to me, and he spoke the truth, that he heard Allah's Messenger say: There is not a man who sins then stands up, purifies himself and offers salah, and then seeks Allah's forgiveness but Allah forgives him. Then he recited the verse "And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults-- and who forgives the faults but Allah" to the end of it."

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 182
When a child should be commanded to pray

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(407)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِّمُوا الصَّبِيَّ الصَّلَاةَ ابْنَ سَبْعِ سِنِينَ وَاضْرِبُوهُ عَلَيْهَا ابْنَ عَشْرٍ

Sabrah Juhanrii narrated that Allah's Messener (SAW) said, "Teach the child salah (prayer) when he is seven years old and beat him for it when he is ten years old." [*Abu Dawud* 407]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 183
Passing wind after reciting tashahhud

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(408)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَحْدَثَ يَعْنِي الرَّجُلَ وَقَدْ جَلَسَ فِي آخِرِ صَلَاتِهِ

قَبْلَ أَنْ يُسَلِّمَ فَقَدْ جَازَتْ صَلَاتُهُ

Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (SAW) said, "If a man breaks wind when he is sItting towards the conclusion of his salah, before he has made salutation, then his salah is (validly) completed."

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 184
When it is raining, pray at home

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(409)

كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَصَابَنَا مَطَرٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ شَاءَ فَلْيُصَلِّ فِي رَحْلِهِ

Sayyidina Jabir narrated that they were on a journey with Allah's Messenger (SAW) when it began to rain. He said, "If anyone wishes to observe salah at his lodgings then he may do so.'

[*Ahmed* 14353, *Muslim* 698, *Abu Dawud* 1065]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 185
The tasbih after salah

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(410)

جَاءَ الْفُقَرَاءُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ الْأَغْنِيَاءَ يُصَلُّونَ كَمَا نُصَلِّي وَيَصُومُونَ كَمَا نَصُومُ وَلَهُمْ أَمْوَالٌ يُعْتِقُونَ وَيَتَصَدَّقُونَ قَالَ فَإِذَا صَلَّيْتُمْ

فَقُولُوا سُبْحَانَ اللَّهِ ثَلَاثًا وَثَلَاثِينَ مَرَّةً وَالْحَمْدُ لِلَّهِ ثَلَاثًا وَثَلَاثِينَ مَرَّةً وَاللَّهُ أَكْبَرُ أَرْبَعًا وَثَلَاثِينَ مَرَّةً وَلَا إِلَهَ إِلَّا اللَّهُ عَشْرَ مَرَّاتٍ فَإِنَّكُمْ تُدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ وَلَا يَسْبِقُكُمْ مَنْ بَعْدَكُمْ

Sayyidina Ibn Abbas (RA) reported that some poor people came to Allah's Messenger (SAW) and said, "O Messenger (SAW) of Allah! The rich pray as we do. They fast as we fast. And they have wealth with which they set slaves free and give charity.' He said, "When you have prayed, say subban Allah thirty three times and al-Hamdulillah thirty-three times, and AllahuAkbar thirty-four times, and Lailahaill Allah ten times. You will attain the ranks of those who have overtaken you and no one will overtake you after that."

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 186
Prayer on conveyance when it is rainy and muddy

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(411)

أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسِيرٍ فَانْتَهَوْا إِلَى مَضِيقٍ وَحَضَرَتْ الصَّلَاةُ فَمُطِرُوا السَّمَاءُ مِنْ فَوْقِهِمْ وَالْبِلَّةُ مِنْ أَسْفَلَ مِنْهُمْ فَأَذَّنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى رَاحِلَتِهِ وَأَقَامَ أَوْ أَقَامَ فَتَقَدَّمَ عَلَى رَاحِلَتِهِ فَصَلَّى بِهِمْ يُومِئُ إِيمَاءً يَجْعَلُ السُّجُودَ أَخْفَضَ مِنْ الرُّكُوعِ

Amr ibn Uthman ibn Ya'la ibn Murrah reported from his father who from his grandfather that they were with the Prophet in a journey. They came to a very narrow pass when it was time for salah. The heaven poured down rain from above and there was damp mud below them. So Allah's Messenger called the adhan while he was on his riding beast and then called the iqamah. Then he pulled his riding beast shead. Then he lead them in prayer, in gestures. He bowed down more in sajdah than in ruku'. [*Ahmed* 17584]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 187
Perseverance in salah

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(412)

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى انْتَفَخَتْ قَدَمَاهُ فَقِيلَ لَهُ أَتَتَكَلَّفُ هَذَا وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ أَفَلَا أَكُونُ عَبْدًا شَكُورًا

Sayyidina Mughira ibn Shu'bah narrated that Allah's Messenger (SAW) stood in prayer one day till his feet swelled. So, he was told, 'You take pains like this while forgiven to you are your sins, past and future." I-fe said, "Shall I not be a grateful slave?"
[*Ahmed* 18271, *Bukhari* 1130, *Muslim* 2819, *Nisai* 1643, *Ibn e Majah* 1419]

Chapter 187
Perseverance in salah

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(412)

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى انْتَفَخَتْ قَدَمَاهُ فَقِيلَ لَهُ أَتَتَكَلَّفُ هَذَا وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ أَفَلَا أَكُونُ عَبْدًا شَكُورًا

Sayyidina Mughira ibn Shu'bah narrated that Allah's Messenger (SAW) stood in prayer one day till his feet swelled. So, he was told, 'You take pains like this while forgiven to you are your sins, past and future." I-fe said, "Shall I not be a grateful slave?"
[*Ahmed* 18271, *Bukhari* 1130, *Muslim* 2819, *Nisai* 1643, *Ibn e Majah* 1419]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 188
The first thing a slave will be called to account for on the Day of Resurrection is prayer

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(413)

قَدِمْتُ الْمَدِينَةَ فَقُلْتُ اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا قَالَ فَجَلَسْتُ إِلَى أَبِي هُرَيْرَةَ فَقُلْتُ إِنِّي سَأَلْتُ اللَّهَ أَنْ يَرْزُقَنِي جَلِيسًا صَالِحًا فَحَدِّثْنِي بِحَدِيثٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَلَّ اللَّهَ أَنْ يَنْفَعَنِي بِهِ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلُحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ قَالَ الرَّبُّ عَزَّ وَجَلَّ انْظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلَ بِهَا مَا انْتَقَصَ مِنْ الْفَرِيضَةِ ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى ذَلِكَ

Sayyidina Hurayth ibn Qabisah narrated: When I came to Madinah, I prayed, "O Allah! let me have a righteous companion." So, I sat down with Abu Hurayrah (RA) and said to him "I requested Allah to let me have a righteous companion. So, narrate to me a Hadith that you may have heard from Allah's Messenger that Allah may benefit me with it." So, he said, "I heard Allah's Messenger (SAW) say, "The first thing a slave will be called to account from his deeds on the Day of Resurrection will be his salah. So, if it is correct then he wil succeed and earn deliverance, but if it is corrupted then he will fail and lose. If there is some shortcoming in his fard, the Lord Blessed and Elevated will say, 'Examine and see! HasMy slave any optional deeds that the shortcomings in the fard might be offset.' Then all his deeds will be (recompensed) in that way.'

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 189
About one who prays twelve raka'at during day and night

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(414)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ ثَابَرَ عَلَى ثِنْتَيْ عَشْرَةَ رَكْعَةً مِنْ السُّنَّةِ بَنَى اللَّهُ

لَهُ بَيْتًا فِي الْجَنَّةِ أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ

Sayyidah Aishah (RA) narrated that Allah's Messenger (SAW) said, "He who is regu tar at offering) twelve raka'at of the sunnah, Allah will build for him a house in Paradise: four raka'at before zuhr, two after zuhr, two raka'at after maghrib, two raka'at after isha and two raka'at before fajr."
[*Nisai* 1794, *Ibn e Majah* 1140]

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(415)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ

Sayyidah Umm Habibah (RA) reported that Allah's Mesenger (SAW) said, "He who prays in a day and night twelve raka'at, a house is built for him in paradise: four raka'at before zuhr, two raka'at after it, two raka'at after maghrib, two raka'at after isha and two raka'at before fajr on the morrow."
[*Ahmed* 26836]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 190
Excellence of two sunnah of fajr

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(416)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

Sayyidah Aishah reported that Allah's Messenger said, "The two (sunnah) raka'at of fajr are better than the world and whatever it contains."
[*Ahmed* 26346, *Muslim* 725, *Nisai* 1755]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 191
Brevity in the two raka'at of fajr and recital therein

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(417)

رَمَقْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا فَكَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ بِقُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ

Sayyidina Ibn Umar (RA) reported that he observed the Prophet (SAW) for a month. He recited in the two raka'at before (fard in) fajr the surah at-Kafirun and al-Ikhlas. [*Ahmed* 4763, *Ibn e Majah* 1149, *Nisai* 991]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 192
Conversing after sunnah of fajr

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(418)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى رَكْعَتَيْ الْفَجْرِ فَإِنْ كَانَتْ لَهُ إِلَيَّ حَاجَةٌ كَلَّمَنِي وَإِلَّا خَرَجَ إِلَى الصَّلَاةِ

Sayyidah Aishah (RA) said that after the Prophet (SAW) prayed the two raka'at of fajr, he talked to her if he had some work otherwise, he went away for the salah.

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 193
No salah after rise of dawn except two raka'at

(419)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا صَلَاةَ بَعْدَ الْفَجْرِ إِلَّا سَجْدَتَيْنِ

Sayyidina Ibn Umar (RA) narrated that Allah's Messegner is.i said, "There is no salah after dawn except the two prostrations (two sunnah)."

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 194
Lying down after two sunnah of fajr

(420)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى أَحَدُكُمْ رَكْعَتَيْ الْفَجْرِ فَلْيَضْطَجِعْ عَلَى يَمِينِهِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "When one of you has offered the two raka'at of fajr, let him lie down on his right side."
[*Abu Dawud* 1261]

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 195
When the congregation begins, there is no salah but the fard

(421)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُقِيمَتْ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ

Sayyidina Abu Hurayrah reported Allah's Messenger (SAW) as saying, "When the salah (in congregation) stands up, there is no salah excpet the

fard."
[*Ahmed* 8387, *Muslim* 710, *Abu Dawud* 1266, *Nisai* 861, Ibn e Majah 1151]

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 196
If one misses the sunnah of fajr, he may offer them after fajr

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(422)

خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُقِيمَتْ الصَّلَاةُ فَصَلَّيْتُ مَعَهُ الصُّبْحَ ثُمَّ انْصَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَنِي أُصَلِّي فَقَالَ مَهْلًا يَا قَيْسُ أَصَلَاتَانِ مَعًا قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي لَمْ أَكُنْ رَكَعْتُ رَكْعَتَيْ الْفَجْرِ قَالَ فَلَا إِذَنْ

Muhammad ibn Ibrahim reported from his grandfather, Sayyidina Qays that as Allah's Meessenger (SAW) came out, the iqamah of the (fajr) salah was called. So, he offered the prayer with him. Then, the Prophet (SAW) turned back and saw him offer salah. He said, O Qays! Wait! will you pray two salah together? He said, "O Messenger of Allah! I had not offered the two rakaat (sunnah) of fajr.' The Prophet (SAW) said, 'Then there is no harm." [*Ahmed* 23821]

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 197
About redeeming them after sunrise

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(423)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يُصَلِّ رَكْعَتَيْ الْفَجْرِ فَلْيُصَلِّهِمَا بَعْدَ مَا تَطْلُعُ الشَّمْسُ

Sayyidina Abu Hurayrah (RA) reproted that Allah's Messenger (SAW) said, "He who has

not offered the two raka'at of fajr may offer them after sunrise."

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 198
Four raka'at before zuhr

(424)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا وَبَعْدَهَا رَكْعَتَيْنِ

Sayyidina Ali (RA) reported that the Prophet (SAW) prayed before zuhr four raka'at and after it two raka'at.

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 199
About two raka'at after zuhr

(425)

صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا

Sayyiidina Ibn Umar (RA) said, "I prayed with the Prophet (SAW) two raka'at before and two after the zuhr."

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 200
More about it

(426)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا لَمْ يُصَلِّ أَرْبَعًا قَبْلَ الظُّهْرِ صَلَّاهُنَّ بَعْدَهُ

Sayyidah Aishah (RA) reported that if Allah's Messenger (SAW) did not offer four raka'at before zuhr, he offered them after it.

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(427)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى قَبْلَ الظُّهْرِ أَرْبَعًا وَبَعْدَهَا أَرْبَعًا حَرَّمَهُ اللَّهُ عَلَى النَّارِ

Sayyidina Umm Habibah (RA) reported that Allah's Messenger (SAW) said, "As for him who prays four (raka'at) before zuhr and four after it, Allah forbids fire to touch him." [*Ahmed* 26833, *Abu Dawud* 1269, *Ibn e Majah* 1160, *Nisai* 1816]

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(428)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ حَافَظَ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعٍ بَعْدَهَا حَرَّمَهُ اللَّهُ عَلَى النَّارِ

Sayyidina Anbasah ibn Abu Sufyan reported having heard from his sister Sayyidah Umm Habibah .iii the wife of the Prophet (SAW) that she heard Allah's
Messenger (SAW) say, "He who is regular at four raka'at before zuhr and four after it, Allah forbids the Fire to touch him."

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 201
Four raka'at before asr

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(429)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي قَبْلَ الْعَصْرِ أَرْبَعَ رَكَعَاتٍ يَفْصِلُ بَيْنَهُنَّ بِالتَّسْلِيمِ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ وَمَنْ تَبِعَهُمْ مِنَ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ

Sayyidina Ali reported that the Prophet (SAW) used to pray four rakaat before asr, separating them with greetings to the angels who are near to Allah and to those who

followed them of the *Muslim*s and the belieners. (that is, he prayed in two's).
[*Ahmed* 85, *Ibn e Majah* 1161j

(430)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَحِمَ اللَّهُ امْرَأً صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا

Sayyidina Ibn Umar (RA) narrated that Allah's Messenger (SAW) said, "May Allah show mercy to him who prays four raka'at before asr."

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 202
About two sunnah after maghrib and recital therein

(431)

مَا أُحْصِي مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَفِي الرَّكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ بِقُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ

Sayyidina Abdullah ibn Mas'ud (RA) said, "I am unable to count how many times I have heard Allah's Messenger (SAW) recite in the two raka'at after maghrib and the two before the salah of fajr (the surah) al-Kafirun and al-Ikhlas."

(430)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَحِمَ اللَّهُ امْرَأً صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا

Sayyidina Ibn Umar (RA) narrated that Allah's Messenger (SAW) said, "May Allah show mercy to him who prays four raka'at before asr."

2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 203
Observing them (two sunnah of maghrib) at home

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(432)

صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ

Sayyidina Ibn Umar (RA) said "I offered the two raka'at after maghrib at home with the Prophet (SAW)"

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(433)

حَفِظْتُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ رَكَعَاتٍ كَانَ يُصَلِّيهَا بِاللَّيْلِ وَالنَّهَارِ رَكْعَتَيْنِ قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ الْآخِرَةِ

Sayyidina Ibn Umar (RA) said, "I have learnt ten raka'at from Allah's Messenger (SAW) that he prayed during night and day: two raka'at before zuhr and two after, two rakaat after maghrib, two raka'at after isha the last. And, Hafsah told me that he offered two raka'at before fajr."
[*Bukhari* 1180]

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(434)

A hadith like it is narrated by Hasan ibn Ali from Abdur Razzaq, from Mumar from Zuhri from Saalim from Ibn Umar (RA) who from the Prophet (SAW)

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 204
Six rakaat after maghrib

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(435)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ لَمْ يَتَكَلَّمْ فِيمَا بَيْنَهُنَّ بِسُوءٍ عُدِلْنَ لَهُ بِعِبَادَةِ ثِنْتَيْ عَشْرَةَ سَنَةً

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "If anyone prays six raka'at after maghrib, not speaking an evil word in-between, there is a reward

for him thereagainst of worship of twelve years”
[*Ibn e Majah* 1374]

2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 205
Two raka’at after isha

(436)

كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ وَبَعْدَ الْمَغْرِبِ ثِنْتَيْنِ وَبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ وَقَبْلَ الْفَجْرِ ثِنْتَيْنِ

Abdullah ibn Shaqiq said that he asked Sayyidah Aishah (RA) about the Prophet’s salah. She said: He used to pray before zuhr two raka’at and after zuhr two raka’t, after maghrib two raka’at, after isha two raka’at and before fajr two. [*Abu Dawud* 1251]

2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 206
Salah in the night is in two’s

(437)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ وَاجْعَلْ آخِرَ صَلَاتِكَ وِتْرًا

Sayyidina Ibn Umar (RA) narrated that the Prophet (SAW) said, “The salah in the night is in two’s. When you apprehend approach of dawn then pray an odd raka’at and make the last of your salah a witr.” [*Ahmed* 6015, *Bukhari* 990, *Muslim* 749, *Abu Dawud* 1326, *Nisai* 1690, *Ibn e Majah* 1319]

2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 207
Excellence of salah in the night

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(438)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الصِّيَامِ بَعْدَ شَهْرِ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "The most excellent fast after the month of Ramadan is (the fast) in the month of Allah, Muhurram. And the most excellent prayer after the obligatory prayers is the salah in the night." [*Ahmed* 8542, *Muslim* 1163, *Abu Dawud* 2429]

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2 - BOOK ON SALAH
Narrated from Allah's Messenger (SAW)

Chapter 208
Description of the Prophet's salah in the night

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(439)

كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ فِي رَمَضَانَ فَقَالَتْ مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً يُصَلِّي أَرْبَعًا فَلَا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي ثَلَاثًا فَقَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَتَنَامُ قَبْلَ أَنْ تُوتِرَ فَقَالَ يَا عَائِشَةُ إِنَّ عَيْنَيَّ تَنَامَانِ وَلَا يَنَامُ قَلْبِي

Abu Salamah asked Sayyidah Aishah about the salah of Allah's Messenger (SAW) (in the night) in Ramadan. She said, "Allah's Messenger (SAW) did not exceed eleven raka'at in

Ramadan or otherwise. He prayed four, but do not ask about their beauty and length. Then he.prayed four, and do not ask about their beauty and length. Then he prayed three, and I said, “0 Messenger of Allah! Do you sleep before offering the witr?” He said, “My eyes sleep but the heart keeps awake.”
[*Ahmed* 24500, *Bukhari* 1147, *Muslim* 738, *Abu Dawud* 1341, *Nisai* 1693]

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(440)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي مِنْ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً يُوتِرُ مِنْهَا بِوَاحِدَةٍ فَإِذَا فَرَغَ مِنْهَا اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ

Sayyidah Aishah reported that Allah’s Messenger (SAW) used to pray eleven raka’at in the night, making it odd with one. When he had finished, he would lie down on his right side.

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(441)

Qutaybah nthrated from Malik from Ibn Shihab the like of it.

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 209
More About it

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(442)

Sayyidina Ibn Abbas (RA) reported that Allah’s Messenger (SAW) used to pray in the night thirteen rak’at.

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2 - BOOK ON SALAH

Narrated from Allah’s Messenger (SAW)

Chapter 210-A
More About it

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(445)

Sayyidina Aisha (RA) narrated that if the Prophet (SAW) did not pray at night being prevented from from that by sleep or drowsiness of the eyes then he prayed twelve

raka'at during the day.
[*Muslim* 749, *Nisai* 1785]

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 210
More About it

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(443)
Sayyidina Aisha (RA) said that Allah's Messenger (SAW) offered nine raka'at at night
[*Muslim* 730]

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(444)
Sufyan reported the like of it from A'mash. Muhammad ibn Gilan reported from us. He reported from Yahya ibn Aadam from Sufyan from A'mash.

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2 - BOOK ON SALAH

Narrated from Allah's Messenger (SAW)

Chapter 211
Allah, the Blessed and Exalted, descends to the heaven of earth every night

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(446)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَنْزِلُ اللَّهُ إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ حِينَ يَمْضِي ثُلُثُ اللَّيْلِ الْأَوَّلُ فَيَقُولُ أَنَا الْمَلِكُ مَنْ ذَا الَّذِي يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيَهُ مَنْ ذَا الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ فَلَا يَزَالُ كَذَلِكَ حَتَّى يُضِيءَ الْفَجْرُ

2Sayyidina Abu Hurayrah reported that Allah's Messenger said, "Allah, the Blessed and Exalted, comes down every night to the heaven of the earth when e first third of the night has passed away. He says:
I am the King. Who is it that will pray to Me that I may answer him? Who is it that will seek from Me that I may grant him? Who is it that will ask for My forgiveness that I may

forgive him? This ceases not till the brightness of dawn."
[*Ahmed* 7595, *Bukhari* 1145, *Muslim* 758, *Abu Dawud* f314, *Ibn e Majah* 1366]

Chapter 212
Recital in the night

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(447)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَبِي بَكْرٍ مَرَرْتُ بِكَ وَأَنْتَ تَقْرَأُ وَأَنْتَ تَخْفِضُ مِنْ صَوْتِكَ فَقَالَ إِنِّي أَسْمَعْتُ مَنْ نَاجَيْتُ قَالَ ارْفَعْ قَلِيلًا وَقَالَ لِعُمَرَ مَرَرْتُ بِكَ وَأَنْتَ تَقْرَأُ وَأَنْتَ تَرْفَعُ صَوْتَكَ قَالَ إِنِّي أُوقِظُ الْوَسْنَانَ وَأَطْرُدُ الشَّيْطَانَ قَالَ اخْفِضْ قَلِيلًا

Sayyidina Abu Qatadah (RA) reported that the Prophet (SAW) said to Sayyidina Abu Bakr (RA), "I passed by you and you were reciting (the Qur'an) and you had lowered your voice." He said, "I let Him hear Whom I supplicated." But, he said, "Raise (your voice) a little." And, he said to Sayyidina Umar i "I passed by you while you were reciting (the Qur'an), and you had raised your voice." He said, "I wasawakening the sleeping ones and chasing away the devil." But he said, "Lower (your voice) a little."

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(448)

قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِآيَةٍ مِنْ الْقُرْآنِ لَيْلَةً

Sayyidah Aishah reported that the Prophet stood one whole night with (reciting) a (single) verse of the Qur'an.

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(449)

كَيْفَ كَانَتْ قِرَاءَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ أَكَانَ يُسِرُّ بِالْقِرَاءَةِ أَمْ يَجْهَرُ فَقَالَتْ كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ رُبَّمَا أَسَرَّ بِالْقِرَاءَةِ وَرُبَّمَا جَهَرَ فَقُلْتُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً

Abdullah ibn Abu Qays reported having asked Sayyidah Aishah (RA)
"Describe the Prophet's (SAW) recital at night." She said, "It was varied. Sometimes he

made a soft recital in low tones and sometimes he let his voice be audible." He (Abdullah) said, "All praise belongs to Allah who let there be ease in affairs."

[*Ahmed* 1437, *Nisai* 222]

3- BOOK ON WITR

Narrated from Allah's Messenger (SAW)

Chapter 1

Merits of Witr

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(452)

خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ اللَّهَ أَمَدَّكُمْ بِصَلَاةٍ هِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ الْوِتْرُ جَعَلَهُ اللَّهُ لَكُمْ فِيمَا بَيْنَ صَلَاةِ الْعِشَاءِ إِلَى أَنْ يَطْلُعَ الْفَجْرُ

Sayyidina Kharijah ibn Huzafah reported that Allah's Messenger (SAW) came their way. He said, 'Surely, Allah has helped you with a salah that is better for you than red camels: the witr! Allah has assigned it for you between the salah of isha and the rise of dawn."

[*Abu Dawud* 1418, *Ibn e Majah* 1168]

3- BOOK ON WITR

Narrated from Allah's Messenger (SAW)

Chapter 2

Witr is not fard

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(453)

الْوِتْرُ لَيْسَ بِحَتْمٍ كَصَلَاتِكُمْ الْمَكْتُوبَةِ وَلَكِنْ سَنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ إِنَّ اللَّهَ وِتْرٌ يُحِبُّ الْوِتْرَ فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ

Sayyidina Ali (RA) said, "The witr is not fard like your prescribed prayers. But, it is the sunnah of Allah's Messenger (SAW) who said: Surely Allah is witr (one). He loves witr, so offer the witr, "O people of the Quran!."

[*Ahmed* 652, *Abu Dawud* 1416, *Muslim* 1674, *Ibn e Majah* 1169]

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(454)

الْوِتْرُ لَيْسَ بِحَتْمٍ كَهَيْئَةِ الصَّلَاةِ الْمَكْتُوبَةِ وَلَكِنْ سُنَّةٌ سَنَّهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sufyan Thawri and others report from Abu Ishaq from Aasim ibn Damrah and he from Sayyidina Ali (RA) that witr is not like the fard salah, but is sunnah. The Prophet (SAW) made it a sunnah.

3- BOOK ON WITR

Narrated from Allah's Messenger (SAW)

Chapter 3

Makruh to sleep before witr

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(455)

أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أُوتِرَ قَبْلَ أَنْ أَنَامَ

Sayyidina Abu Huraira said that Allah's Messenger (RA) commanded him to offer the witr before going to sleep.

[*Muslim* 6085]

3- BOOK ON WITR

Narrated from Allah's Messenger (SAW)

Chapter 4

It is allowed to offer witr both, in the beginning & end of the night

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(456)

أَنَّهُ سَأَلَ عَائِشَةَ عَنْ وِتْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ أَوَّلَهُ وَأَوْسَطَهُ وَآخِرَهُ فَانْتَهَى وِتْرُهُ حِينَ مَاتَ إِلَى السَّحَرِ

Masruq asked Sayyidah Aishah (RA)about the Prophet's (SAW) witr. She said, "He

offered the witr in the night, the first of it, the middle of it and the last of it. So, he ended his witr about the time of his death towards the last of the night (at the time of sahr, before dawn before his death)."

[*Ahmed* 24745, *Bukhari* 996, *Muslim* 745, *Abu Dawud* 1435, *Muslim* 1677, *Ibn e Majah* 1186]

3- BOOK ON WITR

Narrated from Allah's Messenger (SAW)

Chapter 5

Witr comprises seven rakaat

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(457)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ بِثَلَاثَ عَشْرَةَ رَكْعَةً فَلَمَّا كَبِرَ وَضَعُفَ أَوْتَرَ بِسَبْعٍ

Sayyidah Umm Salamah said that the Prophet used to offer thirteen raka'at witr. When he grew old and weak, he offered seven.

[*Ahmed* 26800, *Nisai* 1704]

3- BOOK ON WITR

Narrated from Allah's Messenger (SAW)

Chapter 6

Five raka'at of witr

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(458)

Sayyidah Aishah said, "The Prophet's (SAW) salah of the night comprised of thirteen raka'at of which five were witr during which he did not sit down a while, except at the end. Then when the mu'adhdhin called the adhan, he stood up and prayed two light raka'at."

[*Ahmed* 24294, *Muslim* 737, *Abu Dawud* 1360, *Ibn e Majah* 1359]

3- BOOK ON WITR

Narrated from Allah's Messenger (SAW)

Chapter 7

There raka'at make up the witr

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(459)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ بِثَلَاث عَشْرَةَ رَكْعَةً فَلَمَّا كَبِرَ وَضَعُفَ أَوْتَرَ بِسَبْعٍ

Sayyidina Ali reported that Allah's Messenger (SAW) used to offer three raka'at witr. He recited therein nine surah from the mufassal, reciting in each raka'ah three surah, the last being al-Ikhlas.

[*Ahmed* 678]

3- BOOK ON WITR

Narrated from Allah's Messenger (SAW)

Chapter 8

One raka'at of Witr

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(460)

كَانَتْ صَلَاةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ اللَّيْلِ ثَلَاث عَشْرَةَ رَكْعَةً يُوتِرُ مِنْ ذَلِكَ بِخَمْسٍ لَا يَجْلِسُ فِي شَيْءٍ مِنْهُنَّ إِلَّا فِي آخِرِهِنَّ فَإِذَا أَذَّنَ الْمُؤَذِّنُ قَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ

Anas ibn Sirin reported that he asked Sayyidina Ibn Umar(RA) if he may lengthen the two rakaat of fajr. He said, 'The Prophet prayed in the night in two's and (finally) one raka'ah of witr. And offered the two raka'at (of fajr) with the adhan in his ears."

[*Bukhari* 995, *Muslim* 749, *Ibn e Majah* 1174]

3- BOOK ON WITR

Narrated from Allah's Messenger (SAW)

Chapter 9

What one may recite in witr

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(461)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْوِتْرِ بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى وَقُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ فِي رَكْعَةٍ رَكْعَةٍ

Sayyidina Ibn Abbas reported that Allah's Messenger used to recite in witr the surah al-Ala, al-Kafirun and al-IkhLas, raka'ah by raka'ah.

[*Ahmed* 2720, *Nisai* 1698, *Ibn e Majah* 1172]

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(462)

سَأَلْنَا عَائِشَةَ بِأَيِّ شَيْءٍ كَانَ يُوتِرُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كَانَ يَقْرَأُ فِي الْأُولَى بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى وَفِي الثَّانِيَةِ بِقُلْ يَا أَيُّهَا الْكَافِرُونَ وَفِي الثَّالِثَةِ بِقُلْ هُوَ اللَّهُ أَحَدٌ وَالْمُعَوِّذَتَيْنِ

Abdul Aziz ibn Jurayj reported having asked Sayyidah Aishah , "What did Allah's Messenger recite in witr?" She said, "He would recite in the first, al-A'la, in the second al-Kafirun and in the third al-Ikhlas and the mu'awwizatan."

[*Abu Dawud* 1424, *Ibn e Majah* 1173]

3- BOOK ON WITR

Narrated from Allah's Messenger (SAW)

Chapter 10

The qunut in witr

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(463)

عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَاتٍ أَقُولُهُنَّ فِي الْوِتْرِ اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

Abu Hawra reported that Sayyidina Hasan ibn Ali said, "Allah's Messenger taught me some expressions that I might recite them in witr?':

(O Allah! Guide me among those whom You have guided, and preserve me among those whom You have preserved. And take me as a friend among those whom You have befriended, and bless me in that which You have bestowed (upon me). And protect me against the evil that You have ordained, for, indeed, You are the One who ordains and none can otdain against You. And, indeed, never is he disgraced whom You take for a friend. Blessed are You, 0 our Lord! Andexalted are You!).

[*Ahmed* 1718, *Abu Dawud* 1425, *Nisai* 1744, *Ibn e Majah* 1178]

3- BOOK ON WITR

Narrated from Allah's Messenger (SAW)

Chapter 11

If anyone sleeps without witr or forgets it

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(464)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَامَ عَنْ الْوِتْرِ أَوْ نَسِيَهُ فَلْيُصَلِّ إِذَا ذَكَرَ وَإِذَا اسْتَيْقَظَ

Sayyidina Abu Sa'eed Khudri narrated that Allah's Messenger (SAW) said,"If anyone goes to sleep without offering the witr, or forgets it, then he must offer it on awakening or on remembering."

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(465)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَامَ عَنْ وِتْرِهِ فَلْيُصَلِّ إِذَا أَصْبَحَ

Zayd ibn Aslam reported from his father that the Prophet (SAW) said, "He who sleeps without offering witr, may pray it when it is morning."

3- BOOK ON WITR

Narrated from Allah's Messenger (SAW)

Chapter 12

Witr before dawn

(466)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَادِرُوا الصُّبْحَ بِالْوِتْرِ

Sayyidina Ibn Umar (RA) narrated that the Prophet said, "Offer the witr before it is dawn"

[*Ahmed* 4952, *Muslim* 750, *Abu Dawud* 1436]

(467)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَادِرُوا الصُّبْحَ بِالْوِتْرِ

Sayyidina Abu Sa'eed Khudri (RA) reported that the Prophet (SAW) said, "Offer the witr before dawn rises."

[*Ahmed* 11324, *Muslim* 754, *Nisai* 1683, *Ibn e Majah* 1189]

(468)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا طَلَعَ الْفَجْرُ فَقَدْ ذَهَبَ كُلُّ صَلَاةِ اللَّيْلِ وَالْوِتْرُ فَأَوْتِرُوا قَبْلَ طُلُوعِ الْفَجْرِ

Sayyidina Ibn Umar reported that Allah's Messenger said, "When dawn rises, (the times for) all the prayers of the nights and the witr are over. So, offer the witr before rise of dawn."

3- BOOK ON WITR

Narrated from Allah's Messenger (SAW)

Chapter 13

Not two witr in a night

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(469)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا وِتْرَانِ فِي لَيْلَةٍ

Qays ibn Talq ibn Ali reported on the authority of his father that he heard Allah’s Messenger say, “There are not two witr (prayers) in a night.”

[*Ahmed* 1626, *Nisai* 1675, *Abu Dawud* 1439]

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(470)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي بَعْدَ الْوِتْرِ رَكْعَتَيْنِ

Sayyidah Umm Salamah (RA) said that the Prophet prayed two raka’ah after the witr.

[*Ahmed* 26615, *Ibn e Majah* 1195]

3- BOOK ON WITR

Narrated from Allah’s Messenger (SAW)

Chapter 14

About witr on a conveyance

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(471)

كُنْتُ أَمْشِي مَعَ ابْنِ عُمَرَ فِي سَفَرٍ فَتَخَلَّفْتُ عَنْهُ فَقَالَ أَيْنَ كُنْتَ فَقُلْتُ أَوْتَرْتُ فَقَالَ أَلَيْسَ لَكَ فِي رَسُولِ اللَّهِ أُسْوَةٌ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ عَلَى رَاحِلَتِهِ

Sa’eed ibn Yasar said that he was with Sayyidina Ibn Umar (RA) in a journey. He lagged behind him, so he asked, “Where were you?” He said, “I was offering the witr.” So, he (Ibn Umar) said, “Is not there for you in Allah’s Messenger an excellent example? I had observed Allah’s Messenger pray the witr on his riding beast.”

[*Ahmed* 5608, *Bukhari* 999, *Muslim* 700,*Nisai* 1684, *Ibn e Majah* 1289]

3- BOOK ON WITR

Chapter 15

About the salah of duha (chaast)

(472)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى الضُّحَى ثِنْتَيْ عَشْرَةَ رَكْعَةً بَنَى اللَّهُ لَهُ قَصْرًا مِنْ ذَهَبٍ فِي الْجَنَّةِ

Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (SAW) said, "If anyone prays twelve raka'at of the (salah of) duha then Allah builds for him a castle of gold in Paradise." (The time for it is from the advance of day till the decline of the sun).

[*Ibn e Majah* 1380]

(473)

مَا أَخْبَرَنِي أَحَدٌ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الضُّحَى إِلَّا أُمَّ هَانِئٍ فَإِنَّهَا حَدَّثَتْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ بَيْتَهَا يَوْمَ فَتْحِ مَكَّةَ فَاغْتَسَلَ فَسَبَّحَ ثَمَانَ رَكَعَاتٍ مَا رَأَيْتُهُ صَلَّى صَلَاةً قَطُّ أَخَفَّ مِنْهَا غَيْرَ أَنَّهُ كَانَ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ

Abdur Rahrnan ibn Abu Layla narrated that no one informed him having seen Allah's Messenger pray the duha salah except Sayyidah Umm Hani ijir. She narrated that Allah's Messenger enterred her house on the day of liberation of Makkah, had a bath and prayed eight raka'at. "I had not seen him before offering more brief salah than this though he carefully completed the ruku and sajdah.'

[*Ahmed* 26966, *Bukhari* 1103, *Muslim* 719, *Abu Dawud* 1291]

(474)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ اللَّهِ عَزَّ وَجَلَّ أَنَّهُ قَالَ ابْنَ آدَمَ ارْكَعْ لِي مِنْ أَوَّلِ النَّهَارِ أَرْبَعَ رَكَعَاتٍ أَكْفِكَ آخِرَهُ

Sayyidina Abu Zarr (RA) reported from Allah's Messenger (SAW) (a hadith Qudsi)O that Allah, the Blessed, the Exalted said, '0 son of Adam! Bow down for Me four raka'at in the beginning of the day, I will suffice you to the end of the day."

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(475)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَافَظَ عَلَى شُفْعَةِ الضُّحَى غُفِرَ لَهُ ذُنُوبُهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ

Nahhas ibn Qahm reported from Shaddad ibn Abu Ammar who reported from Sayyidina Abu Huraira (RA) that Allah's Messenger (SAW) said, "He who is regular at tie two raka'at of duha, his sins are forgiven to him though they may be as much as the foams o he ocean."

[*Ahmed* 9722, Ibe e Majah 1382]

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(476)

كَانَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الضُّحَى حَتَّى نَقُولَ لَا يَدَعُ وَيَدَعُهَا حَتَّى نَقُولَ لَا يُصَلِّي

Sayyidina Abu Sa'eed Khudri (RA) said that Allah's Messenger (SAW) used to pray the duha till they said that he would never give it up. Then he would give it up till they said that he would never pray it.

[*Ahmed* 11155]

3- BOOK ON WITR

Narrated from Allah's Messenger (SAW)

Chapter 16

Salah at time of zawal

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(477)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي أَرْبَعًا بَعْدَ أَنْ تَزُولَ الشَّمْسُ قَبْلَ الظُّهْرِ

وَقَالَ إِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ وَأُحِبُّ أَنْ يَصْعَدَ لِي فِيهَا عَمَلٌ صَالِحٌ

Sayyidina Abdullah ibn Sa'ib (RA) narrated that Allah's Messenger (SAW) used to pray four raka'at after zawal, before zuhr. He would say, "This is an hour when the gates of heaven are opened and I love that my righteous deeds ascend for me at this hour."

3- BOOK ON WITR

Narrated from Allah's Messenger (SAW)

Chapter 17

The salah of hajah (need)

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(478)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ أَوْ إِلَى أَحَدٍ مِنْ بَنِي آدَمَ فَلْيَتَوَضَّأْ فَلْيُحْسِنْ الْوُضُوءَ ثُمَّ لِيُصَلِّ رَكْعَتَيْنِ ثُمَّ لِيُثْنِ عَلَى اللَّهِ وَلْيُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لِيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بِرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدَعْ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَّجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ

Sayyidina Abdullah ibn Abu Awfa reported that Allah's Messenger said, "If anyone has a need from Allah, or from one of the children of Adam, let him perform ablution and make it a good ablution. Then, let him pray two raka'at, then glorify Allah and invoke blessing on the Prophet and then say:

There is no God but Allah, the Clement, the Bountiful. Glory be to Allah, Lord of the magnificent throne. Praise belongs to Allah, Lord of the worlds. I ask You for that which entitles to Your mercy, and makes certain Your forgiveness, and (I ask for) a share of every piety and asfety from every sin. Leave no sin of mine without being forgiven, no anxiety without being removed, and no need of mine with which You are pleased without being fulfilled, O the Most Merciful of those who show mercy).

[*Ibn e Majah* 1384]

3- BOOK ON WITR

Narrated from Allah's Messenger (SAW)

Chapter 18

Salah of istikharah

(479)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الِاسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا السُّورَةَ مِنْ الْقُرْآنِ يَقُولُ إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلْ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعِيشَتِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ فَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعِيشَتِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ قَالَ وَيُسَمِّي حَاجَتَهُ

Sayyidina Jabir ibn Abdullah (RA) said that Allah's Messenger (SAW) taught them istikharah for every affair just as he taught them the chapters of the Quran. He said: When one of you is faced with a significant affair, let him pray two raka'at apart from the fard (prescribed). Then let him say: O Allah, I seek Your guidance through Your knowledge, and I seek strength through Your power, and I beg You for Your magnificent grace, for, You have power and I do not have it, and You have knowledge, and I do not have it, and surely You are the Best Knower of things which belong to the unseen. O Allah! If in Your knowledge this thing is better for me in terms of my faith and my wordly life and the out come of my pursuit then make it come easy on me and thereafter make it blessed for me And if in Your knowledge this thing is bad for me in terms of my faith and my worldly life and the outcome of my pursuit then make it stay away from me and make me stay dway from it. And, ordain the better (alternalive) for me in whatever way it may be, and then also make me be pleased with it.O And he should name his need."

[*Ahmed* 14713, *Bukhari* 1162, *Abu Dawud* 1538, *Nisai* 3253, *Ibn e Majah* 1383]

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(480)

أَنَّ أُمَّ سُلَيْمٍ غَدَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ عَلِّمْنِي كَلِمَاتٍ أَقُولُهُنَّ فِي صَلَاتِي فَقَالَ كَبِّرِي اللَّهَ عَشْرًا وَسَبِّحِي اللَّهَ عَشْرًا وَاحْمَدِيهِ عَشْرًا ثُمَّ سَلِي مَا شِئْتِ يَقُولُ نَعَمْ نَعَمْ

Sayyidina Anas ibn Malik (RA) reported that Sayyidah Umm Sulaym (RA) came one morning to the Prophet . She requested (him), "Teach me expressions that I may recite in my salah." So, he said, "Extol Allah ten times, glorify Him ten times and praise Him ten times (that is, say Allah u Akbar ten times ten times and SubhanaALLAH ten times and AlhamduliLLAH ten times). Then ask Him for whatever you want. Allah says: "Yes, Yes."

[*Nisai* 1295]

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(481)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْعَبَّاسِ يَا عَمِّ أَلَا أَصِلُكَ أَلَا أَحْبُوكَ أَلَا أَنْفَعُكَ قَالَ بَلَى يَا رَسُولَ اللَّهِ قَالَ يَا عَمِّ صَلِّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ فَإِذَا انْقَضَتْ الْقِرَاءَةُ فَقُلْ اللَّهُ أَكْبَرُ وَالْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ خَمْسَ عَشْرَةَ مَرَّةً قَبْلَ أَنْ تَرْكَعَ ثُمَّ ارْكَعْ فَقُلْهَا عَشْرًا ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْرًا ثُمَّ اسْجُدْ فَقُلْهَا عَشْرًا ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْرًا ثُمَّ اسْجُدْ الثَّانِيَةَ فَقُلْهَا عَشْرًا ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْرًا قَبْلَ أَنْ تَقُومَ فَتِلْكَ خَمْسٌ وَسَبْعُونَ فِي كُلِّ رَكْعَةٍ هِيَ ثَلَاثُ مِائَةٍ فِي أَرْبَعِ رَكَعَاتٍ فَلَوْ كَانَتْ ذُنُوبُكَ مِثْلَ رَمْلِ عَالِجٍ لَغَفَرَهَا اللَّهُ لَكَ قَالَ يَا رَسُولَ اللَّهِ وَمَنْ يَسْتَطِيعُ أَنْ يَقُولَهَا فِي كُلِّ يَوْمٍ قَالَ فَإِنْ لَمْ تَسْتَطِعْ أَنْ تَقُولَهَا فِي كُلِّ يَوْمٍ فَقُلْهَا فِي جُمْعَةٍ فَإِنْ لَمْ تَسْتَطِعْ أَنْ تَقُولَهَا فِي جُمْعَةٍ فَقُلْهَا فِي شَهْرٍ فَلَمْ يَزَلْ يَقُولُ لَهُ حَتَّى قَالَ فَقُلْهَا فِي سَنَةٍ

Ahmad ibn Abduh ad-Dabbi reported from Abu Wahb that he asked Abdullah ibn

Mubarak about salat at-tasbih. He said: Say (Allahu Akbar) and recite the Thana then fifteen times “SubhanALLAH walhamduliLLAH wa la ilaha illALLAH wALLAH u akhbar” then (the ta’awwuz) and (the tasmiyah) and surah al-Fatihah and any other surah. Then recite ten times and then go into ruku and recite it ten times. Then get up from ruku and recite ten times, then ten times in sajdah, then ten times on getting up from sajdah and then ten times in the second sajdah. Offer the four raka’at in this way. This is 75 times in each raka’ah. Begin every raka’ah with fifteen repetitions, the recital and again ten (repetitions of) tasbih. If one is offering the salah of the night then I think that it is better to make salutation after (every) two raka’at, but if one offers it during the day then he may, if he wish, make salutation after two or directly at the conclusion (of four raka’at).

3- BOOK ON WITR

Narrated from Allah’s Messenger (SAW)

Chapter 19

What is said about salat ut Tasbih (Prayer of Glorifying)

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(482)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْعَبَّاسِ يَا عَمِّ أَلَا أَصِلُكَ أَلَا أَحْبُوكَ أَلَا أَنْفَعُكَ قَالَ بَلَى يَا رَسُولَ اللَّهِ قَالَ يَا عَمِّ صَلِّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ فَإِذَا انْقَضَتْ الْقِرَاءَةُ فَقُلْ اللَّهُ أَكْبَرُ وَالْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ خَمْسَ عَشْرَةَ مَرَّةً قَبْلَ أَنْ تَرْكَعَ ثُمَّ ارْكَعْ فَقُلْهَا عَشْرًا ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْرًا ثُمَّ اسْجُدْ فَقُلْهَا عَشْرًا ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْرًا ثُمَّ اسْجُدْ الثَّانِيَةَ فَقُلْهَا عَشْرًا ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْرًا قَبْلَ أَنْ تَقُومَ فَتِلْكَ خَمْسٌ وَسَبْعُونَ فِي كُلِّ رَكْعَةٍ هِيَ ثَلَاثُ مِائَةٍ فِي أَرْبَعِ رَكَعَاتٍ فَلَوْ كَانَتْ ذُنُوبُكَ مِثْلَ رَمْلِ عَالِجٍ لَغَفَرَهَا اللَّهُ لَكَ قَالَ يَا رَسُولَ اللَّهِ وَمَنْ يَسْتَطِيعُ أَنْ يَقُولَهَا فِي كُلِّ يَوْمٍ قَالَ فَإِنْ لَمْ تَسْتَطِعْ أَنْ تَقُولَهَا فِي كُلِّ يَوْمٍ فَقُلْهَا فِي جُمْعَةٍ فَإِنْ لَمْ تَسْتَطِعْ أَنْ تَقُولَهَا فِي جُمْعَةٍ فَقُلْهَا فِي شَهْرٍ فَلَمْ يَزَلْ يَقُولُ لَهُ حَتَّى قَالَ فَقُلْهَا فِي سَنَةٍ

Sayyidina Abu Rafi (RA) narrated that Allah's Messenger said to Sayyidina Abbas (RA), "O Uncle! shall I not join ties with you? Shall I not give you? Shall I not benefit you?" He said, "Of course, 0 Messenger of Allah!" So, he said, "0 Uncle! pray four raka'at. Recite in each raka'ah the Fatihat ul-Kitab and a surah and when you have finished the recital, say Allah u Akbar walhamduliLLAH wa subhanALLAH fifteen times before making the ruku. Then go into the ruku and repeat them ten times. Then raise your head and say the words ten times. Then go into prostration and repeat them ten times, and raise your head and say the words ten times. Then prostrate and say the words ten times, and (again) raise you head and repeat them ten times before you stand up. So, this is (in all) seventy five in each raka'ah and it is three hundred in all four raka'at. Even if your sins are like the sand praticles of Aalij, Allah will forgive them for you." He (Sayyidina Abbas i said, "0 Messenger of Allah! Who can stand up for it every day?" He said, "If you cannot establish it every day, then observe it on Friday. And if you cannot do that every Friday then observe it every month." And he did not cease to say that until he said, "Offer it once in a year."

3- BOOK ON WITR

Narrated from Allah's Messenger (SAW)

Chapter 20

The kind of invocation of blessing on the Prophet (SAW)

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(483)

قُلْنَا يَا رَسُولَ اللَّهِ هَذَا السَّلَامُ عَلَيْكَ قَدْ عَلِمْنَا فَكَيْفَ الصَّلَاةُ عَلَيْكَ قَالَ قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Sayyidina Ka'b ibn Ujrah (RA) reported having submitted to the Prophet , "0 Messenger of Allah! This salaam (greeting) to you, we know it, but how do we invocate blessing on you?" He said, Say:

0 Allah! bless Muhammad and the family of Muhammad, as You did bless Ibrahim. Indeed You are Praiseworthy, Glorious. And show favour to Muhammad and the family of Muhammad as You did show favour to Ibrahim. Indeed, You are Praiseworthy, Glorious.

Abu Usamah said "We added the words (and on us with him)."

[*Ahmed* 18127, *Bukhari* 3370, *Muslim* 406, *Abu Dawud* 976, *Ibn e Majah* 904]

3- BOOK ON WITR

Narrated from Allah's Messenger (SAW)

Chapter 21

Excellence of invocating blessing

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(484)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً

Sayyidina Abdullah ibn Mas'ud (RA) narrated that Allah's Messenger said, "Of the people, nearest to me on the Day of Resurrection will be he who invoked most belssings on me.

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(485)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "He who invokes on me blessing once, Allah will bless him ten times."

[*Ahmed* 8813, *Muslim* 408, *Abu Dawud* 1530, *Nisai* 12951

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(486)

إِنَّ الدُّعَاءَ مَوْقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَصْعَدُ مِنْهُ شَيْءٌ حَتَّى تُصَلِّيَ عَلَى نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidina Umar ibn al-Khattab narrated that supplication is suspended between the heaven and earth, nothing from it ascending, till you invoke blessing on your Prophet

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(487)

لَا يَبِعْ فِي سُوقِنَا إِلَّا مَنْ قَدْ تَفَقَّهَ فِي الدِّينِ

Sayyidina Umar ibn al-Khattab (RA) said, “Let no one buy or sell in our market unless he has gained knowledge of religion.

4– BOOK CONCERNING FRIDAY

Narrated from Allah’s Messenger (SAW)

Chapter 1
Excellence of Friday

(488)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ

Sayyidina Abu Huraira (RA) narrated that the Prophet (SAW) said, The best day on which the sun rises is Friday. On this day, Adam was created; and on this day, he was admitted to Paradise, and on this day, he was expelled from it. And the Hour will not come but on Friday.
[*Ahmed* 9218, *Muslim* 854, *Nisai* 1369]

4- BOOK CONCERNING FRIDAY

Narrated from Allah’s Messenger (SAW)

Chapter 2
The hour on Friday when supplication is granted

(489)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ الْتَمِسُوا السَّاعَةَ الَّتِي تُرْجَى فِي يَوْمِ الْجُمُعَةِ بَعْدَ الْعَصْرِ إِلَى غَيْبُوبَةِ الشَّمْسِ

Sayyidina Anas ibn Malik (RA) reported that the Prophet said, “Look out for the hour on Friday from after asr till the setting of the sun in which hope is placed.”

(490)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي الْجُمُعَةِ سَاعَةً لَا يَسْأَلُ اللَّهَ الْعَبْدُ فِيهَا شَيْئًا إِلَّا آتَاهُ اللَّهُ إِيَّاهُ قَالُوا يَا رَسُولَ اللَّهِ أَيَّةُ سَاعَةٍ هِيَ قَالَ حِينَ تُقَامُ الصَّلَاةُ إِلَى الِانْصِرَافِ

مِنْهَا

Ziyad ibn Ayyub al-Baghdadi reported from Abu Aamir al-Aqdi from Kathir ibn Abdullah ibn Amr ibn Awf al-Muzani who reported from his father from his grandfather from the Prophet (SAW) that he said, "There is, indeed, an hour on Friday when no slave asks Allah for something but He gives it to him definitely." They asked, "O Messenger of Allah! Which is that hour?" He said, "(It is) from iqamah of the salah till one gets over with it." [*Ibn e Majah* 1138]

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(491)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُهْبِطَ مِنْهَا وَفِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يُصَلِّي فَيَسْأَلُ اللَّهَ فِيهَا شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ قَالَ أَبُو هُرَيْرَةَ فَلَقِيتُ عَبْدَ اللَّهِ بْنَ سَلَامٍ فَذَكَرْتُ لَهُ هَذَا الْحَدِيثَ فَقَالَ أَنَا أَعْلَمُ بِتِلْكَ السَّاعَةِ فَقُلْتُ أَخْبِرْنِي بِهَا وَلَا تَضْنَنْ بِهَا عَلَيَّ قَالَ هِيَ بَعْدَ الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ فَقُلْتُ كَيْفَ تَكُونُ بَعْدَ الْعَصْرِ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي وَتِلْكَ السَّاعَةُ لَا يُصَلَّى فِيهَا فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي صَلَاةٍ قُلْتُ بَلَى قَالَ فَهُوَ ذَاكَ

Sayyidina Abu Huraira reported that Allah's Messenger (SAW)said, "The best of days on which the sun has risen is Friday. On it, Adam was created and on it, he was admitted to Paradise and on it, he was sent down from it. And, there is an hour in it which no *Muslim* slave who gets it, prays and asks Allah in it for something but He will give it to him."

Sayyidina Abu Huraira (RA) said, "I met Abdullah ibn Salaam and mentioned to him the hadith. He said, 'I know that hour'. So, I said, 'Infrom me of it and do not be miserly with me about it'. He said, 'It is from after asr till sunset'. I said, 'How can it be after asr while Allah's Messenger (SAW) said that no *Muslim* slave who gets it will pray but this hour is one when one does not pray?' So Abdullah ibn Salaam said, 'Is it not that Allah's Messenger (SAW) said that one who sits in a gathering waiting for prayer is as though he is engaged in prayer?' I said, 'Yes!' He said, 'It is that'. And the account is lengthy in the hadith.

[*Ahmed*10307, *Bukhari* 935, *Muslim* 852, *Nisai* 1369]

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 3
Having a bath on Friday

(492)

أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ أَتَى الْجُمُعَةَ فَلْيَغْتَسِلْ

Saalim reported his father as saying that he heard the Prophet say, "He who comes tor the Friday (salah) must have a bath."

(493)

Zuhri has also reported this hadith. He reported from Abdullah ibn Abdullah ibn Umar (RA) who from his father who reported from the Prophet (SAW)

(494)

بَيْنَمَا عُمَرُ بْنُ الْخَطَّابِ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ دَخَلَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَيَّةُ سَاعَةٍ هَذِهِ فَقَالَ مَا هُوَ إِلَّا أَنْ سَمِعْتُ النِّدَاءَ وَمَا زِدْتُ عَلَى أَنْ تَوَضَّأْتُ قَالَ وَالْوُضُوءُ أَيْضًا وَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِالْغُسْلِ

Some friends of Zubri reported from him that he said : One of the children of Abdullah ibn Umar (RA) told me on the authority of Ibn Umar that once Umar ibn Khattab (RA) was delivering the Friday sermon whea sahabi came in. He (Umar-) asked, "Is this the time (to come)?" He said, "I heard the adhan and only performed ablution. I did not take much time.' Sayyidina Umar said, "More of that! Instead of bath, you performed ablution (coupled with being late). And you know that Allah's Messenger has commanded us to have a bath."

(495)

Abdullah ibn Abdur Rahman also reported from Abu Salih ibn Abdullah ibn Salih from Layth from Yunus who from Zuhri this hadith. And Malik reported from Zuhri who from

Saalim that Umar (RA) was delivering the sermon of Friday and mentioned the hadith.

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 4
Virtues of having a bath on Friday

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(496)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَغَسَّلَ وَبَكَّرَ وَابْتَكَرَ وَدَنَا وَاسْتَمَعَ وَأَنْصَتَ كَانَ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا أَجْرُ سَنَةٍ صِيَامُهَا وَقِيَامُهَا

Sayyidina Aws ibn Aws (RA) reported that Allah's Messenger (SAW) said to him, "If anyone has a bath on Friday, and gives a bath, and goes early to the mosque, hears the imam's sermon from the beginning, being near the imam and keeping quiet through out then, for him a reward is credited against ever step for a years fasting and standing in (tahajjud) prayer. Mahmud said about this hadith that Waki said: He had a bath and helped his wife have a bath. And it is reported from Ibn Mubarak that he washed his head and had a bath.

[*Ahmed*1616, *Abu Dawud* 346, *Ibn e Majah* 1078]

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 5
Ablution on Friday

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(497)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَبِهَا وَنِعْمَتْ وَمَنْ اغْتَسَلَ فَالْغُسْلُ أَفْضَلُ

Sayyidina Samurah ibn Jundub (RA) reported that Allah's Messenger (SAW) said, 'He who makes ablution on Friday does well and he who has a bath, (then) a bath is better."

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(498)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْجُمُعَةَ فَدَنَا وَاسْتَمَعَ وَأَنْصَتَ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "If a person makes ablution and makes it a good ablution then he comes for Friday and sits near the imam and hears the sermon attentively observing silence then (his sins) are forgiven to him whatever he committed between that and (next) Friday plus three more days. And he who touches pebbles has indeed committed excess (and is deprived of this reward)."

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 6
Going early for Friday

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(499)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتْ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ

Sayyidina Abu Huraira narrated that Allah's Messenger (SAW) said, "If anyone had a bath on Friday, very well and goes to the mosque at the first time then it is as though he sacrificed a camel. Then, as for one who goes at the second moment, he is as though he secrificed a cow. As for one who goes at the third hour, he is as though he sacrificed a

horned ram. As for him who goes at the fourth hour, he is as though he sacrificed a hen in Allah's way. As for him who went at the fifth hour, he is as though he gave an egg for Allah's sake. And when the imam comes to deliver the sermon the angels are occupied in listening to it."
[*Ahmed*9933, *Bukhari* 881, *Muslim* 850, *Abu Dawud* 351, *Nisai* 1384]

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 7
Neglecting Friday without reason

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(500)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثَ مَرَّاتٍ تَهَاوُنًا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ

Ubaydah ibn Sufyan reported on the authority of Sayyidina Abu Ja'd who, according to Muhammad ibn Umar, was a sahabi that Allah's Messenger (SAW) said, 'If anyone neglects Friday (salah) three times out of laziness then Allah puts a seal on his heart."
[*Ahmed*15498, *Abu Dawud* 1052, *Nisai* 1368, *Ibn e Majah* 1125]

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 8
From how far must one come for Friday

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(501)

أَمَرَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَشْهَدَ الْجُمُعَةَ مِنْ قُبَاءَ

Thuwayr reported from a man of Quba who from his father who was one of the

Prophet's companions that the Prophet commanded them to present themselves from Quba for (the) Friday (salah).

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(502)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي الْجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ

Sayyidina Abu Huraira(RA) reported that the Prophet (SAW) said, "Friday (salah) is wajib on one who can return to his family by night."

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 9
Time for Friday salah

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(503)

Sayyidina Anas ibn Malik narrated that the Prophet (SAW) prayed Friday when the sun declined from the meridian.

[*Ahmed*12301, *Bukhari* 904]

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(504)

Yahya ibn Musa reported from *Abu Dawud* Tiyalsi who from Fulayh ibn Sulayman who from Uthman ibn Abdur Rahman Taymi who from Sayyidina Anas a similar hadith.

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 10
Delivering the sermon from the pulpit

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(505)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْطُبُ إِلَى جِذْعٍ فَلَمَّا اتَّخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ الْمِنْبَرَ حَنَّ الْجِذْعُ حَتَّى أَتَاهُ فَالْتَزَمَهُ فَسَكَنَ

Sayyidina Ibn Umar (RA) narrated that the Prophet (SAW) used to deliver the sermon standing by a trunk. When he took the pulpit (to deliver it), the trunk cried till he went to it and embraced it and it quietened down.
[*Bukhari* 3583]

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 11
Sitting down between two sermons

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(506)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْطُبُ يَوْمَ الْجُمُعَةِ ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ فَيَخْطُبُ قَالَ مِثْلَ مَا تَفْعَلُونَ الْيَوْمَ

Sayyidina Ibn Umar (RA) narrated that the Prophet (SAW) used to deliver a sermon on Friday, then sit down, and then get up and give a sermon. He said, 'Like they do today."
[*Ahmed*5730, *Nisai* 861]

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 12
Sermon must be moderate

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(507)

كُنْتُ أُصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَتْ صَلَاتُهُ قَصْدًا وَخُطْبَتُهُ قَصْدًا

Sayyidina Jabir ibn Samurah said, "I prayed with the Prophet and indeed his prayer was

moderate and his sermon was moderate. (That is, they were neither lengthy nor brief).
[*Ahmed*2089, *Muslim* 866, *Abu Dawud* 1101, *Nisai* 1578, *Ibn e Majah* 1106]

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 13
Reciting the Quran on the pulpit

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(508)

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ عَلَى الْمِنْبَرِ

{ وَنَادَوْا يَا مَالِكُ }

Safwan ibn Yala ibn Umayyah reported from his father that he heard the Prophet (SAW) recite on the minbar (pulpit) (the verse) "And they shall call out....."
(43:77)

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 14
Look at the imam when he delivers the sermon

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(509)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَوَى عَلَى الْمِنْبَرِ اسْتَقْبَلْنَاهُ بِوُجُوهِنَا

Sayyidina Abdullah ibn Mas'ud narrated that when Allah's Messenger (SAW) sat down on the pulpit, they turned their faces towards him.

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 15
One who arrives during the imam's sermon may offer two raka'at

(510)

بَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَلَّيْتَ قَالَ لَا قَالَ قُمْ فَارْكَعْ

Sayyidina Jabir ibn Abdullah (RA) narrated that while the Prophet (SAW) was delivering the sermon, a man came. So, he asked him, "Have you offered salah?" He said, "No!" The Prophet (SAW) said, 'Get up and pray."
[*Ahmed* 14313, *Bukhari* 930, *Muslim* 875, *Abu Dawud Nisai* 1405]

(511)

دَخَلَ يَوْمَ الْجُمُعَةِ وَمَرْوَانُ يَخْطُبُ فَقَامَ يُصَلِّي فَجَاءَ الْحَرَسُ لِيُجْلِسُوهُ فَأَبَى حَتَّى صَلَّى فَلَمَّا انْصَرَفَ أَتَيْنَاهُ فَقُلْنَا رَحِمَكَ اللَّهُ إِنْ كَادُوا لَيَقَعُوا بِكَ فَقَالَ مَا كُنْتُ لِأَتْرُكَهُمَا بَعْدَ شَيْءٍ رَأَيْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ ذَكَرَ أَنَّ رَجُلًا جَاءَ يَوْمَ الْجُمُعَةِ فِي هَيْئَةٍ بَذَّةٍ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَوْمَ الْجُمُعَةِ فَأَمَرَهُ فَصَلَّى رَكْعَتَيْنِ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ

Iyad ibn Abdullah ibn Abu Sarh narrated that on a Friday, Sayyidina Abu Sa'eed Khudri (RA) enterred (the mosque) while Marwan was delivering a sermon. He stood up in prayer and the guards came to make him sit down but he did not cease till he had finished. When the prayer (of Friday) was over, the men met him and said "May Allah be Merciful to you". These people had pressed you to sit down." He said, "I would never have given them up (the two raka'at), having seen Allah's Messenger He then mentioned that a man in dirty clothing came one Friday. The Prophet (SAW) commanded him to offer the two raka'at while he (the Prophet SAW) was delivering the sermon.
[*Nisai* 1404, *Ibn e Majah* 1113]

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 16
Conversation during sermon disliked

(512)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ أَنْصِتْ فَقَدْ لَغَا

Sayyidina Abu Huraira narrated that Allah's Messenger said, "If anyone says on Friday while the imam delivers the sermon, 'Be quiet!' then he has indulged in vain talk."
[*Ahmed* 7690, *Bukhari* 394, *Muslim* 851, *Abu Dawud* 1112, *Nisai* 1397]

4– BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 17
Dislike for stepping over people on Friday

(513)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ اتَّخَذَ جِسْرًا إِلَى جَهَنَّمَ

Sahl ibn Muadh ibn Anas Juhanni reported from his father that Allah's Messenger (SAW) said, "One who steps over men's necks on Friday will be adopted as a bridge to hell."
[*Ahmed* 15609, *Ibn e Majah* 1116]

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 18
Ihtiba is makruh during sermon

(514)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْحِبْوَةِ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ

Sahl ibn Muadh reported on the authority of his father that the Prophet disallowed (the posture) habwah during the imams sermon.

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 19
It is makruh to raise hands in prayer (while sitting) on the pulpit

(515)

سَمِعْتُ عُمَارَةَ بْنَ رُوَيْبَةَ الثَّقَفِيَّ وَبِشْرُ بْنُ مَرْوَانَ يَخْطُبُ فَرَفَعَ يَدَيْهِ فِي الدُّعَاءِ فَقَالَ عُمَارَةُ قَبَّحَ اللَّهُ هَاتَيْنِ الْيُدَيَّتَيْنِ الْقُصَيَّرَتَيْنِ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا يَزِيدُ عَلَى أَنْ يَقُولَ هَكَذَا وَأَشَارَ هُشَيْمٌ بِالسَّبَّابَةِ

Ahmad ibn Mani reported from Hushaym who from Husayn that he heard Umarah ibn Ruwaybah say when Bishr ibn Marwan raised his hands in supplication while delivering the sermon, "May Allah spoil these two small hands! Indeed, I did not see Allah's Messenger (SAW) gesture more than this." And, Hushaym indicated with his fore-finger.

4– BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 20
The adhan on Friday

(516)

كَانَ الْأَذَانُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ إِذَا خَرَجَ الْإِمَامُ وَإِذَا أُقِيمَتْ الصَّلَاةُ فَلَمَّا كَانَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ زَادَ النِّدَاءَ الثَّالِثَ عَلَى الزَّوْرَاءِ

Sa'ib ibn Yazid narrated, "In the times of the Prophet Abu Bakr (RA) and Umar (RA) the adhan (for Friday salah) was called when the imam came out Then the iqamah was called. Then when Uthman (RA) came, he added a third call from the top of az-Zawra (a wall in the markets of Madinah from which the mu'adhdhin called).

[*Ahmed* 15228, *Bukhari* 912, *Abu Dawud* 1088, *Nisai* 1391, *Ibn e Majah* 1135]

4- BOOK CONCERNING FRIDAY
Narrated from Allah's Messenger (SAW)

Chapter 21
Conversation after the imam alights from the pulpit

(517)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَلَّمُ بِالْحَاجَةِ إِذَا نَزَلَ عَنْ الْمِنْبَرِ

Sayyidina Anas ibn Malik (RA) reported that when the Prophet (SAW) got down from the pulpit, he did speak (to others) if there was need for it.
[*Ahmed* 12286, *Abu Dawud* 1120, *Nisai* 1418, *Ibn e Majah* 1117]

(518)

لَقَدْ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ مَا تُقَامُ الصَّلَاةُ يُكَلِّمُهُ الرَّجُلُ يَقُومُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ فَمَا يَزَالُ يُكَلِّمُهُ فَلَقَدْ رَأَيْتُ بَعْضَنَا يَنْعَسُ مِنْ طُولِ قِيَامِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

Sayyidina Anas (RA) narrated, “I saw Allah’s Messenger (SAW) after the iqamah was called for salah. A man talked to him standing between him and the qiblah. And, he did not cease to speak to him and I indeed saw some of the men doze from the long standing of the Prophet.”

[*Ahmed* 12642, *Bukhari* 642, *Muslim* 3276, *Abu Dawud* 201]

4- BOOK CONCERNING FRIDAY

Narrated from Allah’s Messenger (SAW)

Chapter 22
Recital in Friday salah

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(519)

قَالَ اسْتَخْلَفَ مَرْوَانُ أَبَا هُرَيْرَةَ عَلَى الْمَدِينَةِ وَخَرَجَ إِلَى مَكَّةَ فَصَلَّى بِنَا أَبُو هُرَيْرَةَ يَوْمَ الْجُمُعَةِ فَقَرَأَ سُورَةَ الْجُمُعَةِ وَفِي السَّجْدَةِ الثَّانِيَةِ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالَ عُبَيْدُ اللَّهِ فَأَدْرَكْتُ أَبَا هُرَيْرَةَ فَقُلْتُ لَهُ تَقْرَأُ بِسُورَتَيْنِ كَانَ عَلِيٌّ يَقْرَأُ بِهِمَا بِالْكُوفَةِ قَالَ أَبُو هُرَيْرَةَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهِمَا

Sayyidina Ubaydulah ibn Abu Rafi (RA) freedom of Allah’s Messenger (SAW) narrated that Marwan appointed Sayyidina Abu Huraira ,- as his deputy in Madinah and himself went away to Makkah. “So, Abu Huraira led us in the Friday prayer, reciting surah al-Jumu’ah in the first raka’ah and al-Munafiqun in the second.” He said that he then met Abu Huraira (RA) and said to him, “You recited these two surah which Ali recites in Kufah.” He said, “I have heard Allah’s Messenger recite them.”

[*Ahmed* 9554, *Muslim* 877, *Abu Dawud* 1121, *Ibn e Majah* 1118]

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 23
Recital in fajr on Friday

(520)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ يَوْمَ الْجُمُعَةِ فِي صَلَاةِ الْفَجْرِ الم تَنْزِيلُ السَّجْدَةَ وَهَلْ أَتَى عَلَى الْإِنْسَانِ

Sayyidiha Urn Abba reported that on Friday. Allah's Messenger (SAW) used to recite in the saiah of fajr surah as-Sajdah and surah ad Dahr
[*Ahmed* 3160; *Muslim* 879, *Abu Dawud* 1074, *Nisai* 952, *Ibn e Majah* 829]

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 24
Salah before and after Friday

(521)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ

Saalim reported from his father from the Prophet (SAW) that he offered two raka'at after Friday salah.
[*Ahmed* 591, *Muslim* 882, *Ibn e Majah* 1131]

(522)

أَنَّهُ كَانَ إِذَا صَلَّى الْجُمُعَةَ انْصَرَفَ فَصَلَّى سَجْدَتَيْنِ فِي بَيْتِهِ ثُمَّ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ ذَلِكَ

Nafi reported from Sayyldina lbn Umar (RA) that after he had offered the Friday salah, he offered, at home two raka'at. And he said afterwards, The Prophet (SAW) used to do it."

[*Ahmed* 6063, *Muslim* 822, *Ibn e Majah* 1130]

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(523)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ مِنْكُمْ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا

Sayyidina Abe Huraira (RA) narrated that Allah's Messenger (SAW)said, "If anyone of you will pray after the Friday prayer then let him pray four raka'at."

[*Ahmed* 7404, *Muslim* 881, *Nisai* 713, *Ibn e Majah* 1133]

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 25
He who gets one raka'ah of the Friday salah

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(524)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَدْرَكَ مِنْ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَ الصَّلَاةَ

Sayyidina Abu Huraira (RA) narrated that the Prophet (SAW) said, "If anyone gets one raka'ah of salah (with congregation) then he got the salah."

[*Ahmed* 2669, *Bukhari* 580, *Muslim* 607, *Abu Dawud* 1121, *Nisai* 49, *Ibn e Majah* 1122]

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 26
Short nap on Friday

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(525)

مَا كُنَّا نَتَغَدَّى فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا نَقِيلُ إِلَّا بَعْدَ الْجُمُعَةِ

Sayyidina Sahi ibn Sa'd (RA) narrated 'We did not eat (our meal) nor had a short nap in the times of Allah's Messener (SAW) but after Friday salah.
[*Ahmed* 22910, *Bukhari* 939, 859, *Bukhari* 1086, *Ibn e Majah* 1099]

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 27
One who dozes on Friday

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(459)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا نَعَسَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ فَلْيَتَحَوَّلْ مِنْ مَجْلِسِهِ ذَلِكَ

Sayyidiha lbn tJmár narrated that the Prophet (SAW) said,"Tf anyone dozes off on Friday then he must get up from his place and sit elsewhere.
[*Ahmed*4841, *Abu Dawud* 1119]

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 28
Travelling on Friday

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(527)

بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فِي سَرِيَّةٍ فَوَافَقَ ذَلِكَ يَوْمَ الْجُمُعَةِ فَغَدَا أَصْحَابُهُ فَقَالَ أَتَخَلَّفُ فَأُصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ أَلْحَقُهُمْ فَلَمَّا

صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَآهُ فَقَالَ مَا مَنَعَكَ أَنْ تَغْدُوَ مَعَ أَصْحَابِكَ فَقَالَ أَرَدْتُ أَنْ أُصَلِّيَ مَعَكَ ثُمَّ أَلْحَقَهُمْ قَالَ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَدْرَكْتَ فَضْلَ غَدْوَتِهِمْ

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) sent Abdullah ibn Rawahah on an expedition (with an army) and that happened to be a Friday. While his companions departed in the morning, he said, "I will stay behind, pray. (the Friday) with Allah's Messenger then join them." When h prayed with the Prophet he saw him and asked, "What prevented you from going with your companions," He said, "I intended to pray with you and then join them." He (the Prophet) said," If you were to spend all that is on earth (in charity), ou would not attain the excellence of their morning departure."
[*Ahmed* 2317]

4- BOOK CONCERNING FRIDAY

Narrated from Allah's Messenger (SAW)

Chapter 29
Using siwak and applying perfume on Friday

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(528)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقٌّ عَلَى الْمُسْلِمِينَ أَنْ يَغْتَسِلُوا يَوْمَ الْجُمُعَةِ وَلْيَمَسَّ أَحَدُهُمْ مِنْ طِيبِ أَهْلِهِ فَإِنْ لَمْ يَجِدْ فَالْمَاءُ لَهُ طِيبٌ

Sayyidina Bara ibn Aazib (RA) reported that Allah's Messenger (SAW) said, "It is the duty of every Muslim that he should have a bath on Friday and apply from the perfume of his house. But if he cannot get it then water is perfume for him."

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(529)

Ahmad ibn Mani' reported from Hushaym and he from Yazid ibn Abu Ziyad a hadith like it.
[*Ahmed* 18514]

5- BOOK ON TWO EIDS

Narrated from Allah's Messenger (SAW)

Chapter 30

Walking on foot on days of eid

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(530)

مِنْ السُّنَّةِ أَنْ تَخْرُجَ إِلَى الْعِيدِ مَاشِيًا وَأَنْ تَأْكُلَ شَيْئًا قَبْلَ أَنْ تَخْرُجَ

Sayyidina Ali narrated that it is the sunnah (Prophets practice) to walk up to the place ofeidprayer and to eat somethhlg before going out (of the home).

5- BOOK ON TWO EIDS

Narrated from Allah's Messenger (SAW)

Chapter 31

Prayer on eeds before the sermon

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(531)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ يُصَلُّونَ فِي الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ ثُمَّ يَخْطُبُونَ

Sayyidina Ibn Umar(RA) narrated that Allahs Messenger (SAW), Abu Bakr (RA), and Umar (RA) prayed the salah of the two eid days before sermon. Then they delivered the sermon.

[*Ahmed*4602, *Bukhari* 83, *Muslim* 888, *Ibn e Majah* 1276]

5- BOOK ON TWO EIDS

Narrated from Allah's Messenger (SAW)

Chapter 32

Adhan and iqamah are not called for eid salah

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(532)

صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِيدَيْنِ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ

Sayyidina Jabir ibn Samurah (RA) narrated that he prayed the eid prayer with the Prophet more than once or twice without adhan or iqamah.

[*Ahmed*20891, M887, *Abu Dawud* 1148]

5- BOOK ON TWO EIDS

Narrated from Allah's Messenger (SAW)

Chapter 33

Recital in two eid salah

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(533)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْعِيدَيْنِ وَفِي الْجُمُعَةِ بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى وَهَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ وَرُبَّمَا اجْتَمَعَا فِي يَوْمٍ وَاحِدٍ فَيَقْرَأُ بِهِمَا

Sayyidina Numan him Bashir (RA) narrated that the Prophet recited in (the salah of) eid and Friday the surah al-Ala and al-Ghasbiyah Ifeidfell on Friday then he recited both surah (in both prayers).

[*Muslim* 62]

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(534)

أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ أَبَا وَاقِدٍ اللَّيْثِيَّ مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهِ فِي الْفِطْرِ وَالْأَضْحَى قَالَ كَانَ يَقْرَأُ بِق وَالْقُرْآنِ الْمَجِيدِ وَاقْتَرَبَتْ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

Ubaydullah ibn Abdullah ibn Abdullah ibn Utbah reported that Sayyidina Umar ibn al-.Khattab (RA) asked Abu Waqid Laythi what Allah's Messenger –(SAW) recited in the salah of (eed) al-Fitr and al-Adha. He said. 'He recited al-Qaaf and al-Qamar [*Ahmed*21970, *Muslim* 891, *Abu Dawud* 1154. *Nisai* 1563, *Ibn e Majah* 1282]

(535)
Hannad reported like it from Ibn Uyaynah and he from Damrah ibn Sa'eed.

5- BOOK ON TWO EIDS

Narrated from Allah's Messenger (SAW)

Chapter 34

Takbir in eid salah

(536)
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَبَّرَ فِي الْعِيدَيْنِ فِي الْأُولَى سَبْعًا قَبْلَ الْقِرَاءَةِ وَفِي الْآخِرَةِ خَمْسًا قَبْلَ الْقِرَاءَةِ

Kathir ibn Abdullah reported from his father, from his grandfather that the Prophet (SAW) called in the salah of the eeds seven takbirs before recital in the first raka;ah and five in the second before recital.

[*Ibn e Majah* 1277]

5- BOOK ON TWO EIDS

Narrated from Allah's Messenger (SAW)

Chapter 35

There is no salah before or after the eid salah

(537)
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمَ الْفِطْرِ فَصَلَّى رَكْعَتَيْنِ ثُمَّ لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا

Sayyidina Ibn Abbas reported that the Prophet came out on the eid ul Fitr and prayed two raka'at He did not pray any salah before it or after it

[*Ahmed*2332 *Bukhari* 964 *Muslim* 884 *Abu Dawud* 1159 *Nisai* 1583 *Ibn e Majah* 1291]

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(538)

أَنَّهُ خَرَجَ فِي يَوْمِ عِيدٍ فَلَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا وَذَكَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَهُ

It is reported that Sayyidina lbn Umar (RA) came out (of his home) to pray the eid saiah and did not pray any prayer before or after theeidsalah.'He said, 'The Prophet did like that.

[*Ahmed*5212]

5- BOOK ON TWO EIDS

Narrated from Allah's Messenger (SAW)

Chapter 36

Women going out for the eid salah

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(539)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُخْرِجُ الْأَبْكَارَ وَالْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ وَالْحُيَّضَ فِي الْعِيدَيْنِ فَأَمَّا الْحُيَّضُ فَيَعْتَزِلْنَ الْمُصَلَّى وَيَشْهَدْنَ دَعْوَةَ الْمُسْلِمِينَ قَالَتْ إِحْدَاهُنَّ يَا رَسُولَ اللَّهِ إِنْ لَمْ يَكُنْ لَهَا جِلْبَابٌ قَالَ فَلْتُعِرْهَا أُخْتُهَا مِنْ جَلَابِيبِهَا

Sayyidah Umm Atiyah reported that Allah's Messenger -L would instruct unmarried girls, young women, those observing the veil and the menstruating women to come out to theeidprayers. As for the menstruating women, they stood away from the place of prayer and joined the supplication of the *Muslim*s. One of them asked, "0 Messenger of Allah, if one does not have a veil?" He said, "Her sister may lend her, her own veil."

[*Ahmed*20815, *Bukhari* 971, *Ibn e Majah* 1307, *Muslim* 890, *Abu Dawud* 138, *Nisai* 1555]

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(540)

A similar hadith is narrated by Ahmad ibn Mani from Hisham who from Hisham ibn

Hasan who from Hafsah bint Sirin and she from Umm Atiyah.

5- BOOK ON TWO EIDS

Narrated from Allah's Messenger (SAW)

Chapter 37

The Prophet SAW went for the eid salah by one way and returned by the other

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(541)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ يَوْمَ الْعِيدِ فِي طَرِيقٍ رَجَعَ فِي غَيْرِهِ

Sayyidina Abu Hurayrah (RA) reported that when Allah's Messenger (SAW) took one road for the eid salah, he returned by other than it.

[*Ahmed*8462, *Ibn e Majah* 1301]

5- BOOK ON TWO EIDS

Narrated from Allah's Messenger (SAW)

Chapter 38

Eat something before going for salah of eid ul-Fitr

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(542)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَخْرُجُ يَوْمَ الْفِطْرِ حَتَّى يَطْعَمَ وَلَا يَطْعَمُ يَوْمَ الْأَضْحَى حَتَّى يُصَلِّيَ

Abdullah ibn Buraydah (RA) reported from his father that the Prophet , d- did not go out for the salah ofeidul-fitr till he had eaten (something) but he did not eat (anything) oneidul-adha till he had prayed. (*Ahmed*23041 *Ibn e Majah* 1757]

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(543)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُفْطِرُ عَلَى تَمَرَاتٍ يَوْمَ الْفِطْرِ قَبْلَ أَنْ يَخْرُجَ إِلَى الْمُصَلَّى

Sayyidina Anas ibn Maahk (RA) narrated that the Prophet (SAW) had a breakfast of dates oneidul-fitr before going to the place ofeidsalah. [*Ahmed*12270 *Ibn e Majah* 17054]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 39
Shortening salah

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(544)

سَافَرْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَكَانُوا يُصَلُّونَ الظُّهْرَ وَالْعَصْرَ رَكْعَتَيْنِ رَكْعَتَيْنِ لَا يُصَلُّونَ قَبْلَهَا وَلَا بَعْدَهَا

Sayyidina Ibn Umar (RA) narrated that he travelled with the Prophet (SAW) Abu Bakr Umar and Uthman (RA) They prayed for the zuhr and asr two raka'at each and did not pray (any salah) before or after that. He, Abdullah, said, "If I were to pray any salah before that or after that then I would have completed it (the fard).

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(545)

سُئِلَ عِمْرَانُ بْنُ حُصَيْنٍ عَنْ صَلَاةِ الْمُسَافِرِ فَقَالَ حَجَجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى رَكْعَتَيْنِ

Abu Nadrah reported that Sayyidina Imran ibn Husayn was asked about a travellers salah. He said, "I performed Hajj with the Prophet and he prayed two raka'at. Then, I performed Hajj with Sayyidina Abu Bakr (RA) and Umar (RA) and for six or eight years during the caliphate of Uthman (RA) with him, and they too prayed two raka'at."

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(546)

صَلَّيْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا وَبِذِي الْحُلَيْفَةِ الْعَصْرَ رَكْعَتَيْنِ

Sayyidina Anas ibn Malik narrated, 'We prayed with the Prophet (SAW) the zuhr at Madinah four raka'at and the asr at Zul Hulayfah two raka'at."

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(547)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ الْمَدِينَةِ إِلَى مَكَّةَ لَا يَخَافُ إِلَّا اللَّهَ رَبَّ الْعَالَمِينَ فَصَلَّى رَكْعَتَيْنِ

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) went from Madinah to

Makkah and he had no fear except fearofthe Lord of the worlds, (yet) he prayed two raka'at.

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 40
How long should one observe the qasr

(548)

خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ الْمَدِينَةِ إِلَى مَكَّةَ فَصَلَّى رَكْعَتَيْنِ
قَالَ قُلْتُ لِأَنَسٍ كَمْ أَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ قَالَ عَشْرًا

Sayyidina Anas ibn Malik (RA) narrated, "We went out with the Prophet (SAW) from Madinah to Makkah and he prayed two raka'at." The subnarrator asked him, How long did the Prophet stay at Makkah?" He said, "Ten(days)."

(549)

سَافَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَفَرًا فَصَلَّى تِسْعَةَ عَشَرَ يَوْمًا رَكْعَتَيْنِ رَكْعَتَيْنِ

Sayyidina Ibn Abbas (RA) said: "Allah's Messenger (SAW) made a journey. He prayed two raka'at for ninteen days at every prayer." He said, "So, we pray two raka'at at each prayer for nineteen days, but if we stay for more than that we pray four raka'at."

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

-

Chapter 41
Supererogatory salah during journey

(550)

صَحِبْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَمَانِيَةَ عَشَرَ شَهْرًا فَمَا رَأَيْتُهُ تَرَكَ الرَّكْعَتَيْنِ إِذَا زَاغَتْ الشَّمْسُ قَبْلَ الظُّهْرِ

Sayyidina Bara ibn Aazib (RA) said : "I made with Allah's Messenger t r-1-' Lb eighteen

journeys. I never found him giving up two raka'at at the sun's passing the meridian."

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(551)

صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ فِي السَّفَرِ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ

Sayyidina Ibn Umar(RA) said: I prayed two raka'at of zuhr and two raka'at after that with the Prophet (SAW) during a journey.'

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(552)

صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَضَرِ وَالسَّفَرِ فَصَلَّيْتُ مَعَهُ فِي الْحَضَرِ الظُّهْرَ أَرْبَعًا وَبَعْدَهَا رَكْعَتَيْنِ وَصَلَّيْتُ مَعَهُ فِي السَّفَرِ الظُّهْرَ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ وَلَمْ يُصَلِّ بَعْدَهَا شَيْئًا وَالْمَغْرِبَ فِي الْحَضَرِ وَالسَّفَرِ سَوَاءً ثَلَاثَ رَكَعَاتٍ لَا تَنْقُصُ فِي الْحَضَرِ وَلَا فِي السَّفَرِ هِيَ وِتْرُ النَّهَارِ وَبَعْدَهَا رَكْعَتَيْنِ

Sayyidina Ibn Umar (RA) said, I prayed with the Prophet (SAW) at home and during journey. So, I prayed the zuhr with him four raka'at, and two after that, at home; but I prayed with the zuhr two raka'at and two after that, during journeys; and (I prayed) t asr two raka'at and did not pray anything after that, and, (I prayed with him) the maghrib the same three raka'at at home or during a journey reducing nothing at home or in a journey. And, it is witr of the day, and (I prayed) two raka's after that."

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 42
Combing two prayers

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(553)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي غَزْوَةِ تَبُوكَ إِذَا ارْتَحَلَ قَبْلَ زَيْغِ الشَّمْسِ أَخَّرَ الظُّهْرَ إِلَى أَنْ يَجْمَعَهَا إِلَى الْعَصْرِ فَيُصَلِّيَهُمَا جَمِيعًا وَإِذَا ارْتَحَلَ بَعْدَ زَيْغِ الشَّمْسِ عَجَّلَ الْعَصْرَ إِلَى الظُّهْرِ وَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا ثُمَّ سَارَ وَكَانَ إِذَا ارْتَحَلَ قَبْلَ الْمَغْرِبِ أَخَّرَ الْمَغْرِبَ حَتَّى يُصَلِّيَهَا مَعَ الْعِشَاءِ وَإِذَا ارْتَحَلَ بَعْدَ الْمَغْرِبِ عَجَّلَ الْعِشَاءَ فَصَلَّاهَا مَعَ

الْمَغْرِبِ

Sayyidina Mu'adh ibn Jabal (RA) said, "During the Battle of Tabuk, if the Prophet (SAW) advanced before the declination of the sun then he postponed the zuhr prayer till he combined it with the asr prayer and prayed them together. But, if he advanced after the sun had passed the meridian then he brought forward the asr salah to zuhr and prayed zuhr and asr. And, if he advanced before maghrib, he delayed the maghrib till he prayed it with the isha. And, if he advanced after the maghrib, he brought forward the isha which he prayed after the maghrib."

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(554)

This hadith is also reported by Ali ibn Madiru who reported from Ahmad ibn Hanbal who fmm Qutaybah.

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(555)

أَنَّهُ اسْتُغِيثَ عَلَى بَعْضِ أَهْلِهِ فَجَدَّ بِهِ السَّيْرُ فَأَخَّرَ الْمَغْرِبَ حَتَّى غَابَ الشَّفَقُ ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا ثُمَّ أَخْبَرَهُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَفْعَلُ ذَلِكَ إِذَا جَدَّ بِهِ السَّيْرُ

Sayyidinah Ibn Umar (RA) narrated that some of his kinsmen appealed to him for help, so he had to hurry on a journey. He delayed the maghrib till disappearance of the twilight. Then he stopped and combined them both. Then he informed them, "Allah's Messenger (SAW) did this when he was pressed on an urgent journey."
[*Ahmed*4472]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 43
About the salah of istisqa (prayer for rain)

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(556)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ بِالنَّاسِ يَسْتَسْقِي فَصَلَّى بِهِمْ رَكْعَتَيْنِ جَهَرَ

بِالْقِرَاءَةِ فِيهَا وَحَوَّلَ رِدَاءَهُ وَرَفَعَ يَدَيْهِ وَاسْتَسْقَى وَاسْتَقْبَلَ الْقِبْلَةَ

Abbad ibn Tamim reported from his paternal uncle that the Prophet (SAW) came out with the people to pray for rain. So, he prayed with them two raka'at, reciting the Qur'an in an audible voice in them (raka'at). He turned round his cloak and raised his hands making supplication for rain, and he faced the qiblah.

[*Ahmed*16435, *Bukhari* 1024, *Muslim* 894, *Abu Dawud* 1167, *Nisai* 1505, *Ibn e Majah* 1267]

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(557)

أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ أَحْجَارِ الزَّيْتِ يَسْتَسْقِي وَهُوَ مُقْنِعٌ بِكَفَّيْهِ يَدْعُو

Sayyidina Abu Lahm reported that he saw Allah's Messenger (SAW) praying for rain at Ahjar az-Zayt, his hands raised while he supplicated

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(558)

أَرْسَلَنِي الْوَلِيدُ بْنُ عُقْبَةَ وَهُوَ أَمِيرُ الْمَدِينَةِ إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ عَنْ اسْتِسْقَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْتُهُ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مُتَبَذِّلًا مُتَوَاضِعًا مُتَضَرِّعًا حَتَّى أَتَى الْمُصَلَّى فَلَمْ يَخْطُبْ خُطْبَتَكُمْ هَذِهِ وَلَكِنْ لَمْ يَزَلْ فِي الدُّعَاءِ وَالتَّضَرُّعِ وَالتَّكْبِيرِ وَصَلَّى رَكْعَتَيْنِ كَمَا كَانَ يُصَلِّي فِي الْعِيدِ

Qutaybah reported from Hatim ibn Isma'il who reported from Hisham ibn Ishaq (who was Ibn Abdullah ibn Kinanah) who reported from his father who said that Walid ibn Uqbah, the Amir o Madinah, sent him toSayyidina Ibn Abbas (RA) to ask him about the (salah of) istisqa of Allah's Messenger. So, he went to him. He said, "Indeed, Allah's Messenger went out without adormment (in old garments), humbly and beseechingly till he came to the place of prayer. He did not deliver a sermon like your sermons, but he did not cease to make petition being humble, and raising the takbir he prayed two raka'at as are offered onEid days."

[*Ahmed*2039, *Abu Dawud* 1165, *Nisai* 1505, *Ibn e Majah* 1266]

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(559)

Mahmud ibn Gaylan reported from Waki', from Sufyan, from Hisham ibn Ishaq ibn Abdullah ibn Kinanah who from his father, a hadith like it with these extra words (in a fearful manner).

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 44

Salah of solar eclipse

(560)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ صَلَّى فِي كُسُوفٍ فَقَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثَلَاثَ مَرَّاتٍ ثُمَّ سَجَدَ سَجْدَتَيْنِ وَالْأُخْرَى مِثْلُهَا

Sayyidina Ibn Abbas reported that the Prophet (SAW) offered the saiah of Kusuf (solar eclipse). During that, he recited the Quran then went into ruku', then recited the Qur'an, then bswed into ruku, then made the two prostrations. And, prayed the second raka'ah in the same manner.

[*Ahmed*3236, *Muslim* 809, *Abu Dawud* 9183, *Nisai* 1463]

(561)

خَسَفَتْ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ فَأَطَالَ الْقِرَاءَةَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِرَاءَةَ هِيَ دُونَ الْأُولَى ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الْأَوَّلِ ثُمَّ رَفَعَ رَأْسَهُ فَسَجَدَ ثُمَّ فَعَلَ مِثْلَ ذَلِكَ فِي الرَّكْعَةِ الثَّانِيَةِ

Sayyidah Aisha (RA) narrated that there was a solar eclipse in the times of Allah's Messenger L... So, he led the people in prayer and made a long recital. Then he bowed into ruku and made it a lengthy bowing. Then, raised his head and made a lengthy recital and it was shorter than the first. Then, he went into ruku' and made it a

lengthy ruku' and it was shorter than the first. Then, he raised himself and prostrated. Then he did that in the second raka'ah too.

[*Ahmed* 24527, *Bukhari* 1065, *Muslim* 901, *Abu Dawud* 1180 *Nisai* 1471, *Ibn e Majah* 1263]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 45

How to recite in salah of Kusuf

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(562)

صَلَّى بِنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي كُسُوفٍ لَا نَسْمَعُ لَهُ صَوْتًا

Sayyidina Samurah ibn Jundub (RA) narrated that Allah's Messenger (SAW) led them in salah of Kusuf. They did not hear his voice (during recital).

[*Ahmed* 20180, *Abu Dawud* 1184, *Nisai* 1583, *Ibn e Majah* 1264]

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(563)

صَلَّى بِنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي كُسُوفٍ لَا نَسْمَعُ لَهُ صَوْتًا

Sayyidah Aisha (RA) said that the Prophet (SAW) prayed the salah of Kusuf and made a loud recital in it.

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 46

About prayer at the time of fear

(564)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَاةَ الْخَوْفِ بِإِحْدَى الطَّائِفَتَيْنِ رَكْعَةً وَالطَّائِفَةُ الْأُخْرَى مُوَاجِهَةُ الْعَدُوِّ ثُمَّ انْصَرَفُوا فَقَامُوا فِي مَقَامِ أُولَئِكَ وَجَاءَ أُولَئِكَ فَصَلَّى بِهِمْ رَكْعَةً أُخْرَى ثُمَّ سَلَّمَ عَلَيْهِمْ فَقَامَ هَؤُلَاءِ فَقَضَوْا رَكْعَتَهُمْ وَقَامَ هَؤُلَاءِ فَقَضَوْا رَكْعَتَهُمْ

Saalim reported on the authority of his father that the Prophet (SAW) prayed one raka'ah of the prayer of fear with one section (of the two) while the other section faced the enemy. Then they turned about and stood at the place of those, and they came, so he prayed with them the.other rakaah. Then he made the salutation and they stood up and made up their raka'ah. Thereafter, the first section stood up and made up their raka'ah.

[*Ahmed*6167, *Bukhari* 1243, *Muslim* 839, *Nisai* 1534]

(565)

أَنَّهُ قَالَ فِي صَلَاةِ الْخَوْفِ قَالَ يَقُومُ الْإِمَامُ مُسْتَقْبِلَ الْقِبْلَةِ وَتَقُومُ طَائِفَةٌ مِنْهُمْ مَعَهُ وَطَائِفَةٌ مِنْ قِبَلِ الْعَدُوِّ وَوُجُوهُهُمْ إِلَى الْعَدُوِّ فَيَرْكَعُ بِهِمْ رَكْعَةً وَيَرْكَعُونَ لِأَنْفُسِهِمْ وَيَسْجُدُونَ لِأَنْفُسِهِمْ سَجْدَتَيْنِ فِي مَكَانِهِمْ ثُمَّ يَذْهَبُونَ إِلَى مَقَامِ أُولَئِكَ وَيَجِيءُ أُولَئِكَ فَيَرْكَعُ بِهِمْ رَكْعَةً وَيَسْجُدُ بِهِمْ سَجْدَتَيْنِ فَهِيَ لَهُ ثِنْتَانِ وَلَهُمْ وَاحِدَةٌ ثُمَّ يَرْكَعُونَ رَكْعَةً وَيَسْجُدُونَ سَجْدَتَيْنِ

Sayyidina Sahi ibn Abu Hathmah said about the salah of fear: The imam must stand facing the qiblah. One section of them must stand with him while a section must contend with the enemy and face them. The imam must pray one raka'ah with them and they must complete the second by themselves and make two prostrations at their place. Then they may go to the place of the others while those may come and the imam may pray the raka'ah with them and make two prostrations. This is for him the second, and for them one. Then they may pray one raka'ah and make two prostrations.

[*Bukhari* 4131, *Muslim* 841, *Abu Dawud* 1237, *Nisai* 1532, *Ibn e Majah* 1259]

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(566)

Muhammad ibn Bashshar said, "I asked Yahya ibn Sa'eed about this hadith and he narrated to me from Shu'bah, from Abdur Rahmari al–Qasim, from his father, from Salih ibn Khawwat, from Sahl ibn Abu Hathmah from the Prophet a hadith similar to the hadith of Yahya ibn Sa'eed al–Ansari."

He said to me: "Wrjt it down with that. I do not remember the hadith, but it is like the hadith of Yahya ibn Sa'eed al–Ansari."

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(567)

Malik ibn Anas (RA) reports the like of it from Yazid ibn Ruman, from Salih ibn Khawwat, who from one who had offered the salah of fear with the Prophet (SAW)

[*Bukhari* 4131, *Muslim* 842]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 47
About sajdah of the Qur'an

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(568)

سَجَدْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِحْدَى عَشْرَةَ سَجْدَةً مِنْهَا الَّتِي فِي النَّجْمِ

Sayyidina Abu Darda said, "I prostrated with the Prophet (SAW) eleven prostrations one of them is the one in (surah) an-Najm.

[*Ahmed*21750 *Ibn e Majah* 1055]

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(569)

Abdullah ibn Abdur Rahman reported from Abdullah ibn Salih who from Layth ibn Sa'd who from Khalid ibn Yazid who from Sa'eed ibn Abu HUaI who from Umar (who is Ibn Hayan Dimishqi) that he said : One informer informed me that Sayyidah UmmOarda (RA) said on the authority of Abu Darda (RA) that he said, "I made eleven prostrations with the Prophet .,1sJi L4 inclusive of the prostration of surah an-Najm."

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 48

On women going to mosques

(570)

كُنَّا عِنْدَ ابْنِ عُمَرَ فَقَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ائْذَنُوا لِلنِّسَاءِ بِاللَّيْلِ إِلَى الْمَسَاجِدِ

Mujahid reported that they were with Sayyidina Ibn Umar (RA) He said that Allah's Messenger said, "Permit women to visit the mosques at night." His son said, "By Allah, we shall not permit them because they will make it a means of mischief." Ibn 'Umar said, "May Allah do with you this and that! I tell you what Allah's Messenger (SAW) said and you say: I will not permit."

[*Ahmed* 5101, *Bukhari* 899, *Muslim* 442, *Abu Dawud* 568]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 49

Spitting in mosque is disliked

(571)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كُنْتَ فِي الصَّلَاةِ فَلَا تَبْزُقْ عَنْ يَمِينِكَ وَلَكِنْ خَلْفَكَ أَوْ تِلْقَاءَ شِمَالِكَ أَوْ تَحْتَ قَدَمِكَ الْيُسْرَى

Sayyidina Tariq ibn Abdullah Maharabi reported that Allah's Messenger (SAW) said, "When you offer salah, do not spit to your right side, but behind you or to your left, or below your left foot.

[*Ahmed* 27290, *Abu Dawud* 478, *Nisai* 725, *Ibn e Majah* 1021]

(572)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبُزَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ وَكَفَّارَتُهَا دَفْنُهَا

Sayyidina Anas ibn MaaLik (RA) reported that Allah's Messenger (SAW) said, "It is a sin to spit in the mosque and its expiation is to bury it."
[*Ahmed* 13433, *Bukhari* 413, *Muslim* 552, *Abu Dawud* 475, *Nisai* 723]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 50

Sajdah in surah al-Inshiqaq and surah al-Alaq

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(573)

سَجَدْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي اقْرَأْ بِاسْمِ رَبِّكَ وَإِذَا السَّمَاءُ انْشَقَّتْ

Sayyidina Abu Huraira (RA) said, "We prostrated with Allah's Messenger in (surah al-Alaq) and in Liii (al-Inshiqaq)."
[*Ahmed*7375, *Muslim* 578, *Abu Dawud* 1407, *Nisai* 959, *Ibn e Majah* 1058)

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(574)

Qutaybah reported from Sufyan who from Yahya ibn Saeed who from Abu Bakr ibn Muhammad jbn Amr ibn Hazm who from Umar ibn Abdul Aziz who from Abu Bakr ibn Abdur Rahnian ibn Hanth thn Hisham who from Abu Huraira and he from the Prophet (SAW) a hadith similar to it. In this hadith, four tabi'in are sub-narrator&one after the other

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6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 51

Sajdah in Surah an Najm

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(575)

Sayyidina Ibn e Abbas (RA) said, "When Allah's Messenger (SAW) prostrated (at a verse) in surah al Najm, the Muslims, the polytheists, jinn and Mankind also prostrated"

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 52

About one who does not prostrate in it (at the verse)

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(576)

قَرَأْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّجْمَ فَلَمْ يَسْجُدْ فِيهَا

Sayyidina Zayd ibn Thabit (RA) said, "I recited the s4aah an-Najm to Allah's Messenger (SAW) but he did not prostrate during the recital."

[*Ahmed* 21647, *Bukhari* 1072, *Muslim* 577, *Abu Dawud* 1404, *Nisai* 956]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 53

Sajdah in surah Saad

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(577)

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْجُدُ فِي ص قَالَ ابْنُ عَبَّاسٍ وَلَيْسَتْ مِنْ عَزَائِمِ السُّجُودِ

Sayyidina Ibn Abbas (RA) said, "I saw Allah's Messenger (SAW) make prostration in surah Saad." He added, "But, it is not among the wajib prostrations."

[*Ahmed* 2521]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 54

Sajdah in surah al-Hajj

(578)

قُلْتُ يَا رَسُولَ اللَّهِ فُضِّلَتْ سُورَةُ الْحَجِّ بِأَنَّ فِيهَا سَجْدَتَيْنِ قَالَ نَعَمْ وَمَنْ لَمْ يَسْجُدْهُمَا فَلَا يَقْرَأْهُمَا

Sayyidina Uqbah ibn Aami (RA) said that he told Allah's Messenger (SAW) "0 Messenger of Allah! Surah al-Hajj has more excellence than other surah because it has two sajdah." He said, "Yes. And, one who does not prostrate at them, has not recited it."

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

-

Chapter 55

What does one say in the prostratoins of recital

(579)

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُنِي اللَّيْلَةَ وَأَنَا نَائِمٌ كَأَنِّي أُصَلِّي خَلْفَ شَجَرَةٍ فَسَجَدْتُ فَسَجَدَتْ الشَّجَرَةُ لِسُجُودِي فَسَمِعْتُهَا وَهِيَ تَقُولُ اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا وَضَعْ عَنِّي بِهَا وِزْرًا وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ

Sayyidina Ibn Abbas (RA) narrated that a man came to the Prophet (SAW) and said, “O Messenger of Allah! I saw myself in the night while I was asleep as though I prayed behind a tree. I prostrated and the tree (also) prostrated against my prostration. So, I heard it say: O Allah! Write down for me with you a reward against it. And remove from me against it (my) sins. And make it for me with you a treasure (for the Hereafter). And accept it from me as You did accept it from Your slave Dawud.

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(580)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي سُجُودِ الْقُرْآنِ بِاللَّيْلِ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ

Sayyidah Aisha (RA)said that in the prostrtoins of the Quran by night, Allah’s Messenger (SAW) would pray: My face prostrated to Him who created it, and made its hearing and its sight by His might and power.

[*Ahmed*960, *Muslim* 771, *Nisai* 896, *Ibn e Majah* 1054]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah’s Messenger

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Chapter 56

If one misses his part of regular rota of the night; he may redeem it by day

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(581)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ

Abdur Rahman ibn Abdul Qari reported having heard Sayyidina Umar ibn al-Khattab (RA) say that Allah’s Messenger (SAW) said, “If anyone falls asleep and misses his rota of regular recital (of Quran or supplication) or a portion of it and he recites it between the salah of fajr and the salah of zuhr then it is recorded for him as though he had recited it at night.”

[*Muslim* 747, *Abu Dawud* 1313, *Nisai* 1786,*Ibn e Majah* 1343]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 56A

About one who raises his head from ruku' and sajdah before the imam

(582)

قَالَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يُحَوِّلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ

Sayyidina Abu Huraira reported, saying that holy Propher (SAW) said : Does he who raise his head before the imam not fear that Allah will change his head into a donkey's head?' Qutaybah said that Hammad said that Muhammad ibn Ziyad said to him that he only said (Doeshenotfear).

[*Ahmed* 7537,*Bukhari* 582,*Muslim* 427,*Nisai* 824,*Ibn e Majah* 961]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 57

He who leads people in prayer after having already prayed the prescribed

(583)

أَنَّ مُعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَغْرِبَ ثُمَّ يَرْجِعُ إِلَى قَوْمِهِ فَيَؤُمُّهُمْ

Sayyidina Jabir ibn Abdullah reported that Mu'az ibn Jabal would offer the salah of

maghrib with Allah's Messenger and then return to his people and act as their imam (that is, lead them in salah.

[*Ahmed*14311, *Bukhari* 711, *Muslim* 465, *Abu Dawud* 600, *Nisai* 834]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 58

Prostration on piece of cloth allowed during heat or cold

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(584)

كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالظَّهَائِرِ سَجَدْنَا عَلَى ثِيَابِنَا اتِّقَاءَ الْحَرِّ

Sayyidina Anas ibn Malik (RA) said, "When we prayed the salah of zuhr with the Prophet (SAW), we made prostration on our pieces of cloth to protect ourselves from heat.

[*Ahmed*11970, *Bukhari* 385, *Muslim* 620, *Abu Dawud* 660, *Nisai* 112, *Ibn e Majah* 1033]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 59

It is mustahab to sit in mosque after the salah of fajr till sunrise

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(585)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى الْفَجْرَ قَعَدَ فِي مُصَلَّاهُ حَتَّى تَطْلُعَ الشَّمْسُ

Sayyidina Jabir ibn Samurah (RA) said, "When the Prophet —. had prayed the fajr, he

would sit at the same place of prayer till the sun had risen." (*Muslim* 670, *Abu Dawud* 4850, *Nisai* 1354]

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(586)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى الْغَدَاةَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ صَلَّى رَكْعَتَيْنِ كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَامَّةٍ تَامَّةٍ تَامَّةٍ

Sayyidina Anas narrated that Allah's Messenger (SAW) said, "As for him who prays the fajr salah with the congregation and then sits down remembering Allah till the sun has risen when he prays two rakaat, there is for him a reward of Hajj and Umrah." Anas (RA) reported that he said, "Complete, comoplete, complete!"

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 60

Looking sideways in salah

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(587)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَلْحَظُ فِي الصَّلَاةِ يَمِينًا وَشِمَالًا وَلَا يَلْوِي عُنُقَهُ خَلْفَ ظَهْرِهِ

Sayyidina Ibn Abbas reported that Allah's Messenger used to glance right and left while in prayer but did not turn his neck back.

[*Ahmed* 2485]

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(588)

Mahmud ibn Ghaylan reported from Waki' who from Abdullah ibn Sa'eed ibn Abu Hind and he from some friends of Ikrimah that the Prophet did glance sideways in prayer (without turning his neck) and then he narrated like the foregoing hadith.

[*Ahmed*2792]

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(589)

قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا بُنَيَّ إِيَّاكَ وَالِالْتِفَاتَ فِي الصَّلَاةِ فَإِنَّ الِالْتِفَاتَ فِي الصَّلَاةِ هَلَكَةٌ فَإِنْ كَانَ لَا بُدَّ فَفِي التَّطَوُّعِ لَا فِي الْفَرِيضَةِ

Sayyidina Anas narrated that Allah's Messenger said. "0 my son! Refrain from looking here and there during salah, for, glancing sideways in prayer destroys. But, if you must then do it in the optional (salah), not during the prescribed."

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(590)

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الِالْتِفَاتِ فِي الصَّلَاةِ قَالَ هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الرَّجُلِ

Sayyidah Aisha (RA) reported that she asked Allah's Messenger (SAW) about looking sideways during prayer. He said, "That is pilferage. The devil steals from man's salah."

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 61

What, if a late comer finds the imam in sajdah

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(591)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَى أَحَدُكُمْ الصَّلَاةَ وَالْإِمَامُ عَلَى حَالٍ فَلْيَصْنَعْ كَمَا يَصْنَعُ الْإِمَامُ

Sayyidina Muadh ibn Jabal narrated that Allah's Messenger (SAW) said: When one of you comes to the prayer and the imam is in a particular position then let him do as the imam does."

[*Ahmed* 22650, *Bukhari* 637, *Muslim* 604, *Abu Dawud* 539, *Nisai* 683]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 62

It is undesirable that people stand up and wait for the imam before salah

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(592)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُقِيمَتْ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي خَرَجْتُ

Abdullah ibn Abu Qatadah reported on the authority of his father that Allah's Messenger (SAW) said, "When the iqamah is called out, you should not stand up till you see me come out."

[*Ahmed* 22650, *Bukhari* 637, *Muslim* 604, *Abu Dawud* 539, *Nisai* 683]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 63

About glorifying Allah and invocating blessing on the Prophet (SAW) before

making supplication

(593)

كُنْتُ أُصَلِّي وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ مَعَهُ فَلَمَّا جَلَسْتُ بَدَأْتُ بِالثَّنَاءِ عَلَى اللَّهِ ثُمَّ الصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ دَعَوْتُ لِنَفْسِي فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلْ تُعْطَهْ سَلْ تُعْطَهْ

Sayyidina Abdullah (RA) said that he was engaged in salah while the Prophet (SAW) was sitting. Abu Bakr and Umar were with him. He said. "When I sat down, I began with chanting the glory of Allah followed by invocation of blessing on the Prophet UI–". Then I prayed for myself. The Prophet UI–. said: Ask and you will be given. Ask and you will be given."

[*Ahmed*3662]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 64
About applying perfume in mosques

(594)

أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبِنَاءِ الْمَسَاجِدِ فِي الدُّورِ وَأَنْ تُنَظَّفَ وَتُطَيَّبَ

Sayyidah Aisha (RA) said that the Prophet (SAW) ordered that mosques should be built in neighbourhoods. They should be kept clean and perfumed.
[*Ahmed*26446, *Abu Dawud* 455, *Ibn e Majah* 758]

(595)

Hannad reported from Abduh who from Hisham ibn Urwah and he from his father that the Prophet (SAW) commanded. He reported the like of it.

(596)

Ibn Abu Umar also reported a hadith like it from Sufyan ibn Uyaynah from Hisham ibn Urwah who from his father. Sufyan said that the Prophet (SAW) commanded that

mosque be built in distant residences of the tribes.

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 65

The optiomal salah during day and night are in two's

(597)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى

Sayyidina Ibn Umar narrated that the Prophet (SAW) said, 'The (optional) prayer during day and night is in two's."

[*Ahmed*4791, *Abu Dawud* 1295, *Nisai* 1665, *Ibn e Majah* 1322]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 66

How did the Prophet (SAW) offer optional salah during the day

(598)

سَأَلْنَا عَلِيًّا عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ النَّهَارِ فَقَالَ إِنَّكُمْ لَا تُطِيقُونَ ذَاكَ فَقُلْنَا مَنْ أَطَاقَ ذَاكَ مِنَّا فَقَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَتْ الشَّمْسُ مِنْ هَاهُنَا كَهَيْئَتِهَا مِنْ هَاهُنَا عِنْدَ الْعَصْرِ صَلَّى رَكْعَتَيْنِ وَإِذَا كَانَتْ الشَّمْسُ مِنْ هَاهُنَا كَهَيْئَتِهَا مِنْ هَاهُنَا عِنْدَ الظُّهْرِ صَلَّى أَرْبَعًا وَصَلَّى أَرْبَعًا قَبْلَ الظُّهْرِ وَبَعْدَهَا رَكْعَتَيْنِ وَقَبْلَ الْعَصْرِ أَرْبَعًا يَفْصِلُ بَيْنَ كُلِّ رَكْعَتَيْنِ بِالتَّسْلِيمِ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ

وَالْمُرْسَلِينَ وَمَنْ تَبِعَهُمْ مِنْ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ

Aasim ibn Damrah said that he asked Sayyidina Ali about the Prophet's (SAW) salah by day. He said, "You cannot endure that much." They said, 'Suppose, one among us will endure that much?" So, he said, "When the sun was from here (the east) so far as it is from here (the west), at the time of asr, he prayed two raka'at. And when it was from here (east) as it is from here (west) at the time of zuhr, he offered four raka'at. And he prayed four raka'at before zuhr and two after zuhr, and before asr, four raka'at, separating every two raka'at with salutation to the angels, the near ones, the Prophets, the Messengers and those of the Believers and *Muslims* who followed them."

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(599)

Muhammad ibn Mathna reported from Muhammad ibn Ja'far who from Shu'bah who from Abu Ishaq who from Aasim ibn Damrah who from Sayyidina Ali a hadith like it from the Prophet (SAW)

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chamber 67

Praying in the covering of women disliked

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(600)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُصَلِّي فِي لُحُفِ نِسَائِهِ

Sayyidah Aisha said that Allah's Messenger (SAW) did not pray in the outer covering of his wives.

[*Ahmed* 25033, *Abu Dawud* 367, *Nisai* 5381]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 68

Movement and action in optional salah

(601)

جِئْتُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي الْبَيْتِ وَالْبَابُ عَلَيْهِ مُغْلَقٌ فَمَشَى حَتَّى فَتَحَ لِي ثُمَّ رَجَعَ إِلَى مَكَانِهِ وَوَصَفَتْ الْبَابَ فِي الْقِبْلَةِ

Sayyidah Aisha said : "I came while Allah's Messenger (SAW) was offering salah at home with the door latched. So, he walked to it till he opened it and then returned to his place." She described that the door was in the direction of the qiblah."
[*Ahmed*74082, *Abu Dawud* 922, *Nisai* 1205]

6– BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 69

Reciting two surah in one raka'ah

(602)

سَأَلَ رَجُلٌ عَبْدَ اللَّهِ عَنْ هَذَا الْحَرْفِ

{ غَيْرِ آسِنٍ }

أَوْ

{ يَاسِنٍ }

قَالَ كُلَّ الْقُرْآنِ قَرَأْتَ غَيْرَ هَذَا الْحَرْفِ قَالَ نَعَمْ قَالَ إِنَّ قَوْمًا يَقْرَءُونَهُ يَنْثُرُونَهُ نَثْرَ الدَّقَلِ لَا يُجَاوِزُ تَرَاقِيَهُمْ إِنِّي لَأَعْرِفُ السُّوَرَ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرُنُ بَيْنَهُنَّ قَالَ فَأَمَرْنَا عَلْقَمَةَ فَسَأَلَهُ فَقَالَ عِشْرُونَ سُورَةً مِنْ الْمُفَصَّلِ كَانَ النَّبِيُّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرُنُ بَيْنَ كُلِّ سُورَتَيْنِ فِي رَكْعَةٍ

A'mash said that he heard Abu Wail say that a man asked Abdullah about the word "Ghairi Aasin" or "Yasin". He asked, "Have you read the whole Qur'an besides it." He said, "Yes!" Abdullah ibn Mas'ud (RA) remarked, "Some people recite the Qur'an as though they scatter rotten dates. They do not get the Qur'an below their throats (meaning it has no effect on them). I know of such mutashbihaat surah (whose definite meanings are not known) which the Prophet (SAW) recited together."

[*Ahmed*3607,8 4995, *Muslim* 822, *Nisai* 1000]

The subnarattor said that they asked Alqamah, so he asked Ibn Mas'ud about these surah. So, he said, "They are twenty surah of Mufassal which the Prophet (SAW) recited two together in one raka'ah."

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

Chapter 70

About the merit of walking towards the mosque and the reward for that

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(603)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا تَوَضَّأَ الرَّجُلُ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ لَا يُخْرِجُهُ أَوْ قَالَ لَا يَنْهَزُهُ إِلَّا إِيَّاهَا لَمْ يَخْطُ خُطْوَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً أَوْ حَطَّ عَنْهُ بِهَا خَطِيئَةً

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, When a man makes ablution, and makes it well, and goes out to prayer, nothing besides prayer getting him out, or urging him on, then he will not take a step but Allah will raise against

it a rank for him and erase from him a sin.”

[*Ahmed*7434, *Ibn e Majah* 774]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah’s Messenger

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Chapter 71

It is better to offer salah at home after maghrib

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(604)

صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسْجِدِ بَنِي عَبْدِ الْأَشْهَلِ الْمَغْرِبَ فَقَامَ نَاسٌ يَتَنَفَّلُونَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِهَذِهِ الصَّلَاةِ فِي الْبُيُوتِ

Sa’eed ibn Ishaq ibn Kab ibn Ujrah reported on the authority of his father who from his grandfather that the Prophet (SAW) prayed in Masjid Banu Abdul Ashhal the salah of maghrib. Some people stood up to offer the supererogatory salah. So, he said, You should pray this salah at home.”

[*Ahmed*23685, *Abu Dawud* 1300, *Nisai* 1596]

6– BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah’s Messenger

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Chapter 72

When one converts to Islam, he must have bath

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(605)

أَنَّهُ أَسْلَمَ فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَغْتَسِلَ بِمَاءٍ وَسِدْرٍ

Sayyidina Qays ibn Aasim said that when he embraced Islam, the Prophet (SAW) commanded him to have bath with water and leaves of lot–tree.

[*Ahmed*20635, *Abu Dawud* 355, *Nisai* 188j

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 73

To say bismillah on going to laterine

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(606)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَتْرُ مَا بَيْنَ أَعْيُنِ الْجِنِّ وَعَوْرَاتِ بَنِي آدَمَ إِذَا دَخَلَ أَحَدُهُمْ الْخَلَاءَ أَنْ يَقُولَ بِسْمِ اللَّهِ

Sayyidina Ali bin Abu Talib narrated that Allah's Messenger (SAW) said. "The screen between the eyes of Jinns and the private parts of the children of Adam is that when one of them enters the latrine, he should say Bismillah.'

[*Ibn e Majah* 697]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 74

This ummah will be distinguished on the Day of Resurrection by ablution and sajdah

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(607)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أُمَّتِي يَوْمَ الْقِيَامَةِ غُرٌّ مِنْ السُّجُودِ مُحَجَّلُونَ مِنْ الْوُضُوءِ

Savyidinah Abdullah ibn narrated that Allah's Messenger (SAW) said:

"On the Day of Resurrection, the faces of my ummah'wiJl shine because of sajdah and

their hands and feet because of ablution."

[*Ahmed* 17709]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 75

It is mustahab to begin ablution from the right side

(608)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُحِبُّ التَّيَمُّنَ فِي طُهُورِهِ إِذَا تَطَهَّرَ وَفِي تَرَجُّلِهِ إِذَا تَرَجَّلَ وَفِي انْتِعَالِهِ إِذَا انْتَعَلَ

Sayyidah Aisha said that Allah's Messenger (SAW) liked to begin with his right side in purification, combing his hair and putting on his shoes.

[*Ahmed* 24681, *Bukhari* 168, *Muslim* 268, *Abu Dawud* 4140, *Nisai* 112, *Ibn e Majah* 40]

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 76

Water that is enough for ablution

(609)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُجْزِئُ فِي الْوُضُوءِ رِطْلَانِ مِنْ مَاءٍ

Sayyidina Anas ibn Malik narrated that Allah's Messenger (SAW) said. "For ablution two ratl water is enough."

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 77

Sprinkle water over urine of an infant who suckles

(610)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي بَوْلِ الْغُلَامِ الرَّضِيعِ يُنْضَحُ بَوْلُ الْغُلَامِ وَيُغْسَلُ بَوْلُ الْجَارِيَةِ

Sayyidina Ali ibn Abu Talib (RA) narrated that the Prophet (SAW) said about the urine of an infant who is not yet weaned that it is enough to pour water over the urine of a male child while it is necessary to wash the urine of a female child.

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 77A

What is said about the wiping observed by the Prophet (SAW) after the revelation of (surah) al-Ma'idah

(611)

رَأَيْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ قَالَ فَقُلْتُ لَهُ فِي ذَلِكَ فَقَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَمَسَحَ عَلَى خُفَّيْهِ فَقُلْتُ لَهُ أَقَبْلَ الْمَائِدَةِ أَمْ بَعْدَ الْمَائِدَةِ قَالَ مَا أَسْلَمْتُ إِلَّا بَعْدَ الْمَائِدَةِ

Shahr ibn Hawshab narrated that he saw Jarir ibn Abdullah make ablution and wipe ever his socks. So, he asked him about it and he said, I saw the Prophet make ablution and wipe over his socks. He asked whether it was before (the revelation of) al-Ma'idah

or after that. He said, I did not embrace Islam till after al-Maidah.

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(612)

Muhammad ibn Humayd Razi reported that Nuaym ibn Maysarah Nahwi reported the like of it from Khalid ibn Ziyad.

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 78

If sexually defiled persons make ablution, they may eat and sleep

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(613)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ لِلْجُنُبِ إِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَشْرَبَ أَوْ يَنَامَ أَنْ يَتَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ

Sayyidina Ammar (RA) reported that the Prophet (SAW) authorised a sexually defiled person, that if he wishes to eat, drink or sleep, he must make ablution like the ablution of salah.

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah's Messenger

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Chapter 79

Virtues of prayer

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(614)

قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُعِيذُكَ بِاللَّهِ يَا كَعْبَ بْنَ عُجْرَةَ مِنْ أُمَرَاءَ

يَكُونُونَ مِنْ بَعْدِي فَمَنْ غَشِيَ أَبْوَابَهُمْ فَصَدَّقَهُمْ فِي كَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ وَلَا يَرِدُ عَلَيَّ الْحَوْضَ وَمَنْ غَشِيَ أَبْوَابَهُمْ أَوْ لَمْ يَغْشَ فَلَمْ يُصَدِّقْهُمْ فِي كَذِبِهِمْ وَلَمْ يُعِنْهُمْ عَلَى ظُلْمِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ وَسَيَرِدُ عَلَيَّ الْحَوْضَ يَا كَعْبَ بْنَ عُجْرَةَ الصَّلَاةُ بُرْهَانٌ وَالصَّوْمُ جُنَّةٌ حَصِينَةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ يَا كَعْبَ بْنَ عُجْرَةَ إِنَّهُ لَا يَرْبُو لَحْمٌ نَبَتَ مِنْ سُحْتٍ إِلَّا كَانَتْ النَّارُ أَوْلَى بِهِ

Savyidina Kab ibn Ujrah narrated that Allahs Messenger (SAW) said to him, ‘I place you, O Kab ibn Ujrah in Allahs protection from the rulers who come after me. So, he who enters their doors shows their lies as true and assists them in their oppression has nothing to do with me and I have nothing to do with him, and he will never come to me at the Pond. And, he who enters their doors, or does not enter, and does not testify to their falsehood (as true) and does not assist them in their tyranny, belongs to me and I belong to him and he will come to me at the Pond. O Ka’b Ujrah, prayer is evidence, and fasting is a strong shield, and sadaqah erases sin as water extinguishes fire. O Ka’b ibn Ujrah, there is no piece of flesh that nurtures on the unlawful but the fire will claim him.”

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(615)

Bukhari said Numayr reported it to us and he did it on the authority of Ghalib from Ubaydullah ibn Musa.

6- BOOK ON PRAYER WHILE TRAVELLING

Narrated from Allah’s Messenger

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Chapter 80

More about it

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(616)

سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ فَقَالَ اتَّقُوا اللَّهَ رَبَّكُمْ وَصَلُّوا خَمْسَكُمْ وَصُومُوا شَهْرَكُمْ وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ وَأَطِيعُوا ذَا أَمْرِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ

Sayyidina Abu Umamah (RA) reported having heard Allah's Messenger (SAW) deliver a sermon during the Farewell Pilgrimage. He said, 'Fear Allah, your Lord. Pray your five times (prayer), fast during the month of Ramadan, pay zakah on your properties, obey your rulers. You will enter the Paradise of your Lord. The sub-narrator said that he asked Abu Umamah, 'Since how long have you heard this hadith?" He said, I have heard it since I was thirty years old.

[*Ahmed*22223]

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 1

Warning from Allah's Messenger (SAW) on not paying Zakah

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(617)

جِئْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ قَالَ فَرَآنِي مُقْبِلًا فَقَالَ هُمْ الْأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ يَوْمَ الْقِيَامَةِ قَالَ فَقُلْتُ مَا لِي لَعَلَّهُ أُنْزِلَ فِيَّ شَيْءٌ قَالَ قُلْتُ مَنْ هُمْ فِدَاكَ أَبِي وَأُمِّي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُمْ الْأَكْثَرُونَ إِلَّا مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا فَحَثَا بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَا يَمُوتُ رَجُلٌ فَيَدَعُ إِبِلًا أَوْ بَقَرًا لَمْ يُؤَدِّ زَكَاتَهَا إِلَّا جَاءَتْهُ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسْمَنَهُ تَطَؤُهُ بِأَخْفَافِهَا وَتَنْطَحُهُ بِقُرُونِهَا كُلَّمَا نَفِدَتْ أُخْرَاهَا عَادَتْ عَلَيْهِ أُولَاهَا حَتَّى يُقْضَى بَيْنَ النَّاسِ

Sayyidina Abu Dharr narrated saying I came to Allahs Messenger (SAW) while he was sitting in the shade of the Ka'hah. He saw me coming and said. 'They are the losers on the Day of Resurrection, by the Lord of the Kahah I thought perhaps something was revealed concerning me. So, I asked, 'Who are they-may my parents be ransomed to you!" He said, "They are the wealthy except those who spend here and there". Then, he scooped his hands and gestured to his front, right and left, and said, 'By Him, in Whose Hand is my soul, no man dies leaving a camel or a cow against whom he has not paid zakah hut the same animal will come mightier and fatter than what it is and crush him under its hooves and pas away striking him with its horns Every time the second will pass away, the first animal will come back, till people have finished their reckoning'.

[*Ahmed*21409, *Bukhari* 775, *Muslim* 990, *Nisai* 2439. *Ibn e Majah* 1785]

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 2

If Zakah is paid, the wajib is discharged

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(618)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَدَّيْتَ زَكَاةَ مَالِكَ فَقَدْ قَضَيْتَ مَا عَلَيْكَ

Sayyidina Abu Hurayrah reported that the Prophet (SAW) said, “When you have paid the zakah on your property, you have, indeed, discharged your obligation”.

[*Ibn e Majah* 1788]

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(619)

كُنَّا نَتَمَنَّى أَنْ يَأْتِيَ الْأَعْرَابِيُّ الْعَاقِلُ فَيَسْأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ عِنْدَهُ فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ أَتَاهُ أَعْرَابِيٌّ فَجَثَا بَيْنَ يَدَيْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ إِنَّ رَسُولَكَ أَتَانَا فَزَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ اللَّهَ أَرْسَلَكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ قَالَ فَبِالَّذِي رَفَعَ السَّمَاءَ وَبَسَطَ الْأَرْضَ وَنَصَبَ الْجِبَالَ آللَّهُ أَرْسَلَكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ قَالَ فَإِنَّ رَسُولَكَ زَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ عَلَيْنَا خَمْسَ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ قَالَ فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهَذَا قَالَ نَعَمْ قَالَ فَإِنَّ رَسُولَكَ زَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ عَلَيْنَا صَوْمَ شَهْرٍ فِي السَّنَةِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَ قَالَ فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهَذَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ قَالَ فَإِنَّ رَسُولَكَ زَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ عَلَيْنَا فِي أَمْوَالِنَا الزَّكَاةَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَ قَالَ فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهَذَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ قَالَ فَإِنَّ رَسُولَكَ زَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ عَلَيْنَا الْحَجَّ إِلَى الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ قَالَ فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهَذَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ فَقَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَدَعُ مِنْهُنَّ شَيْئًا

وَلَا أُجَاوِزُهُنَّ ثُمَّ وَثَبَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ صَدَقَ الْأَعْرَابِيُّ دَخَلَ الْجَنَّةَ

Sayyidina Anas (RA) said, " We would long or an intelligent villager to come and put question to the the Prophet (SAW) while we were with him. So, we were with this hope when, suddenly, an arahi (villager) came and sat down (humbly) on folded legs before the Prophet (SAW). He said, "0 Muhammad! your envoy came to us and informed us that you claim that Allah has sent you as His Messenger". The Prophet (SAW) said, "Yes". He asked, "By Him who has raised the sky, and stretched the earth, and pitched the mountains has Allah sent you?" l'he Prophet said, 'Yes". He said, "Your envoy informed us that you claim that prayer is prescribed on us five times during a day and night'. So the Prophet (SAW) said "Yes". He said, "By Him who has sent you, has Allah commanded you with that?" He said, "Yes!. He said, Your envoy told us that you claim that fasting is prescribed for us one month in a year". The Prophet (SAW) said, "He has spoken the truth". He said, "By Him who has sent you, has Allah commanded you with that?" So, the Prophet said, "Yes!" He said, "And your envoy told us that you claim that it is an obligation on us to pay zakah on our properties". So, the Prophet -, said, "He has spoken the truth". He said, "By Him who has sent you, has Allah enjoined it upon you?" The Prophet said, "Yes!" He said, "Your envoy impressed upon us that you claim that hajj to the House of Allah is an obligation on those of us who can afford to undertake it". So, the Prophet (SAW) said, "Yes". He said, "By Him who has sent you, has Allah enjoined it upon you?" He said, "Yes!" So he said, "By Him who has sent you with the truth! I will not deduct anything from it, nor add anything to it". Then, he got up and departed. The Prophet (SAW) said to his Companions (RA), "If the villager speaks the truth then he will enter Paradise".

[*Ahmed*12459, *Bukhari* 63, *Muslim* 12, *Nisai* 2087]

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 3

Zakah on gold & silver

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(620)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ عَفَوْتُ عَنْ صَدَقَةِ الْخَيْلِ وَالرَّقِيقِ فَهَاتُوا صَدَقَةَ الرِّقَةِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمًا وَلَيْسَ فِي تِسْعِينَ وَمِائَةٍ شَيْءٌ فَإِذَا بَلَغَتْ مِائَتَيْنِ فَفِيهَا

خَمْسَةُ دَرَاهِمَ

Savyidina Ali (RA) reported that Allah's Messenger (SAW) said, "I have written off zakah on horses and slaves. So, pay zakah on silver, one dirham against every forty dirhams. I want nothing on one hundred and ninety dirhams, but if it comes to two hundred then it is five dirhams on that".

[*Ahmed*1097, *Abu Dawud* 1574, *Ibn e Majah* 1790]

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 4

Zakah on camels and sheep

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(621)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ كِتَابَ الصَّدَقَةِ فَلَمْ يُخْرِجْهُ إِلَى عُمَّالِهِ حَتَّى قُبِضَ فَقَرَنَهُ بِسَيْفِهِ فَلَمَّا قُبِضَ عَمِلَ بِهِ أَبُو بَكْرٍ حَتَّى قُبِضَ وَعُمَرُ حَتَّى قُبِضَ وَكَانَ فِيهِ فِي خَمْسٍ مِنْ الْإِبِلِ شَاةٌ وَفِي عَشْرٍ شَاتَانِ وَفِي خَمْسَ عَشَرَةَ ثَلَاثُ شِيَاهٍ وَفِي عِشْرِينَ أَرْبَعُ شِيَاهٍ وَفِي خَمْسٍ وَعِشْرِينَ بِنْتُ مَخَاضٍ إِلَى خَمْسٍ وَثَلَاثِينَ فَإِذَا زَادَتْ فَفِيهَا ابْنَةُ لَبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ فَإِذَا زَادَتْ فَفِيهَا حِقَّةٌ إِلَى سِتِّينَ فَإِذَا زَادَتْ فَجَذَعَةٌ إِلَى خَمْسٍ وَسَبْعِينَ فَإِذَا زَادَتْ فَفِيهَا ابْنَتَا لَبُونٍ إِلَى تِسْعِينَ فَإِذَا زَادَتْ فَفِيهَا حِقَّتَانِ إِلَى عِشْرِينَ وَمِائَةٍ فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي كُلِّ خَمْسِينَ حِقَّةٌ وَفِي كُلِّ أَرْبَعِينَ ابْنَةُ لَبُونٍ وَفِي الشَّاءِ فِي كُلِّ أَرْبَعِينَ شَاةً شَاةٌ إِلَى عِشْرِينَ وَمِائَةٍ فَإِذَا زَادَتْ فَشَاتَانِ إِلَى مِائَتَيْنِ فَإِذَا زَادَتْ فَثَلَاثُ شِيَاهٍ إِلَى ثَلَاثِ مِائَةِ شَاةٍ فَإِذَا زَادَتْ عَلَى ثَلَاثِ مِائَةِ شَاةٍ فَفِي كُلِّ مِائَةِ شَاةٍ شَاةٌ ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ أَرْبَعَ مِائَةٍ وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ مَخَافَةَ الصَّدَقَةِ وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بِالسَّوِيَّةِ وَلَا يُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ وَلَا ذَاتُ عَيْبٍ

Saalim ibn Abdullah reported from his father that Allah's Messenger (SAW) compiled the Book of Sadaqah. It had not been sent to the collectors before he died. He had placed it near his sword. When he took over Abu Bakr complied with it in his actions till he died, and then (RA) till he died. It was recorded in it that a sheep is given for every five camels, two against ten camels, three against fifteen camels, and four against twenty camels. Then, between twenety-five and thirty-five camels, a she-camel of one year age is given, above that till forty-five camels, a two-years old she-camel is given; above that up to sixty camels, a three-year old she-camel is given; then up to seventy-five camels, a four-year old she-camel is given. If their number exceeds that then up to ninety camels, two two-year old she-camels are given. More than that up to a hundred and twenty, two three-year old she camels are given. Above a hundred and twenty, a three-year old she-camel is given against every fifty camels and against every forty camels, one two-year old she-camel is paid in zakah.

Concerning sheep, one sheep is given against forty sheep till their number is a hundred and twenty. Then, over that till two hundred sheep, two sheep are given. When that is exceeded up to three hundred sheep, three sheep are paid. Therefter, against every hundred sheep, one sheep is given (in zakah). Then, nothing is paid till the number reaches one hundred.

And, sheep or camels of different people are not put together. Also, a single flock is not to be separ[ed to evade (payment of) zakah. And if there are two partners then they must divide (their liabilities) in equal share (among themselves).

And, zakah is not to be accepted if an old and a defective animal is offered.

Luhri said When the collector comes, he must divide the flock into three kinds the best, the average and the poor category. The collector must collect from the average category.

And, Zuhri did not say anything about cows.

[*Abu Dawud* I68, B1451,*Ibn e Majah* 1798]

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 5

Zakah on cows

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(622)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي ثَلَاثِينَ مِنْ الْبَقَرِ تَبِيعٌ أَوْ تَبِيعَةٌ وَفِي كُلِّ أَرْبَعِينَ مُسِنَّةٌ

Sayyidina Abdullah ibn Masud reported that the Prophet (SAW) said, 'For every thirty cows or oxen, one cow or ox is paid. For every forty, a cow of two years old".

[*Ibn e Majah* 1804]

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(623)

بَعَثَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ فَأَمَرَنِي أَنْ آخُذَ مِنْ كُلِّ ثَلَاثِينَ بَقَرَةً تَبِيعًا أَوْ تَبِيعَةً وَمِنْ كُلِّ أَرْبَعِينَ مُسِنَّةً وَمِنْ كُلِّ حَالِمٍ دِينَارًا أَوْ عِدْلَهُ مَعَافِرَ

Sayyidina Mu'adh ibnJabal said that the Prophet (SAW) sent him to Yemen. He commanded him to take from every thirty cattle a male or a female calf of a year old, and from every forty a two year old cow, and from every young man, one dinar or garments of equal value (towards izyah).

[*Ahmed*22190, *Nisai* 2449, *Abu Dawud* 1578, *Ibn e Majah* 18031

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(624)

Muhammad ibn Bashshar reported from Muhammad ibn Jafar, from Shu'bah, from Amr ibn Murrah that he asked Abu Ubaydah: Do you remember any saying of Abdutlah? And he said, No.

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 6

Dislike for taking the best property as zakah

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(625)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ لَهُ إِنَّكَ تَأْتِي قَوْمًا أَهْلَ

كِتَابٍ فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ

Sayyidina ibn Abbas (RA) reported that Allah's Messenger (SAW) sent Mu'adh to Yemen. He instructed him : You will come to a people who are ot the scripture, so invite them to bear witness that there is no God but Allah and that I am Allah's Messenger (SAW). If they submit to that inform them that Allah has made obligatory for them the five prayers during day and night. If they obey that then inform them that Allah has prescribed on them sadaqah on their wealth to be acquired from their wealthy and paid to their poor. If they submit to that then refrain from taking the best portion of their property as zakah. And, fear the supplication of the wronged one, for there is not any veil between the petition and Allah.

[*Ahmed* 2071,B740,*Muslim* 19,*Abu Dawud* 1584,*Nisai* 2434, *Ibn e Majah*783]

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 7

Zakah on farm, fruit and grain

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(626)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ

Sayyidina Abu Sa'eed Khudri (RA) reported that the Prophet (SAW) said, "There is no zakah on less than five camels. There is no zakah on less than five ooqiyah silver. And, there is not zakah on less than five awsaqO of grain.

[*Ahmed*11253. *Bukhari* 742, *Muslim* 979, *Abu Dawud* 155$, *Nisai* 2441, *Ibn e Majah* 1793]

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(627)
Muhammad ibn Bashshar reported from Abdur Rahman ibn Mahdi who from Sufyan who from Shu'bah who from Maalik ibn Anas who from Amr ibn Yahya who from his father who from Sayyidina Abu Saeed Khudri and he from the Prophet (SAW) a hadith like the hadith of Abdul Aziz reported by Amr ibn Yahya.

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 8

Zakah is not paid on horses and slaves

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(628)
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ عَلَى الْمُسْلِمِ فِي فَرَسِهِ وَلَا فِي عَبْدِهِ صَدَقَةٌ

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) said, "No sadaqah (zakah) is due from a *Muslim* on his horse and on his slave".

[*Ahmed*7299, *Muslim* 982, *Abu Dawud* 1594, *Nisai* 2463]

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 9

Zakah on honey

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(629)
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعَسَلِ فِي كُلِّ عَشَرَةِ أَزُقٍّ زِقٌّ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) said, "As for honey, against every ten skins, (zakah is) one skin.

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(630)

لَيْسَ فِي الْعَسَلِ صَدَقَةٌ

Ubaydullah ibn Umar narrated that Umar ibn Abdul Aziz asked him about zakah on honey. So, he said, "We have no honey on which to pay zakah, but Mughirab ibn Haakim informed us, 'There is no zakah on honey.'" Umar ibn Abdul Aziz said, "Justice pleases." He wrote to the people that it was relaxed-from them.

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 10

Zakah is not paid on (sudden) receipts (during the year) till a year elapses with its possession

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(631)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اسْتَفَادَ مَالًا فَلَا زَكَاةَ عَلَيْهِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ عِنْدَ رَبِّهِ

Sayyidina Ibn Umar (RA) narrated that Allah's Messenger (SAW) said, "One who acquires property is not liable to pay zakah thereon till a year passes (over it)".

[*Ibn e Majah* 1792]

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 11

Jizyah is not levied on a Muslim

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(633)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَصْلُحُ قِبْلَتَانِ فِي أَرْضٍ وَاحِدَةٍ وَلَيْسَ عَلَى الْمُسْلِمِينَ جِزْيَةٌ

Sayyidina Ibn Abbas reported that Allah's Messenger (SAW) said, 'Two qiblahs are not suitable on one land and there is no jizyah on the *Muslims*".

[*Ahmed*2576, *Abu Dawud* 3053]

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(634)
Abu Kurayb reported from Jabir who from Qabus through the same sanad a similar hadith.

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 12

Zakah on jewellery

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(635)

خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ فَإِنَّكُنَّ أَكْثَرُ أَهْلِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ

Sayyidah Zaynab (RA) wife of Sayyidina Abdullah (RA) reported that Allah's Messenger addressed them, the woman. He said, "0 women! Give sadaqah even if it is from your jewellery, for, on the Day of resurrection, you will form a majority of the dewellers of Hell'.

[*Ahmed*4037, *Bukhari* 778]

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(636)
Mabmud ibn Ghaylan reported a similar hadith from Abu Dawood, from Shuh'ah who from Amash from Abu Wail, Amr ibn Harith the nephew of Sayyidah Zaynab's (RA) wife Of Sayyidina Abdullah (RA) from her from the Prophet.

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(637)

أَنَّ امْرَأَتَيْنِ أَتَتَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي أَيْدِيهِمَا سُوَارَانِ مِنْ ذَهَبٍ فَقَالَ لَهُمَا أَتُؤَدِّيَانِ زَكَاتَهُ قَالَتَا لَا قَالَ فَقَالَ لَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتُحِبَّانِ أَنْ يُسَوِّرَكُمَا اللَّهُ بِسُوَارَيْنِ مِنْ نَارٍ قَالَتَا لَا قَالَ فَأَدِّيَا زَكَاتَهُ

Amr ibri Shu'ayb reported from his father who from his grandfather that two women came to Allah's Messenger (SAW). They had two bracelets in their hands. He asked them, "Have you both paid the zakah against these? They said "No!" So, he asked them, "Would you like that Allah should make you wear bracelets of fire?' They said, "No!" So, he said, "Pay zakah against them.

[*Ahmed*6679, *Abu Dawud* 1563]

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 13

Zakah on land produce

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(638)

أَنَّهُ كَتَبَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُهُ عَنْ الْخَضْرَاوَاتِ وَهِيَ الْبُقُولُ فَقَالَ لَيْسَ فِيهَا شَيْءٌ

Sayvidna Muadh reported that he wrote to Allah's Messenger (SAW) asking him about vegetables and grocery. He said, "There is nothing on that".

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 14

Zakah on land irrigated by rivers

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(639)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا سَقَتْ السَّمَاءُ وَالْعُيُونُ الْعُشْرُ وَفِيمَا سُقِيَ بِالنَّضْحِ نِصْفُ الْعُشْرِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, 'On the land that is watered by the heaven (rain-water) and springs, a tenth is payable. And, on that which is drawn by animals (or tubewells and the like), a twentieth is payable".

[*Ibn e Majah* 1816]

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(640)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سَنَّ فِيمَا سَقَتْ السَّمَاءُ وَالْعُيُونُ أَوْ كَانَ عَثَرِيًّا الْعُشْرَ وَفِيمَا سُقِيَ بِالنَّضْحِ نِصْفَ الْعُشْرِ

Saalim reported on the authority of his father from Allah's Messenger (SAW) that he prescribed a tenth of that which is watered by the heaven (rains) and springs, or is 'athari and for that which water is drawn by animals (or artificially), one-twentieth is payable.

[*Bukhari* 1483]

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 15

Zakah on property of orphan

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(641)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ فَقَالَ أَلَا مَنْ وَلِيَ يَتِيمًا لَهُ مَالٌ فَلْيَتَّجِرْ فِيهِ وَلَا يَتْرُكْهُ حَتَّى تَأْكُلَهُ الصَّدَقَةُ

Amr ibn Shu'ayb narrated on the authority of his father who from his grandfather that the Prophet (SAW)spoke to the people, saying, 'if anyone is guardian of an orphan who owns property then he must trade with it and not leave it (unattended) till zakah devours it".

7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 16

There is no retaliation on wound caused by an animal, and a fifth is payable on buried treasure

(642)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعَجْمَاءُ جَرْحُهَا جُبَارٌ وَالْمَعْدِنُ جُبَارٌ وَالْبِئْرُ جُبَارٌ وَفِي الرِّكَازِ الْخُمُسُ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW), "If an animal wounds anyone or if one falls in a well or a mine and i. wounded or dies then there is no bloodwit (or compensation). And, on buried treasure a fifth is paid".

[*Ahmed*7258, *Bukhari* 802, M1710, *Abu Dawud* 3085, *Nisai* 2494, *Ibn e Majah* 2673]

7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 17

Concerning grain, etc.

(643)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ إِذَا خَرَصْتُمْ فَخُذُوا وَدَعُوا الثُّلُثَ فَإِنْ لَمْ تَدَعُوا الثُّلُثَ فَدَعُوا الرُّبُعَ

Khubayb ibn Abdur Rahman reported having heard Abdur Rahman ibn Mas'ud ibn Niyar say that Sahi ibn Abu Hathmah came to them and narrated that Allah's Messenger (SAW) said, 'When you have made an estimate, leave one third aside, and if you do not leave aside the third then leave aside (at least) a fourth (that is, exempt from akah)."

[*Ahmed*15713, *Abu Dawud* 1605]

(644)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي زَكَاةِ الْكُرُومِ إِنَّهَا تُخْرَصُ كَمَا يُخْرَصُ النَّخْلُ ثُمَّ تُؤَدَّى زَكَاتُهُ زَبِيبًا كَمَا تُؤَدَّى زَكَاةُ النَّخْلِ تَمْرًا

Sayyidina Attab ibn Usayd reported that the Prophet (SAW) used to send to the people those who would estimate for them their (produce of) vines and dates. And from the same isnad (line of narrators): that the Prophet (SAW) said about zakah on vines, "They shall be estimated as palm-trees are. Then their zakah is paid by raisins as the zakah on palm trees is paid in dried dates."

[*Abu Dawud* 1603, *Ibn e Majah* 1819, *Nisai* 2617]

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 18

Concerning a just collector

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(645)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْعَامِلُ عَلَى الصَّدَقَةِ بِالْحَقِّ كَالْغَازِي فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ إِلَى بَيْتِهِ

Sayyidina Rafi' ibn Khadij reported that he heard Allah's Messenger (SAW) say, "The collector who is just in collecting zakah, is like the gha4 (wanibr) in Allah's path till he returns to his home".

[*Ahmed*17286, *Abu Dawud* 2936, *Ibn e Majah* 1809]

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 19

About one who commits excess while collecting zakah

(646)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُعْتَدِي فِي الصَّدَقَةِ كَمَانِعِهَا

Sayyidina Anas ibn Maalik (RA) narrated that Allah's Messenger (SAW) said, "One who extorts more zakah then is dur is like one who refuses to pay it.'

[*Abu Dawud* 1585, *Ibn e Majah* 1808]

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 20

To please the collector of zakah

(647)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَاكُمْ الْمُصَدِّقُ فَلَا يُفَارِقَنَّكُمْ إِلَّا عَنْ رِضًا

Sayyidina Jabir (RA) reported that the Prophet (SAW) said, "When the collector of zakah comes to you, do not separate frotn him without pleasing him."

[*Ahmed*19228, *Muslim* 989, *Abu Dawud* 1589, *Nisai* 2456]

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(648)

Abu Ammar reported from Sufyan from Sha'bi from Jarir who from the Prophet (SAW) hadith like it.

t Allah's Messenger (SAW) said, "One who extorts more zakah then is dur is like one who refuses to pay it.'

[*Abu Dawud* 1585, *Ibn e Majah* 1808]

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 21

Zakah should be taken from the rich and paid to the poor

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(649)

قَدِمَ عَلَيْنَا مُصَدِّقُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخَذَ الصَّدَقَةَ مِنْ أَغْنِيَائِنَا فَجَعَلَهَا فِي فُقَرَائِنَا وَكُنْتُ غُلَامًا يَتِيمًا فَأَعْطَانِي مِنْهَا قَلُوصًا

Awn ibn Juhayfah reported his father as saying, 'The zakah collector from the Prophet (SAW came to us. He collected zakah from our rich and distributed it to our poor. And I was a young orphan child, so he gave me a she-camel".

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 22

Who is allowed to take zakah

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(650)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ النَّاسَ وَلَهُ مَا يُغْنِيهِ جَاءَ يَوْمَ الْقِيَامَةِ وَمَسْأَلَتُهُ فِي وَجْهِهِ خُمُوشٌ أَوْ خُدُوشٌ أَوْ كُدُوحٌ قِيلَ يَا رَسُولَ اللَّهِ وَمَا يُغْنِيهِ قَالَ خَمْسُونَ دِرْهَمًا أَوْ قِيمَتُهَا مِنْ الذَّهَبِ

Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger said, "If anyone begs from people though he has sufficiency then he will come on the Day of Resurrection with his begging prominent on his face as scratchings or sweat". He was asked, "O Messenger of Allah, what is the point of sufficiency?" He said, "Fifty dirhams, or its value in gold".

[*Ahmed*3675, *Abu Dawud* 1626, *Ibn e Majah* 1840, *Nisai* 2591]

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(651)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ

Mahmud ibn Ghaylan reported this halith from Yahya ibn Aadam, from Sufyan and he

from Hakim ibn Jubayr. The friend of Shu’bah, Abdullah ibn Uthman, said to Sufyan, “Would that anyone besides Shu’bah had reported this hadith”. Sufyan said, “What is wrong with Hakim? Does Shu’bah not narrate from him?” He said, “Yes”. Sufyan said, “I had heard Zubayd too say the same thing from Muhammad ibn Abdur Rahman ibn Yazid”.

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7 - BOOK ON ZAKAH

Narrated from Allah’s Messenger

Chapter 23

He who is not allowed to take zakah

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(652)

Sayyidina Abdullah ibn Amr (RA) reported that the Prophet said, “Zakah is not lawful for a rich man and for one who is strong and healthy”.

[*Ahmed*6812, *Abu Dawud* 1634]

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(653)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي حَجَّةِ الْوَدَاعِ وَهُوَ وَاقِفٌ بِعَرَفَةَ أَتَاهُ أَعْرَابِيٌّ فَأَخَذَ بِطَرَفِ رِدَائِهِ فَسَأَلَهُ إِيَّاهُ فَأَعْطَاهُ وَذَهَبَ فَعِنْدَ ذَلِكَ حَرُمَتْ الْمَسْأَلَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ لِغَنِيٍّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ إِلَّا لِذِي فَقْرٍ مُدْقِعٍ أَوْ غُرْمٍ مُفْظِعٍ وَمَنْ سَأَلَ النَّاسَ لِيُثْرِيَ بِهِ مَالَهُ كَانَ خُمُوشًا فِي وَجْهِهِ يَوْمَ الْقِيَامَةِ وَرَضْفًا يَأْكُلُهُ مِنْ جَهَنَّمَ وَمَنْ شَاءَ فَلْيُقِلَّ وَمَنْ شَاءَ فَلْيُكْثِرْ Hubshi ibn Junadah as-Sutuli reported that Allah’s Messneger (SAW) was standing at Arafah during the Farewell Pilgrimage when a villager came and holding the edge of his cloak begged from him. So, he gave him (something) and he went away. At that moment, begging became disallowed. So, Allah’s Messenger said “Begging is disallowed to a wealthy person and to one who has strength and is sound of body, but (allowed to) the very poor, extremely needy. And he who begs from people that he increase therewith his wealth will have scratches on his face on the Day of Resurrection. He will eat heated stones in Hell. So let him who wishes seek little and who wishes seek plenty”.

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(654)

Mahmud ibn Ghaylan reported from Yahya ibn Aadam and he from Abdur Rahim ibn Sulayman a hadith like it.

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 24

Debtors and others may receive zakah

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(655)

أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثِمَارٍ ابْتَاعَهَا فَكَثُرَ دَيْنُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَصَدَّقُوا عَلَيْهِ فَتَصَدَّقَ النَّاسُ عَلَيْهِ فَلَمْ يَبْلُغْ ذَلِكَ وَفَاءَ دَيْنِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِغُرَمَائِهِ خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ

Sayyidina Abu Saeed Khudri (RA) reported that in the times of the Prophet (SAW) a man suffered a heavy loss in the fruit he had bought. So, he became indebted. At that, Allah's Messenger (SAW) said, "Give him sadaqah". Therefore, the people gave him sadaqah but that was not enough to offset his debts. So, Allah's Messenger (SAW) said to the creditors, "Take what you find, and you will have nothing beyond that".

[*Ahmed*11551, *Muslim* 1556, *Nisai* 312, *Abu Dawud* 3469, *Ibn e Majah* 2356]

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 25

About abhorrence for zakah to the Prophet (SAW) the people of his house and his slaves

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(656)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُتِيَ بِشَيْءٍ سَأَلَ أَصَدَقَةٌ هِيَ أَمْ هَدِيَّةٌ فَإِنْ قَالُوا صَدَقَةٌ لَمْ يَأْكُلْ وَإِنْ قَالُوا هَدِيَّةٌ أَكَلَ

Bahz ibn Hakim reported on the authority of his father who from his grahdfather that when anything was presented to Allah's Messenger 1si he would ask, "Is it sadaqah or a gift?" If the givers said, "Sadaqah", then he would not consume it, but if they said, "A gift", he would consume it.

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(657)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا مِنْ بَنِي مَخْزُومٍ عَلَى الصَّدَقَةِ فَقَالَ لِأَبِي رَافِعٍ اصْحَبْنِي كَيْمَا تُصِيبَ مِنْهَا فَقَالَ لَا حَتَّى آتِيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْأَلَهُ فَانْطَلَقَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ فَقَالَ إِنَّ الصَّدَقَةَ لَا تَحِلُّ لَنَا وَإِنَّ مَوَالِيَ الْقَوْمِ مِنْ أَنْفُسِهِمْ

Sayyidina Abu Rafi' (RA) reported that Allah's Messenger (SAW) sent a man of Banu Makhzum to collect zakah. He said to Abu Rafi, "Accompany methat I may give a share to you too". He said, "No! Till I have met and asked Allah's Messenger". So, he went to the Prophet and asked him. He said, Zakah is not lawful to us, And the slaves of a people belong to them'. (Thus, if it is unlawful for a people then it is unlawful also for their slaves.)

(*Ahmed*19014, *Abu Dawud* 1650, *Nisai* 2611]

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 26

Paying zakah to relatives

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(658)

يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيُفْطِرْ عَلَى تَمْرٍ فَإِنَّهُ بَرَكَةٌ

فَإِنْ لَمْ يَجِدْ تَمْرًا فَالْمَاءُ فَإِنَّهُ طَهُورٌ و قَالَ الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ وَهِيَ عَلَى ذِي الرَّحِمِ ثِنْتَانِ صَدَقَةٌ وَصِلَةٌ

Salman ibn Aamir reported the Prophet (SAW) as saying, "When one of you breaks his fast let him break it with dates, for, that is a blessing. But, if he does not find any then with water, for, it is purifying". And, he said, "To give zakah to a needy is one (deed of) zakah and to give to a relative, it are two (deeds of) zakah and joining of ties of relationship."

[Af 16231, *Nisai* 2581, *Abu Dawud* 2355, *Ibn e Majah* 1699]

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 27

More than zakah is payable from wealth

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(659)

سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الزَّكَاةِ فَقَالَ إِنَّ فِي الْمَالِ لَحَقًّا سِوَى الزَّكَاةِ ثُمَّ تَلَا هَذِهِ الْآيَةَ الَّتِي فِي الْبَقَرَةِ

{ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ }

الْآيَةَ

Sayyidah Fatimah bint Qays (RA) said that she or someone else asked Allah's Messenger (SAW) about zakah. He said, "More is due on property apart from zakab". He then recited this verse from surah al-Baqarah :

It is not virtue that you turn your faces to east and (the verse 2 :177)

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(660)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي الْمَالِ حَقًّا سِوَى الزَّكَاةِ

Aamir reported from Fatimah bint Qays that the Prophet (SAW) said, 'There is more due on wealth besides zakah".

7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 28

Merits of paying zakah

(661)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَصَدَّقَ أَحَدٌ بِصَدَقَةٍ مِنْ طَيِّبٍ وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ إِلَّا أَخَذَهَا الرَّحْمَنُ بِيَمِينِهِ وَإِنْ كَانَتْ تَمْرَةً تَرْبُو فِي كَفِّ الرَّحْمَنِ حَتَّى تَكُونَ أَعْظَمَ مِنْ الْجَبَلِ كَمَا يُرَبِّي أَحَدُكُمْ فُلُوَّهُ أَوْ فَصِيلَهُ

Sa'eed ibn Yasar said that he heard Sayyidina Abu Hurayrah (RA) say that Allah's Messeger said, "If anyone gives zakah from his lawful wealth—and Allah does not accept but the lawful—then the Compassionate takes it in His right hand even if it is a piece of date. Then it grows in the Hand of the Compassionate till it is bigger than a thountain. It is as though a person nourishes a colt or a calf."

[*Ahmed* 10940, *Bukhari* 1410, *Muslim* 1014, *Nisai* 2521, *Ibn e Majah* 1842]

(662)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَقْبَلُ الصَّدَقَةَ وَيَأْخُذُهَا بِيَمِينِهِ فَيُرَبِّيهَا لِأَحَدِكُمْ كَمَا يُرَبِّي أَحَدُكُمْ مُهْرَهُ حَتَّى إِنَّ اللُّقْمَةَ لَتَصِيرُ مِثْلَ أُحُدٍ وَتَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ

{ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ }

وَ

{ يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ }

Sayyidina Abu Hurayrah (RA) narrated that Allah's Messenger (SAW) said, "Surely Allah accepts sadaqah and causes it to grow for one of you just as one of you looks after his

colt till the morsels grow like (mount) Uhud. The confirmation for it is found in the Book of Allah, the Glorious, the Majestic:

And He is (Allah) Who accepts repentance from His servants. (42 : 25) and take the alms (9 : 104)

Allah blots out usury and augments charity (2 :276)

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(663)

سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الصَّوْمِ أَفْضَلُ بَعْدَ رَمَضَانَ فَقَالَ شَعْبَانُ لِتَعْظِيمِ رَمَضَانَ قِيلَ فَأَيُّ الصَّدَقَةِ أَفْضَلُ قَالَ صَدَقَةٌ فِي رَمَضَانَ

Sayyidina Anas (RA) reported that the Prophet (SAW) was asked, “Which fast is most superior aftçr Ramadan?” He said “Sha’ban to honour Ramadan”. He was asked, “Which sadaqah is superior?” He said, “Sadaqah given during Ramadan”.

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(664)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفَعُ عَنْ مِيتَةِ السُّوءِ

Sayyidina Anas ibn Maalik reported that Allah’s Messenger said, “Surely sadaqah cools down the anger of the Lord and protects one from an evil death”.

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7 - BOOK ON ZAKAH

Narrated from Allah’s Messenger

Chapter 29

About the right of a beggar

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(665)

يَا رَسُولَ اللَّهِ إِنَّ الْمِسْكِينَ لَيَقُومُ عَلَى بَابِي فَمَا أَجِدُ لَهُ شَيْئًا أُعْطِيهِ إِيَّاهُ فَقَالَ لَهَا رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ لَمْ تَجِدِي شَيْئًا تُعْطِينَهُ إِيَّاهُ إِلَّا ظِلْفًا مُحْرَقًا فَادْفَعِيهِ إِلَيْهِ فِي يَدِهِ

Abdur Rahman ibn Bujayd reported that his grandmother, Sayyidah Umm Bujyd (RA) who was one of those who had pledged allegiance to the Prophet (SAW) said to him, "The needy (often) stands at my door, but I do not find anything that I might give him". So, Allah's Messenger (SAW) said to her. "If you do not find anything you may give him except a burnt hoof then put that into his hand'.

[*Abu Dawud* 1667, *Nisai* 2561)

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 30

Giving something to win over hearts

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(666)

أَعْطَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ وَإِنَّهُ لَأَبْغَضُ الْخَلْقِ إِلَيَّ فَمَا زَالَ يُعْطِينِي حَتَّى إِنَّهُ لَأَحَبُّ الْخَلْقِ إِلَيَّ

Safwan ibn Ummayyah said, "Allah's Messenger (SAW) gave me something on the occasion of the Battle of Hunayn. At that time he was the most despised of all creatures to me, but he did not cease to give me till he became the most liked of all creatures to me".

[*Ahmed*15304, *Muslim* 2313]

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 31

One who inherits property that was given as zakah

(667)

كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ أَتَتْهُ امْرَأَةٌ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ تَصَدَّقْتُ عَلَى أُمِّي بِجَارِيَةٍ وَإِنَّهَا مَاتَتْ قَالَ وَجَبَ أَجْرُكِ وَرَدَّهَا عَلَيْكِ الْمِيرَاثُ قَالَتْ يَا رَسُولَ اللَّهِ إِنَّهَا كَانَ عَلَيْهَا صَوْمُ شَهْرٍ أَفَأَصُومُ عَنْهَا قَالَ صُومِي عَنْهَا قَالَتْ يَا رَسُولَ اللَّهِ إِنَّهَا لَمْ تَحُجَّ قَطُّ أَفَأَحُجُّ عَنْهَا قَالَ نَعَمْ حُجِّي عَنْهَا

Abdullah Ibn Buraydah reported his father as saying, that he was sitting with the Prophet (SAW) when a woman arrived. She submitted, “0 Messenger of Allah! I had given a female slave to my mother as zakah, and she has died’. He said, “Your reward is due to you while she (slave) is returned to you as your inheritance”. She said, “0 Messenger of Allah! Fasting of a month was due on my mother, may I fast on her behalf?” He said, “Keep fast for her”. She asked, ‘0 Messenger of Allah! She had not performed hajj at all; may I perform hajj for her?” He said, “Yes. Make the pilrimage on her behalf”.

[*Muslim* 1149, *Abu Dawud* 1656, *Ibn e Majah* 2394, *Ahmed*23032]

7 - BOOK ON ZAKAH

Narrated from Allah’s Messenger

Chapter 32

It ismakruh to take back one’s sadaqah

(668)

أَنَّهُ حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ ثُمَّ رَآهَا تُبَاعُ فَأَرَادَ أَنْ يَشْتَرِيَهَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَعُدْ فِي صَدَقَتِكَ

Sayyidina Umar (RA) gave away a horse in the cause of Allah. Then he saw it being sold, so he decided to buy it. The Prophet (SAW) said. “Do not take back your sadaqah”.

[*Bukhari* 2971, *Muslim* 1621, *Abu Dawud* 1953]

7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 33

Paying sadaqah on behalf of the dead

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(669)

أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي تُوُفِّيَتْ أَفَيَنْفَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا قَالَ نَعَمْ قَالَ فَإِنَّ لِي مَخْرَفًا فَأُشْهِدُكَ أَنِّي قَدْ تَصَدَّقْتُ بِهِ عَنْهَا

Sayyidina Ibn Abbas (RA) reported that a man submitted, "0 Messenger of Allah! My mother has died. Will it benefit her if I give sadaqah on her behalf? He said, 'Yes. The man said, "I have a garden and ask you to witness that I have given it as sadaqah on her behalf".

[*Bukhari* 6771 *Abu Dawud* 2882, *Nisai* 3656]

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 34

A wife's spending of her husband's property

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(670)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي خُطْبَتِهِ عَامَ حَجَّةِ الْوَدَاعِ يَقُولُ لَا تُنْفِقُ امْرَأَةٌ شَيْئًا مِنْ بَيْتِ زَوْجِهَا إِلَّا بِإِذْنِ زَوْجِهَا قِيلَ يَا رَسُولَ اللَّهِ وَلَا الطَّعَامُ قَالَ ذَاكَ أَفْضَلُ أَمْوَالِنَا

Sayyidina Abu Umamah Bahiliy said that he heard Allah's Messenger (SAW) say during a sermon in the year of the farewell Pilgrimage. "A woman must not spend anything from her husband's home without his permission". He was asked, "0 Messenger of Allah! And not even food?" He said, "that is the best of our properties'.

[*Abu Dawud* 3565, *Ibn e Majah* 2295]

(671)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِذَا تَصَدَّقَتْ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا كَانَ لَهَا بِهِ أَجْرٌ وَلِلزَّوْجِ مِثْلُ ذَلِكَ وَلِلْخَازِنِ مِثْلُ ذَلِكَ وَلَا يَنْقُصُ كُلُّ وَاحِدٍ مِنْهُمْ مِنْ أَجْرِ صَاحِبِهِ شَيْئًا لَهُ بِمَا كَسَبَ وَلَهَا بِمَا أَنْفَقَتْ

Sayyidah Ayshah (RA) narrated that the Messenger said, "If a woman gives sadaqah from her husband's home then there is a reward for her, and the like of that for her husband, and the like of that for the treasurer. And nothing is diminished from each of them against the reward of the other. For him (the husband) against what he has earned and for her against what she spends".

[*Ahmed*2294, *Bukhari* 1437, *Muslim* 1024, *Abu Dawud* 1685, *Ibn e Majah* 2294]

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(672)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَعْطَتْ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا بِطِيبِ نَفْسٍ غَيْرَ مُفْسِدَةٍ كَانَ لَهَا مِثْلُ أَجْرِهِ لَهَا مَا نَوَتْ حَسَنًا وَلِلْخَازِنِ مِثْلُ ذَلِكَ

Sayyidah Ayshah (RA) reported that Allah's Messenger (SAW) said, "When a woman gives something (in charity) from her husband's home with a kindheart, not in mischief, then for her is the like of his reward. She has (reward) for her pious intention. And, for the treasurer is a reward similar to that".

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 35

Concerning Sadaqat ul-Fitr

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(673)

كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ إِذْ كَانَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاعًا مِنْ طَعَامٍ أَوْ

صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ زَبِيبٍ أَوْ صَاعًا مِنْ أَقِطٍ فَلَمْ نَزَلْ نُخْرِجُهُ حَتَّى قَدِمَ مُعَاوِيَةُ الْمَدِينَةَ فَتَكَلَّمَ فَكَانَ فِيمَا كَلَّمَ بِهِ النَّاسَ إِنِّي لَأَرَى مُدَّيْنِ مِنْ سَمْرَاءِ الشَّامِ تَعْدِلُ صَاعًا مِنْ تَمْرٍ

Sayyidina Abu Sa'eed Khurdri (RA) narrated that during the presence of Allah's Messenger among them they used to give sadaqat ul-Fitr a sa' of grain, or of barley, or f dates, or of raisin, or of cheese. Then did not cease to give in this manner till Mu'awiyah i came to Madinah. He spoke to the people, saying. "I think that two Syrian mudd of wheat are the equivalent of one sa' of date". So, the people adopted that. But, Abu Sa'eed (RA) said, "I did not cease to pay as I used to do (before that)".

[*Ahmed*11932, *Bukhari* 1506, *Muslim* 985, *Abu Dawud* 1616, *Nisai* 2508, *Ibn e Majah* 1829]

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(674)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُنَادِيًا فِي فِجَاجِ مَكَّةَ أَلَا إِنَّ صَدَقَةَ الْفِطْرِ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ ذَكَرٍ أَوْ أُنْثَى حُرٍّ أَوْ عَبْدٍ صَغِيرٍ أَوْ كَبِيرٍ مُدَّانِ مِنْ قَمْحٍ أَوْ سِوَاهُ صَاعٌ مِنْ طَعَامٍ

Amr ibn Shu'ayb reported from his father who from his grandfather that the Prophet (SAW) sent an announcer to the streets of Makkah (to proclaim) that sadaqah ul-Fitr is wajib on every *Muslim*; male or female, freeman or slave, young or old, (at the rate of) two mudd of wheat, or a sa' of (any kind of) grain apart from it.

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(675)

فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَةَ الْفِطْرِ عَلَى الذَّكَرِ وَالْأُنْثَى وَالْحُرِّ وَالْمَمْلُوكِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ قَالَ فَعَدَلَ النَّاسُ إِلَى نِصْفِ صَاعٍ مِنْ بُرٍّ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) made sadaqatul-Fitr obligatory on (every *Muslim*), male or female freeman or slave, (at the rate of) one sa' dates or barley. He said that people later changed it to a half sa' of wheat.

[*Ahmed*5174, *Bukhari* 1511, *Muslim* 984, *Abu Dawud* 1615, 2496, *Ibn e Majah* 1825]

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(676)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أُنْثَى مِنْ الْمُسْلِمِينَ

Sayyidina Abdullah ibn Umar (RA) reported that Allah's Messenger (SAW) made it obligatory to pay sadaqat ul-Fitr of Ramadan at a sa' of dates or barley on every freeman or slave, male or female of the *Muslim*s.

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7 - BOOK ON ZAKAH

Narrated from Allah's Messenger

Chapter 36

Sadaqat ul-Fitr is paid before salah

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(677)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُ بِإِخْرَاجِ الزَّكَاةِ قَبْلَ الْغُدُوِّ لِلصَّلَاةِ يَوْمَ الْفِطْرِ

Sayyidina Ibn Umar (RA) said that Allah's Messenger (SAW) instructed them that sadaqat ul-Fitr must be paid before going out in the morning for the salah of eid ul-Fitr.

[*Ahmed*5345, *Bukhari* 1509, *Muslim* 986, *Abu Dawud* 1610)

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(678)

أَنَّ الْعَبَّاسَ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَعْجِيلِ صَدَقَتِهِ قَبْلَ أَنْ تَحِلَّ فَرَخَّصَ لَهُ فِي ذَلِكَ

Sayyidina Ali (RA) said that Sayyiddina Abbas (RA) asked Allah's Messenger about paying Zakah before it came due. So ,he permitted to do so.

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(679)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعُمَرَ إِنَّا قَدْ أَخَذْنَا زَكَاةَ الْعَبَّاسِ عَامَ الْأَوَّلِ لِلْعَامِ

Sayyidina Ali (RA) narrated that the Prophet (SAW) said to Sayyidina Umer (RA) , “We have already taken from Abbas last year Zakah for this Year”.

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(680)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَأَنْ يَغْدُوَ أَحَدُكُمْ فَيَحْتَطِبَ عَلَى ظَهْرِهِ فَيَتَصَدَّقَ مِنْهُ فَيَسْتَغْنِيَ بِهِ عَنْ النَّاسِ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ رَجُلًا أَعْطَاهُ أَوْ مَنَعَهُ ذَلِكَ فَإِنَّ الْيَدَ الْعُلْيَا أَفْضَلُ مِنْ الْيَدِ السُّفْلَى وَابْدَأْ بِمَنْ تَعُولُ

Sayyidina Abu hurayrah (RA) reported that he heard Allah’s Messenger (SAW) say , “One of you who goes out in the morning and returns carrying a wood on his back from which he gives Sadaqah is absolved from begging of men is better than one who begs from others who may or may not give him. For, the upper hand is better than the hand below. And begin to spend on those who are your responisibility”

[*Ahmed*10442, *Bukhari* 2074, *Muslim* 1042]

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(681)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ الْمَسْأَلَةَ كَدٌّ يَكُدُّ بِهَا الرَّجُلُ وَجْهَهُ إِلَّا أَنْ يَسْأَلَ الرَّجُلُ سُلْطَانًا أَوْ فِي أَمْرٍ لَا بُدَّ مِنْهُ

Sayyidina Samurah ibnJundub narrated that Allah’s Messenger (SAW) said, “Surely to beg is mutilating. A man distorts his face with it, except one who seeks from a ruler, or begs when there is no way out of it. [*Abu Dawud* 1639, *Nisai* 2589]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 1

Excellences of Ramadan

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(682)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ صُفِّدَتْ الشَّيَاطِينُ وَمَرَدَةُ الْجِنِّ وَغُلِّقَتْ أَبْوَابُ النَّارِ فَلَمْ يُفْتَحْ مِنْهَا بَابٌ وَفُتِّحَتْ أَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ وَيُنَادِي مُنَادٍ يَا بَاغِيَ الْخَيْرِ أَقْبِلْ وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ وَلِلَّهِ عُتَقَاءُ مِنْ النَّارِ وَذَلكَ كُلُّ لَيْلَةٍ

Sayyidina Abu Hurayrah reported that Allah's Messenger said, "When it is the first night of the month of Ramadan, the devils and the rebellious jinns are put in hackles. The gates of Hell are shut and not one of them is opened. And the gates of Paradise are unlocked and none of them is locked. And, an announcer calls, '0 seeker of good, come forward. And 0 seeker of evil, desist'. And, freedom from fire is (allowed) by Allah. And, this happens every night".

[*Ahmed*8692, *Bukhari* 1898, *Muslim* 1079, *Nisai* 2094, *Ibn e Majah* 1642]

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(683)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ رَمَضَانَ وَقَامَهُ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Sayyidina Abu Hurayah narrated that Allah's Messenger (SAW) said, "He who fasts during Ramadan and prays during its night with faith, seeking reward will be forgiven his past sins. And he who prays during laylatul qadr (the night of power) with faith, seeking reward, will be forgiven his past sins".

[*Ahmed*10308, *Bukhari* 37, *Muslim* 759, *Abu Dawud* 1371, *Nisai* 1598]

Narrated from Allah's Messenger (SAW)

Chapter 2

Do not keep fast to welcome Ramadan

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(684)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقَدَّمُوا الشَّهْرَ بِيَوْمٍ وَلَا بِيَوْمَيْنِ إِلَّا أَنْ يُوَافِقَ ذَلِكَ صَوْمًا كَانَ يَصُومُهُ أَحَدُكُمْ صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ فَإِنْ غُمَّ عَلَيْكُمْ فَعُدُّوا ثَلَاثِينَ ثُمَّ أَفْطِرُوا

Sayyidina Abu Hurayrah reported that the Prophet (SAW) said, 'Do not seek to welcome the month (of Ramadan) by fasting a day or two days prior to it, except that one is accustomed to those fasts which he always keeps. Keep fast after seeing the new moon and cease to fast on seeing the moon but if there are clouds over you then count thirty days and then break fast".

[*Ahmed*10188, *Bukhari* 1914, *Muslim* 1082, *Abu Dawud* 2335]

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(685)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقَدَّمُوا شَهْرَ رَمَضَانَ بِصِيَامٍ قَبْلَهُ بِيَوْمٍ أَوْ يَوْمَيْنِ إِلَّا أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْمًا فَلْيَصُمْهُ

Sayyidina Abu Hurayrah (RA) reported Allah's Messenger as saying, "Do not approach the month of Ramadan with fasting in advance by a day or two except if a man is used to fast (on those days) then he may fast".

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 3

It is makruh to fast on a day about which one is doubtful

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(686)

كُنَّا عِنْدَ عَمَّارِ بْنِ يَاسِرٍ فَأُتِيَ بِشَاةٍ مَصْلِيَّةٍ فَقَالَ كُلُوا فَتَنَحَّى بَعْضُ الْقَوْمِ فَقَالَ إِنِّي صَائِمٌ فَقَالَ عَمَّارٌ مَنْ صَامَ الْيَوْمَ الَّذِي يَشُكُّ فِيهِ النَّاسُ فَقَدْ عَصَى أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Silah ibn Zufar narrated that they were with Ammar ibn Yasir when a roasted sheep was brought. So he said, "Eat". one of the people went aside, saying, "I am fasting". So Ammar said, "He who fasts on the day about which there is doubt has, indeed, disobeyed Abul Qasim".

[*Abu Dawud* 2334, *Nisai* 2187, *Ibn e Majah* 1645]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 4

Observe the moon of Sha'ban for the sake of Ramadan

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(687)

قَالَ رَسُولُ اللَّهِ أَحْصُوا هِلَالَ شَعْبَانَ لِرَمَضَانَ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "Calculate the moon of Sha'ban for Ramadan".

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter: 5

About fasting and stopping it on seeing the new moon

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(688)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَصُومُوا قَبْلَ رَمَضَانَ صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا

لِرُؤْيَتِهِ فَإِنْ حَالَتْ دُونَهُ غَيَايَةٌ فَأَكْمِلُوا ثَلَاثِينَ يَوْمًا

Sayyidina Ibn Abbas reported that Allah's Messenger (SAW) said, "Do not fast before Ramadan. Fast on seeing the new moon and break fast on seeing it. If the atmosphere is cloudy then complete the thirty days".

[*Ahmed*1985, *Abu Dawud* 2327, *Nisai* 2128]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 6

A month may have twenty-nine days

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(689)

مَا صُمْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِسْعًا وَعِشْرِينَ أَكْثَرُ مِمَّا صُمْنَا ثَلَاثِينَ

Sayyidina Ibn Mas'ud (RA) said, "I kept fast with the Prophet (SAW) for twenty nine days, but most that we fasted was thirty days'.

[*Abu Dawud* 2322]

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(690)

آلَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نِسَائِهِ شَهْرًا فَأَقَامَ فِي مَشْرُبَةٍ تِسْعًا وَعِشْرِينَ يَوْمًا قَالُوا يَا رَسُولَ اللَّهِ إِنَّكَ آلَيْتَ شَهْرًا فَقَالَ الشَّهْرُ تِسْعٌ وَعِشْرُونَ

Sayyidina Anas said Allah's Messenger (SAW) swore not to meet his wives for a month. So, he retired to an upper chamber for twenty nine days. The sahabah (RA) reminded him that he had taken an oath for a month. He said that a month is also made up of twenty-nine days".

[*Bukhari* 5289, *Nisai* 3452]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 7

Fasting after testimony of sight of new moon

(691)

جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي رَأَيْتُ الْهِلَالَ قَالَ أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَتَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ نَعَمْ قَالَ يَا بِلَالُ أَذِّنْ فِي النَّاسِ أَنْ يَصُومُوا غَدًا

Sayyidina Ibn Abbas (RA) reported that a villager came to the Prophet (SAW) and confirmed that he had seen the new moon. So, he asked him, “Do you bear witness that there is no God but Allah? Do you bear witness that Muhammad is Allah’s Messenger?” He said, “Yes!” The Prophet said, “0 Bilal! Proclaim to the men that they should fast tomorrow”.

[*Abu Dawud* 2340, *Nisai* 2112, *Ibn e Majah* 1652]

8- BOOK ON FASTING

Narrated from Allah’s Messenger (SAW)

Chapter 8

Both months of eid do not diminish together

(692)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرَا عِيدٍ لَا يَنْقُصَانِ رَمَضَانُ وَذُو الْحِجَّةِ

Abdur Rahman ibn Abu Bakrah reported on the authority of his father that Allah’s Messenger (SAW) said, “The months of eid, Ramadan and Dhul Hajjah, do not diminish together”.

[*Ahmed*20501, *Bukhari* 1912, *Muslim* 1089, *Abu Dawud* 2323, *Ibn e Majah* 1659]

8- BOOK ON FASTING

Narrated from Allah’s Messenger (SAW)

Chapter 9

About every city.

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(693)

أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ بَعَثَتْهُ إِلَى مُعَاوِيَةَ بِالشَّامِ قَالَ فَقَدِمْتُ الشَّامَ فَقَضَيْتُ حَاجَتَهَا وَاسْتُهِلَّ عَلَيَّ هِلَالُ رَمَضَانَ وَأَنَا بِالشَّامِ فَرَأَيْنَا الْهِلَالَ لَيْلَةَ الْجُمُعَةِ ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ فَسَأَلَنِي ابْنُ عَبَّاسٍ ثُمَّ ذَكَرَ الْهِلَالَ فَقَالَ مَتَى رَأَيْتُمْ الْهِلَالَ فَقُلْتُ رَأَيْنَاهُ لَيْلَةَ الْجُمُعَةِ فَقَالَ أَأَنْتَ رَأَيْتَهُ لَيْلَةَ الْجُمُعَةِ فَقُلْتُ رَآهُ النَّاسُ وَصَامُوا وَصَامَ مُعَاوِيَةُ قَالَ لَكِنْ رَأَيْنَاهُ لَيْلَةَ السَّبْتِ فَلَا نَزَالُ نَصُومُ حَتَّى نُكْمِلَ ثَلَاثِينَ يَوْمًا أَوْ نَرَاهُ فَقُلْتُ أَلَا تَكْتَفِي بِرُؤْيَةِ مُعَاوِيَةَ وَصِيَامِهِ قَالَ لَا هَكَذَا أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Kurayb said that Umm Fadi bint Harith sent him to Muawiyah (RA) in Syria. He said that he reached and accomplished the task she had assigned him. Meanwhile, he observed the new moon of Ramadan. He was in Syria and sighted the moon on Friday night. Then he came to Madinah towards the end of the month. Ibn Abbas (RA) asked him when he had seen the new moon. He said, "We saw it on the night of Friday". He asked. "Did you see it yourself?" He said, "The people saw it and kept fast. Mu'awiyah also kept fast". Ibn Abbas said, 'We saw the new moon on Saturday, so we shall keep fast for thiry days unless the new moon for eid is visible". Kurayb said, "Is not the seeing of Mu'awiyah and fasting enough for you?" He said, "No! Allah's Messenger (SAW) has commanded us to do like this".

[*Muslim* 1078, *Abu Dawud* 2332, *Nisai* 2107]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 10

With what is it mustahabab to break fast

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(694)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ وَجَدَ تَمْرًا فَلْيُفْطِرْ عَلَيْهِ وَمَنْ لَا فَلْيُفْطِرْ عَلَى مَاءٍ فَإِنَّ الْمَاءَ طَهُورٌ

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger said, "One who finds dates must break his fast with it. And one who does not, must break it with water, for, indeed, water is purifying".

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(695)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيُفْطِرْ عَلَى تَمْرٍ

Sayyidina Salman ibn Aamir Dabbi (RA) reported that the Prophet said, 'When one of you breaks fast let him do it with dates, but if he does not find any then let him break his fast with water, for, it is purifying".

[*Ahmed*16231, *Abu Dawud* 2355, *Ibn e Majah* 1699 *Nisai* 2581]

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(696)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ قَبْلَ أَنْ يُصَلِّيَ عَلَى رُطَبَاتٍ فَإِنْ لَمْ تَكُنْ رُطَبَاتٌ فَتُمَيْرَاتٌ فَإِنْ لَمْ تَكُنْ تُمَيْرَاتٌ حَسَا حَسَوَاتٍ مِنْ مَاءٍ

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger (SAW) used to break his fast before praying (on eid ul-Fitr) with a few fresh dates, or if that was not possible then with some dry dates, or if there were not any then with a few sips of water.

[*Abu Dawud* 2356]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 11

Fast is broken on eid ul-Fitr while it is kept on eid ul-Adha

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(697)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّوْمُ يَوْمَ تَصُومُونَ وَالْفِطْرُ يَوْمَ تُفْطِرُونَ وَالْأَضْحَى يَوْمَ تُضَحُّونَ

Sayyidina Abu Hurayrah narrated that the Prophet said, Fasting (Ramadan) is when you observe fast, all of you. And eid ul-Fitr is the day when all of you cease to fast. And (Eid Ul-) Adha is when all you celebrate it (by making sacrifice)".

[*Abu Dawud* 2324]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 12

Break fast at the end of day and before night begins

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(698)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَقْبَلَ اللَّيْلُ وَأَدْبَرَ النَّهَارُ وَغَابَتْ الشَّمْسُ فَقَدْ أَفْطَرْتَ

Sayyidina Umar ibn al-Khattab (RA) reported that Allah's Messenger (SAW) said, "When night approaches and the day ends and the sun disappears, break your fast".

[*Ahmed*231, *Bukhari* 1954, *Muslim* 1100, *Abu Dawud* 2351]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 13

Making haste to break fast

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(699)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ

Sahl ibn Sad reported that Allah's Messenger (SAW) said, "The people will not cease to prosper as long as they hasten to break the fast".

[*Ahmed*22868, *Bukhari* 1957, *Muslim* 1098, *Ibn e Majah* 1957]

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(700)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ عَزَّ وَجَلَّ أَحَبُّ عِبَادِي إِلَيَّ أَعْجَلُهُمْ فِطْرًا

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said that Allah, the Glorious, the Majestic, said : The dearest of My slaves to Me is he who hastens to break his fast.

[*Ahmed*8368]

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(701)

Abdullah ibn Abdur Rahman reported the like of it from Abu Aasim and Abu Mughirah and they from Awza'i.

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(702)

دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عَائِشَةَ فَقُلْنَا يَا أُمَّ الْمُؤْمِنِينَ رَجُلَانِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدُهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ وَالْآخَرُ يُؤَخِّرُ الْإِفْطَارَ وَيُؤَخِّرُ الصَّلَاةَ قَالَتْ أَيُّهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ قُلْنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَتْ هَكَذَا صَنَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْآخَرُ أَبُو مُوسَى

Abu Atiyah narrated that he and a Masruq visited Sayyidah Ayshah (RA) and they said to her, "0 Mother of the Believers! There are two men among the Companions of Muhammad (SAW) one of whom hastens to break the fast and hastens to pray while the other delays to break the fast and delays prayer. She asked, "Which of them hastens the iftar and hastens the salah?" They disclosed that he was Abduflah ibn Mas'ud (RA) and she said, "This is what Allah's Messenger did". The other man was Abu Musa (RA).

[*Ahmed*2155, *Muslim* 1099, *Abu Dawud* 2354, *Nisai* 2154]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 14

Delaying the pre-dawn meal

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(703)

تَسَحَّرْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قُمْنَا إِلَى الصَّلَاةِ قَالَ قُلْتُ كَمْ كَانَ قَدْرُ ذَلِكَ قَالَ قَدْرُ خَمْسِينَ آيَةً

Sayyiclina Zayd ibn Thabit (RA) narrated that they had the sahr (pre-dawn meal) with Allahs Messenger Then they went for the salah of fajr. The sub-narrator asked him how much time they had and he said, "What it takes to recite fifty verses".

[*Ahmed*21677, *Bukhari* 575, *Muslim* 1097, *Nisai* 2151]

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(704) Hanad reported the like of this hadith from Waki' from Hisham. But the word (recital) is extra.

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 15

Concerning dawn

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(705)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُوا وَاشْرَبُوا وَلَا يَهِيدَنَّكُمْ السَّاطِعُ الْمُصْعِدُ وَكُلُوا وَاشْرَبُوا حَتَّى يَعْتَرِضَ لَكُمْ الْأَحْمَرُ

Talq ibn Ali reported that Allah's Messenger (SAW) said, "Eat and drink and do not let the rising light confuse you. Eat and drink till redness (of dawn) is apparent to you".

[*Abu Dawud* 2348]

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(706)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَمْنَعَنَّكُمْ مِنْ سُحُورِكُمْ أَذَانُ بِلَالٍ وَلَا الْفَجْرُ الْمُسْتَطِيلُ وَلَكِنْ الْفَجْرُ الْمُسْتَطِيرُ فِي الْأُفُقِ

Sayyidina Samurah ibn Jundub reported that Allah's Messenger (SAW) said : 'Let not the adhan of Bilal and the lengthy fajr (the false dawn) prevent, you from eating your sahr. But, (stop at) the spreading dawn on the horizon.

[*Ahmed*20169, *Muslim* 1094, *Abu Dawud* 2346, *Nisai* 2167]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 16

Warning against backbiting while fasting

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(707)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ بِأَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) said, "If a person does not give up false speech and deeds corresponding to it then Allah is in no need of his giving up his food and his drink".

[*Bukhari* 1903]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 17

Merit of predawn meal

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(708)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً

Sayyidina Anas ibn Maalik (RA) reported the Prophet (SAW) as saying, “Partake of the predawn meal, for there is blessing in it”.

[*Ahmed*11950, *Bukhari* 1923, *Muslim* 1095, *Nisai* 2142]

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(709)
This hadith is reported by Qutaybah from Layth, from Musa ibn Ali, from his father, from Abu Qays (the freedman of Amr ibn Aas), from Amr ibn Aas who from the Prophet

[*Ahmed*17817, *Muslim* 1096, *Abu Dawud* 2343, *Nisai* 2162]

8- BOOK ON FASTING

Narrated from Allah’s Messenger (SAW)

Chapter 18

Dislike for keeping fast during a journey

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(710)
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى مَكَّةَ عَامَ الْفَتْحِ فَصَامَ حَتَّى بَلَغَ كُرَاعَ الْغَمِيمِ وَصَامَ النَّاسُ مَعَهُ فَقِيلَ لَهُ إِنَّ النَّاسَ قَدْ شَقَّ عَلَيْهِمْ الصِّيَامُ وَإِنَّ النَّاسَ يَنْظُرُونَ فِيمَا فَعَلْتَ فَدَعَا بِقَدَحٍ مِنْ مَاءٍ بَعْدَ الْعَصْرِ فَشَرِبَ وَالنَّاسُ يَنْظُرُونَ إِلَيْهِ فَأَفْطَرَ بَعْضُهُمْ وَصَامَ بَعْضُهُمْ فَبَلَغَهُ أَنَّ نَاسًا صَامُوا فَقَالَ أُولَئِكَ الْعُصَاةُ

Sayyidina Jabir ibn Abdullah (RA) reported that when Allah’s Messnger (SAW) set out for Makkah in the year of conquest, he kept fast till he reached Kura’ al-Ghamim, and the people also fasted with him. He was told that some people found it burdensome to fast and they waited to see what he did. So he asked for a cup of water after asr and drank it. The People looked at him and some of them broke their fast and some of them continued to fast. So, he was told that people were fasting and he said, “They are the disobedient”.

[*Ahmed* 14406, *Muslim* 1114 *Nisai* 2259]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 19

Permission to fast during journey

(711)

أَنَّ حَمْزَةَ بْنَ عَمْرٍو الْأَسْلَمِيِّ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الصَّوْمِ فِي السَّفَرِ وَكَانَ يَسْرُدُ الصَّوْمَ فَقَال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ

Sayyidah Ayshah reported that Sayyidina Hamzah ibn Amr Aslam (RA) asked Allah's Messenger about fasting during a journey, he being accustomed to fast without interruption. So, Allah's Messenger (SAW) said, "Fast if you like, or cease to fast if you like".

[*Ahmed*16037, *Muslim* 1121, *Abu Dawud* 2402, *Nisai* 2380, *Ibn e Majah* 1662]

(712)

كُنَّا نُسَافِرُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ فَمَا يَعِيبُ عَلَى الصَّائِمِ صَوْمَهُ وَلَا عَلَى الْمُفْطِرِ إِفْطَارَهُ

Sayidina Abu Sa'eed said, "We used to trayel with Allah's Messenger in the month of Ramadan. Neither those who fasted nor those who broke fast found fault with the other".

[*Ahmed*11083, *Muslim* 1116, *Abu Dawud* 2406, *Nisai* 2305]

(713)

كُنَّا نُسَافِرُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ فَلَا يَجِدُ الْمُفْطِرُ عَلَى الصَّائِمِ وَلَا الصَّائِمُ عَلَى الْمُفْطِرِ فَكَانُوا يَرَوْنَ أَنَّهُ مَنْ وَجَدَ قُوَّةً فَصَامَ

فَحَسَنٌ وَمَنْ وَجَدَ ضَعْفًا فَأَفْطَرَ فَحَسَنٌ

Sayyidina Abu Sa'eed al-Khudri (RA) reported. "We would travel with Allah's Messenger (SAW) There were with us those who kept fast and those who did not. So, neither did he who did not fast find fault with him who kept fast nor did he who fasted find fault with one who did not. They held that he who had strength and fasted did good and he who was weak and did not fast also did good".

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 20

Warriors permitted not to keep fast

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(714)

غَزَوْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ غَزْوَتَيْنِ يَوْمَ بَدْرٍ وَالْفَتْحِ فَأَفْطَرْنَا فِيهِمَا

Ma'mar ibn Abu Huyiyah asked Ibn Musayyib about fasting during a journey. He narrated that Sayyidina Umar ibn Khattab 'iii said, "We travelled with Allah's Messenger in two expeditions in Ramadan, the day of Badr and the conquest (of Makkah) and we broke fast both times".

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 21

Concession to woman who is pregnant or who suckles

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(715)

أَغَارَتْ عَلَيْنَا خَيْلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدْتُهُ يَتَغَدَّى فَقَالَ ادْنُ فَكُلْ فَقُلْتُ إِنِّي صَائِمٌ فَقَالَ ادْنُ أُحَدِّثْكَ عَنْ الصَّوْمِ

أَوْ الصِّيَامِ إِنَّ اللَّهَ تَعَالَى وَضَعَ عَنْ الْمُسَافِرِ الصَّوْمَ وَشَطْرَ الصَّلَاةِ وَعَنْ الْحَامِلِ أَوْ الْمُرْضِعِ الصَّوْمَ أَوْ الصِّيَامَ وَاللَّهِ لَقَدْ قَالَهُمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِلْتَيْهِمَا أَوْ إِحْدَاهُمَا فَيَا لَهْفَ نَفْسِي أَنْ لَا أَكُونَ طَعِمْتُ مِنْ طَعَامِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidina Anas ibn Maalik reported that a man of Banu Abdullah ibn Ka'b said that the army of Allah's Messenger (SAW) attacked his tribe. He went to the Prophet (SAW) and found him having his meal. He said, "Come close and eat", The man said, "I am fasting". The Prophet (SAW) said, "Come close. I will tell you about fasting. Allah has for given the traveller half the prayer and the pregnant woman and she who suckles the fasts". The man said, "By Allah, he mentioned both the pregnant woman and the suckling mother, or one of them. Alas for me! why did I not eat the food of the Prophet (SAW) ?"

[*Ahmed* 19069, *Abu Dawud* 6408, *Nisai* 2314, *Ibn e Majah* 1667]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 22

To fast on behalf of the dead

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(716)

جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنَّ أُخْتِي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ قَالَ أَرَأَيْتِ لَوْ كَانَ عَلَى أُخْتِكِ دَيْنٌ أَكُنْتِ تَقْضِينَهُ قَالَتْ نَعَمْ قَالَ فَحَقُّ اللَّهِ أَحَقُّ

Sayyidina Ibn Abbas (RA) reported that a woman came to the Prophet and said, "My sister has died with two months successive fasts against her". He said, "Listen, if she had a debt payable then would you have discharged it?" She said, "Yes!" He said, "The right of Allah is more important to discharge".

[*Ahmed*3224, *Bukhari* 1953, *Muslim* 1148, *Abu Dawud* 3310, *Ibn e Majah* 1759]

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(717)

Abu Kurayb reported from Abu Khalid Ahmar, from A'mash, from the same sanad a hadith like it.

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 23

Expiation of fast

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(718)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ مَاتَ وَعَلَيْهِ صِيَامُ شَهْرٍ فَلْيُطْعَمْ عَنْهُ مَكَانَ كُلِّ يَوْمٍ مِسْكِينًا

Sayyidina Ibn Umar (RA) reported that the Prophet ,Lø said, "If a person dies with a month's fasts due on him then a needy person must be fed against every day".

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 24

If one vomits while fasting

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(719)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ لَا يُفْطِرْنَ الصَّائِمَ الْحِجَامَةُ وَالْقَيْءُ وَالِاحْتِلَامُ

Sayyidina Abu Sa'eed al-Khudri (RA) reported that Allah's Messenger (SAW) said, "Three things do not break the fast of one who is fasting : cupping, vomitting and nocturnal emission".

8- BOOK ON FASTING

Narrated from Allah’s Messenger (SAW)

Chapter 25

Vomitting intentionally

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(720)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ ذَرَعَهُ الْقَيْءُ فَلَيْسَ عَلَيْهِ قَضَاءٌ وَمَنْ اسْتَقَاءَ عَمْدًا فَلْيَقْضِ

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) said, “If anyone gets vomit by itself then he is not obliged to redeem his fast, but if anyone vomits intentionally then he must make up for the fast (later on)’.

[*Ahmed*10468, *Abu Dawud* 2380, *Ibn e Majah* 1676]

8- BOOK ON FASTING

Narrated from Allah’s Messenger (SAW)

Chapter 26

If one who fasts eats or drinks by mistake

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(721)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَكَلَ أَوْ شَرِبَ نَاسِيًا فَلَا يُفْطِرْ فَإِنَّمَا هُوَ رِزْقٌ رَزَقَهُ اللَّهُ

Sayyidina Abu Hurayrah (RA) reported that Allah’s Messenger (SAW) said, “If anyone eats or drinks forgetfully then he must not abandon his fast, for, it is only the provision that Allah has provided them”. [*Ahmed*9494, *Bukhari* 6669, *Muslim* 1155]

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(722)

Abu Sa’eed Ashaj reported from Abu Umamah who from Awf who from Sirin and Khilas, and they both from Abu Hurayrah .i . who from the Prophet, a hadith like this.

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 27

To void the fast intentionally

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(723)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ وَلَا مَرَضٍ لَمْ يَقْضِ عَنْهُ صَوْمُ الدَّهْرِ كُلِّهِ وَإِنْ صَامَهُ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "If anyone omits to fast one day in Ramadan without a reason, or without being ill, then even a lifelong fast will not make up for it, if he keeps fast (always)".

[*Ahmed*9712, *Abu Dawud* 2396]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 28

Expiation for voiding the fast of Ramadan

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(724)

أَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ قَالَ وَمَا أَهْلَكَكَ قَالَ وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ قَالَ هَلْ تَسْتَطِيعُ أَنْ تُعْتِقَ رَقَبَةً قَالَ لَا قَالَ فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ قَالَ لَا قَالَ فَهَلْ تَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مِسْكِينًا قَالَ لَا قَالَ اجْلِسْ فَجَلَسَ فَأُتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهِ تَمْرٌ وَالْعَرَقُ الْمِكْتَلُ الضَّخْمُ قَالَ تَصَدَّقْ بِهِ فَقَالَ مَا بَيْنَ لَابَتَيْهَا أَحَدٌ أَفْقَرَ مِنَّا قَالَ فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَنْيَابُهُ قَالَ فَخُذْهُ فَأَطْعِمْهُ أَهْلَكَ

Sayyidina Abu Hurayrah (RA) narrated that a man came and exclaimed, "0 Messenger of Allah (SAW) I am done for (and a failure)". He asked, "What has caused that?" The man said, '1 have had intercourse with my wife during (the fast of) Ramadan". He asked, "Can you set a slave free?" The man said, "No". He asked, "Then can you keep fast for two months running?" He said, "No!". The Prophet (SAW) asked, "Then, can you feed sixty poor people?" He said, No!" The Prophet Sit down". So, he sat down. Shortly an araq full of dates was brought to the Prophet An araq is a miktal of large size (said to contain between 15 and 30 sa of dates). The Prophet (SAW) said to him, "Give this away in sadaqah". The man said, 'There is none between the two mountains of Madinh poorer than we". The Prophet laughed till his molars were visible, and said, "Take it and feed it to your family".

[*Ahmed*7294, *Nisai* 1936,*Abu Dawud* 2390, *Ibn e Majah* 1671]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 29

Using siwak during fasts

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(725)

قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَا أُحْصِي يَتَسَوَّكُ وَهُوَ صَائِمٌ

Abdullah ibn Aamir ibn Rabi'ah reported from his father that he said, "I saw the Prophet (SAW) umpteenth times using the siwak during his fasts". [*Ahmed*15678, *Abu Dawud* 23641

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 30

Applying Kuhl (coilpium)

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(726)

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اشْتَكَتْ عَيْنِي أَفَأَكْتَحِلُ وَأَنَا صَائِمٌ قَالَ نَعَمْ

Sayyidina Anas ibn Maalik (RA) narrated that a man came to the Prophet and conplained about his eyes troubling him. He said, "Shall I apply collyrium while I am fasting?" He said, "Yes!.

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 31

To kiss while fasting

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(727)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُقَبِّلُ فِي شَهْرِ الصَّوْمِ

Sayyidah Ayshah (RA) narrated that the Prophet (SAW) used to kiss during the month of fasting. [*Ahmed*25905, *Muslim* 1106, *Abu Dawud* 2383, *Ibn e Majah* 1683]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 32

Fondling when one fasts

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(728)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُبَاشِرُنِي وَهُوَ صَائِمٌ وَكَانَ أَمْلَكَكُمْ لِإِرْبِهِ

Sayyidah Ayshah (RA) said, 'Allahs Messenger (SAW) used to fondle with me while he was fasting and he had more control than any of you over his impulses

[Ah25873 *Bukhari* 1927. *Muslim* 1106 *Ibn e Majah* 1687)

(729)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ وَيُبَاشِرُ وَهُوَ صَائِمٌ وَكَانَ أَمْلَكَكُمْ لِإِرْبِهِ

Sayyidah Ayshah said, "Ailahs Messenger (SAW) would kiss and fondle though he fasted. And he had a greater control over his sexual urge than any of you.

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 33

The fast of one who does nor resolve in the night is not proper

(730)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَمْ يُجْمِعْ الصِّيَامَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ

Sayyidah Hafsah (RA) reported the Prophet (SAW) as saying, "He, who has not formed an intention (to fast) before dawn, has not fasted".

[*Ahmed*26519, *Abu Dawud* 2454, *Nisai* 2331, *Ibn e Majah* 1700]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 34

Breaking a voluntary fast

(731)

كُنْتُ قَاعِدَةً عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُتِيَ بِشَرَابٍ فَشَرِبَ مِنْهُ ثُمَّ نَاوَلَنِي فَشَرِبْتُ مِنْهُ فَقُلْتُ إِنِّي أَذْنَبْتُ فَاسْتَغْفِرْ لِي فَقَالَ وَمَا ذَاكِ قَالَتْ كُنْتُ صَائِمَةً فَأَفْطَرْتُ فَقَالَ أَمِنْ قَضَاءٍ كُنْتِ تَقْضِينَهُ قَالَتْ لَا قَالَ فَلَا يَضُرُّكِ

Sayyidah Umm Hani (RA) said : I was sitting with the Prophet He was brought something to drink. He drank from it and then gave something of it to me and I too drank it. Afterwards, I said, "I have committed a sin. Do seek forgiveness for me". He asked, 'What is the sin?" I said that I was fasting but my fast is void. He asked, "Were you fasting a redeeming fast?" I said, "No". So, he said, "There is no harm in that".

[*Ahmed*27453, *Abu Dawud* 2456]

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(732)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا فَدَعَى بِشَرَابٍ فَشَرِبَ ثُمَّ نَاوَلَهَا فَشَرِبَتْ فَقَالَتْ يَا رَسُولَ اللَّهِ أَمَا إِنِّي كُنْتُ صَائِمَةً فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّائِمُ الْمُتَطَوِّعُ أَمِينُ نَفْسِهِ إِنْ شَاءَ صَامَ وَإِنْ شَاءَ أَفْطَرَ

Mahmud ibn Ghaylan learnt from Abu Dawood who from Shu'bah and he from Simak ibn Harb that he heard from one of the children of Sayyidah Umm Hani Thereafter, he met the most superior of them whose name was Ja'dah. Sayyidah Umm Hani (RA) reported to him and he narrated (to Simak) from her (his grandmother) that Allah's Messenger visited her and asked for water. He drank it and gave it to her. She too drank it. Having done that, she exclaimed, "0 Messenger of Allah! But, I was fasting!" He said, "One who keeps an optional fast is the turstee of his own soul. If he wishes, he may fast, or, if he wishes, he may cease to fast". Shu'bah asked him, "Did you hear that directly from Umm Hani?" He said, "No. I was told of it by Abu Salih and my family". [*Ahmed*26958]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 35

Optional fast without resolve

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(733)

دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ هَلْ عِنْدَكُمْ شَيْءٌ قَالَتْ قُلْتُ لَا

قَالَ فَإِنِّي صَائِمٌ

Sayyidah Ayshah (RA), the Mother of the Believers, said, “One day when Allah’s Messenger (SAW) came home, he asked if I had anything (for him to eat). When I said that there was nothing, he said, ‘I am fasting’.”

[*Ahmed*25789, *Muslim* 1154, *Abu Dawud* 2455, *Muslim* 2321, *Ibn e Majah* 1701]

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(734)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِينِي فَيَقُولُ أَعِنْدَكِ غَدَاءٌ فَأَقُولُ لَا فَيَقُولُ إِنِّي صَائِمٌ قَالَتْ فَأَتَانِي يَوْمًا فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّهُ قَدْ أُهْدِيَتْ لَنَا هَدِيَّةٌ قَالَ وَمَا هِيَ قَالَتْ قُلْتُ حَيْسٌ قَالَ أَمَا إِنِّي قَدْ أَصْبَحْتُ صَائِمًا قَالَتْ ثُمَّ أَكَلَ

Sayyidah Ayshah the Mother of the Believers, said: Whenever the Prophet came home, he asked, “Have you any food?” If I said, “No”, then he would say, “I am fasting”. So, when he came one day, I said, “0 Messenger of Allah! We have been presented some food”. He asked, “What is it?” I said, “It is hays”. He said, “Oh, I had resolved in the morning that I would fast”. But, he then ate it. [as for # 733]

8- BOOK ON FASTING

Narrated from Allah’s Messenger (SAW)

Chapter 36

Voluntary fasts must be made up

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(735)

كُنْتُ أَنَا وَحَفْصَةُ صَائِمَتَيْنِ فَعُرِضَ لَنَا طَعَامٌ اشْتَهَيْنَاهُ فَأَكَلْنَا مِنْهُ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَدَرَتْنِي إِلَيْهِ حَفْصَةُ وَكَانَتْ ابْنَةَ أَبِيهَا فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا صَائِمَتَيْنِ فَعُرِضَ لَنَا طَعَامٌ اشْتَهَيْنَاهُ فَأَكَلْنَا مِنْهُ قَالَ اقْضِيَا يَوْمًا آخَرَ مَكَانَهُ

Sayyidah Ayshah (RA) bi narrated : Hafsah and I were fasting when food was presented to us. We were inclined to it and ate it. When Allah’s Messenger (SAW) came, Hafsah

preceded me in asking him indeed, she was her father;s daughter. She said, “0 Messenger .of Allah’ We were fasting when food was presented to us. We were drawn to it and ate it”. He said, “Redeem it on some other day.

[*Ahmed*26327, *Abu Dawud* 2457]

8- BOOK ON FASTING

Narrated from Allah’s Messenger (SAW)

Chapter 37

Continuing to fast the Sha’ban and Ramadan

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(736)

مَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ إِلَّا شَعْبَانَ وَرَمَضَانَ

Sayyidah Umm Salmah (RA) said, ‘I never saw the Pophet (SAW) fast two months consecutively except during Sha’ban and Ramadan”.

[*Ahmed*26624, *Abu Dawud* 2336, *Nisai* 2174 *Ibn e Majah* 1648]

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(737)

We learnt this hadith from Hannad, from Abduh, from Muhammad ibn Amr from Abu Salamah (RA) from Sayyidah Ayshah (RA) from the Prophet -‘

[*Ahmed*26112, *Bukhari* 1969, *Muslim* 1156, *Abu Dawud* 2434, *Nisai* 2347]

8- BOOK ON FASTING

Narrated from Allah’s Messenger (SAW)

Chapter 38

It is makruh to keep fast during the second fifteen days of Sha’ban in honour of Ramadan

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(738)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا بَقِيَ نِصْفٌ مِنْ شَعْبَانَ فَلَا تَصُومُوا

Sayyidina Abu Hurayrah (RA) narrated that Allahs Messenger said, "When half of Sha'ban remains, do not keep fast".

[*Abu Dawud* 2337, *Ibn e Majah* '1651]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 39

Concerning fifteenth of Sha'ban

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(739)

فَقَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً فَخَرَجْتُ فَإِذَا هُوَ بِالْبَقِيعِ فَقَالَ أَكُنْتِ تَخَافِينَ أَنْ يَحِيفَ اللَّهُ عَلَيْكِ وَرَسُولُهُ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي ظَنَنْتُ أَنَّكَ أَتَيْتَ بَعْضَ نِسَائِكَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْزِلُ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ إِلَى السَّمَاءِ الدُّنْيَا فَيَغْفِرُ لِأَكْثَرَ مِنْ عَدَدِ شَعْرِ غَنَمِ كَلْبٍ

Savyidah Ashah said (RA) I missed Allah's Messenger (SAW) one night. So I went out (to search him). He was at Baqi' and he said. "Were you afraid that Allah and His Messenger would be unfair to you?" I said, "0 Messenger of Allah! I thought that you have gone to one of your wives. He said, "Indeed, Allah the Blessed and the Exalted descends on the night of the fifteenth of Sha'ban to the sky above the earth and forgives people more that the hair of the sheep of Banu Kaib".

[*Ahmed*26077, *Ibn e Majah* 1389]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 40

Fasting during Muharram

(740)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الصِّيَامِ بَعْدَ شَهْرِ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ

Sayyidina Abu Hurayrah (RA) reported Allah's Messenger (SAW) as saying. "The most excellent fast after the fasts of the month of Ramadan is in the month of Allah, Muharram".

[*Ahmed*8542, *Muslim* 1163, *Abu Dawud* 2429, *Nisai* 1609, *Ibn e Majah* 1742]

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(741)

سَأَلَهُ رَجُلٌ فَقَالَ أَيُّ شَهْرٍ تَأْمُرُنِي أَنْ أَصُومَ بَعْدَ شَهْرِ رَمَضَانَ قَالَ لَهُ مَا سَمِعْتُ أَحَدًا يَسْأَلُ عَنْ هَذَا إِلَّا رَجُلًا سَمِعْتُهُ يَسْأَلُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا قَاعِدٌ عِنْدَهُ فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ شَهْرٍ تَأْمُرُنِي أَنْ أَصُومَ بَعْدَ شَهْرِ رَمَضَانَ قَالَ إِنْ كُنْتَ صَائِمًا بَعْدَ شَهْرِ رَمَضَانَ فَصُمْ الْمُحَرَّمَ فَإِنَّهُ شَهْرُ اللَّهِ فِيهِ يَوْمٌ تَابَ فِيهِ عَلَى قَوْمٍ وَيَتُوبُ فِيهِ عَلَى قَوْمٍ آخَرِينَ

Numan ibn Sad reported from Sayyidina Ali that a man asked him, "In which month after Ramadan, do you command me to fast?" He said, "I did not hear anyone ask about it except a man whom I heard ask Alah's Messenger (SAW) while I was sitting by him. So, he had asked, 0 Messenger of Allah! Which month, besides the month of Ramadan do you command me that I should fast?' He had said, 'If I were to fast besides the month of Ramadan then I would fast during Muharram, for, it is the month of Allah' There is a day in it when Allah accepted the repentance of a people and, on it, will relent towards another people (too)".

[*Ahmed*1321]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 41

Keeping fast on Friday

(742)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ مِنْ غُرَّةِ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ وَقَلَّمَا كَانَ يُفْطِرُ يَوْمَ الْجُمُعَةِ

Sayyidina Abdullah (RA) reported that Allah's Messenger used to fast three days at the outset of every month, and it was very rare that he did not fast on Friday.

[*Abu Dawud* 2450, *Nisai* 2367, *Ibn e Majah* 1725]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 42

Makruh to fast only on Friday

(743)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَصُومُ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ إِلَّا أَنْ يَصُومَ قَبْلَهُ أَوْ يَصُومَ بَعْدَهُ

Sayyadina Abu Hurayrah reported that Allah's Messenger (SAW) said, "Noine of you must fast on Friday unless he fasts before it or he fasts after it".

[*Ahmed*10808, *Bukhari* 1985, *Muslim* 1144, *Abu Dawud* 2420, *Ibn e Majah* 1723]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 43

To fast on Saturday

(744)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَصُومُوا يَوْمَ السَّبْتِ إِلَّا فِيمَا افْتَرَضَ اللَّهُ

عَلَيْكُمْ فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا لِحَاءَ عِنَبَةٍ أَوْ عُودَ شَجَرَةٍ فَلْيَمْضُغْهُ

Sayyidina Abdullah ibn Busr reported from his sister that Allah's Messenger (SAW) said : "Do not fast on Saturday except the fast that is prescribed on you. If one of you does not find anything to eat on this day then he must chew the peel of vine or shoots of a tree and break his fast".

[*Ahmed*27143, *Abu Dawud* 2421, *Ibn e Majah* 1726]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 44

Fasting on Monday and Thursday

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(745)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَحَرَّى صَوْمَ الِاثْنَيْنِ وَالْخَمِيسِ

Sayyidah Ayshah (RA) said that the Prophet (SAW) kept fast on Monday and Thursday with regularity.

[*Ahmed*175, *Nisai* 688, *Ibn e Majah* 739, *Abu Dawud* 449]

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(746)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ مِنْ الشَّهْرِ السَّبْتَ وَالْأَحَدَ وَالِاثْنَيْنِ وَمِنْ الشَّهْرِ الْآخَرِ الثُّلَاثَاءَ وَالْأَرْبِعَاءَ وَالْخَمِيسَ

Sayyidah Ayshah (RA) said that Allah's Messenger (SAW) used to keep fast on Saturday, Sunday, and Monday one month, and Tuesday, Wesnesday and Thursday next month.

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(747)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تُعْرَضُ الْأَعْمَالُ يَوْمَ الِاثْنَيْنِ وَالْخَمِيسِ فَأُحِبُّ

أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, 'Deeds are presented on Monday and Thursday. So, I love that my deeds should be presented while I am fasting

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8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 45

Fasting on Wednesday and Thursday

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(748)

سَأَلْتُ أَوْ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامِ الدَّهْرِ فَقَالَ إِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا صُمْ رَمَضَانَ وَالَّذِي يَلِيهِ وَكُلَّ أَرْبِعَاءَ وَخَمِيسٍ فَإِذَا أَنْتَ قَدْ صُمْتَ الدَّهْرَ وَأَفْطَرْتَ

Ubaydullah al-*Muslim* al-Qurashi reported his father as saying that he asked-or someone else asked-the Prophet (SAW) about perpetual fasting. So, he said. 'Indeed, your family membes have i right over yuu". He also said, Fast dunng Ramadan and that which follows it0 and ever Wednesday and.Thursday. So then you have indeed kept fast perpetually and also broken fist (meaning you will earn reward for fasting throughout).

[*Abu Dawud* 2432]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 46

Excellence of fasting on the day of Arafah

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(749)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صِيَامُ يَوْمِ عَرَفَةَ إِنِّي أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ

Sayyidina Abu Qatadah (RA) reported that the Prophet (SAW) said, "I hope from Allah that the fast of the day of Arafah will atone for sins a year past and a year hence'.

[*Ahmed*22600, *Ibn e Majah* 1713, *Muslim* 1162, *Abu Dawud* 2425, *Nisai* 2379]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 47

It is makruh to fast at Arafat

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(750)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْطَرَ بِعَرَفَةَ وَأَرْسَلَتْ إِلَيْهِ أُمُّ الْفَضْلِ بِلَبَنٍ فَشَرِبَ

Sayyidina Ibn Abbas reported that the Prophet did not keep fast of the day til Arafah. Sayyidah Umm Fadl sen him milk and he drank it.

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(751)

سُئِلَ ابْنُ عُمَرَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَةَ فَقَالَ حَجَجْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَصُمْهُ

Ibn Abu Najih reported from his father that Sayyidina Ibn Umar (RA)was asked about the fast of the day of Arafah at Arafat. He said, "I performed Hajj with the Prophet (SAW) but he did not keep fast. Simiarly, Abu Bakr (RA) Umar (RA) and Uthman (RA) also did not keep fast on this day. So, I too do not fast on this day, and neither do I command anyone to fast nor prohibit anyone".

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 48

About the fast of Ashura day

(752)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صِيَامُ يَوْمِ عَاشُورَاءَ إِنِّي أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ

Sayyidina Abu Qatadah (RA) reported that the Prophet (SAW) said, “I hope from Allah that the fast of the day of AshuraO will atone for (the sins of) the past year”.

8- BOOK ON FASTING

Narrated from Allah’s Messenger (SAW)

Chapter 49

Fast may be given up on the day of Ashura

(753)

كَانَ عَاشُورَاءُ يَوْمًا تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُهُ فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ النَّاسَ بِصِيَامِهِ فَلَمَّا افْتُرِضَ رَمَضَانُ كَانَ رَمَضَانُ هُوَ الْفَرِيضَةُ وَتَرَكَ عَاشُورَاءَ فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ

Sayyidah Ayshah (RA) said that the Quraysh used to fast on the day of Ashura in the Days of Jahiliyah. And Allah’s Messenger (SAW) also used to fast. When he came to Madinah, he used to fast and he commanded the people to fast. But when the fasts of Ramadan were prescribed, they became lard and the Ashura was given up. So he who wished fasted (on that day) and he who wished did not (fast).

[*Ahmed*26127, *Bukhari* 4502, *Muslim* 1125, *Ibn e Majah* 1733, *Abu Dawud* 2442]

8- BOOK ON FASTING

Narrated from Allah’s Messenger (SAW)

Chapter 50

Which day is Ashura

(754)

انْتَهَيْتُ إِلَى ابْنِ عَبَّاسٍ وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ فِي زَمْزَمَ فَقُلْتُ أَخْبِرْنِي عَنْ يَوْمِ عَاشُورَاءَ أَيُّ يَوْمٍ هُوَ أَصُومُهُ قَالَ إِذَا رَأَيْتَ هِلَالَ الْمُحَرَّمِ فَاعْدُدْ ثُمَّ أَصْبِحْ مِنْ التَّاسِعِ صَائِمًا قَالَ فَقُلْتُ أَهَكَذَا كَانَ يَصُومُهُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ

Hakam ibn A'raj reported that he went to Sayyidina Ibn Abbas (RA) who was sitting by the zamzam reclined on his cloak. He asked him, "Tell me about the day of Ashura, which day do I fast on?" He said, "When you see the new moon of Muharram, begin to count and get up on the ninth day fasting". He asked, "Is this how Muhammad (SAW) kept fast on it?" He said, "Yes!"

[*Muslim* 1133, *Abu Dawud* 2446]

(755)

أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَوْمِ عَاشُورَاءَ يَوْمُ الْعَاشِرِ

Sayyidina Ibn Abbas (RA) said, "Allah's Messenger (SAW) enjoined on us the fast of the day of Ashura on the tenth (of Muharram)".

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 51

Fasting during first ten days (of Dhul Hajjah)

(756)

مَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَائِمًا فِي الْعَشْرِ قَطُّ

Sayyidah Ayshah (RA) said, "1 never saw the Prophet (SAW) keep fast during the first ten days (of the month of Dhul Hajjah'.

[*Abu Dawud* 2439, *Ibn e Majah* 1729, *Muslim* 1176]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 52

Concerning (good) deeds during the first ten days (of Dhul Hajjah)

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(757)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهِنَّ أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ فَقَالُوا يَا رَسُولَ اللَّهِ وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said, 'None of the days when good deeds are done are dearer to Allah than during these ten days". They asked, 0 Messenger of Allah! Not even jihad in Allah's cause?" So, he said, "Not even jihad in Allah's cause except that a man goes out with his body and wealth and does not return with anyting".

[*Ahmed*1968, *Bukhari* 795, *Abu Dawud* 2438, *Ibn e Majah* 1727]

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(758)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ أَيَّامٍ أَحَبُّ إِلَى اللَّهِ أَنْ يُتَعَبَّدَ لَهُ فِيهَا مِنْ عَشْرِ ذِي الْحِجَّةِ يَعْدِلُ صِيَامُ كُلِّ يَوْمٍ مِنْهَا بِصِيَامِ سَنَةٍ وَقِيَامُ كُلِّ لَيْلَةٍ مِنْهَا بِقِيَامِ لَيْلَةِ الْقَدْرِ

Sayyidina Abu Huryrah reported that the Prophet said, 'None of the days are dearer to Allah during which He is worshipped than the ten days ofDhul Hajjah. Fasting on each of these days is like fasting for a year and standing (in worship) on each of its nights is like standing on Laylatul Qadr.

[*Ibn e Majah* 1728]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 53

About six fasts in Shawwal

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(759)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ فَذَلِكَ صِيَامُ الدَّهْرِ

Sayyidina Abu Ayyub (RA) reported that Allah's Messenger ,L said, "If anyone fasts during Ramadan and follows it up with six (fasts) during Shawwal then that is like perpetual fasting".

[*Ahmed*23592, *Muslim* 1164, *Abu Dawud* 2433, *Ibn e Majah* 1716]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 54

Three fasts each month

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(760)

عَهِدَ إِلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةً أَنْ لَا أَنَامَ إِلَّا عَلَى وِتْرٍ وَصَوْمَ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَأَنْ أُصَلِّيَ الضُّحَى

Sayyidina Abu Hurayrah (RA) narrated that Allah's Messenger (SAW) took a promise from him for three things : that he should not sleep without (offering) the witr (salah); he should keep three'fasts every month and he should pray the (salah of) duha.

[*Bukhari* 1178, *Muslim* 721, *Nisai* 1673]

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(761)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا ذَرٍّ إِذَا صُمْتَ مِنْ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ فَصُمْ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ

Musa ibn Talhah said that he heard Sayyidina Abu Dharr (RA) say that Allah's Messenger (SAW) said to him, "0 Abu Dharr! If you keep three fasts during a month then keep them on the thirteenth, fourteenth and fifteenth.

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(762)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ فَذَلِكَ صِيَامُ الدَّهْرِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقَ ذَلِكَ فِي كِتَابِهِ

{ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا }

الْيَوْمُ بِعَشْرَةِ أَيَّامٍ

Sayyidina Abu Dharr (RA) narrated that Allah's Messenger (SAW) said, "if anyone keeps fast for three days every month then that is perpetual fasting. Indeed, Allah, the Blessed and Exalted, revealed a confirmation of that in His Book {Whoever comes with a good deed, receives ten times as much. (6 : 160)}. So, each is like ten days.

[*Ahmed*21359, *Nisai* 2405, *Ibn e Majah* 1708]

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(763)

قُلْتُ لِعَائِشَةَ أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ قَالَتْ نَعَمْ قُلْتُ مِنْ أَيِّهِ كَانَ يَصُومُ قَالَتْ كَانَ لَا يُبَالِي مِنْ أَيِّهِ صَامَ

Yazid ar-Rishk said that Mu'adhah said that she asked Sayyidah Ayshah (RA),"Did Allahs Messenger (SAW) fast three days every month?" She said, "Yes!" She asked. "On which days of it, did he fast?" She said, "He was not particular on which of these he fasted".

[*Ahmed*25181, *Muslim* 1160, *Abu Dawud* 2453, *Ibn e Majah* 1709]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 55

Merit of Fasting

(764)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ رَبَّكُمْ يَقُولُ كُلُّ حَسَنَةٍ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مِائَةِ ضِعْفٍ وَالصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ الصَّوْمُ جُنَّةٌ مِنْ النَّارِ وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ وَإِنْ جَهِلَ عَلَى أَحَدِكُمْ جَاهِلٌ وَهُوَ صَائِمٌ فَلْيَقُلْ إِنِّي صَائِمٌ

Sayyidina Abu Hurayrah (RA) narrated that Allah's Messenger (SAW) said, "Indeed, your Lord says: every good deed is like ten times to seven hundred times, and the fast is for Me and I give a reward for it. And, fasting is a shield from Hell. And the bad breath of one who is fasting is better in Allah's sight than the fragrance of musk. If an ignorant person reviles one of you who is fasting then let him say (to him), "I am fasting".

[*Ahmed*7793, 9720, *Bukhari* 1904, *Muslim* 1151, *Ibn e Majah* 1638, *Nisai* 2214]

(765)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي الْجَنَّةِ لَبَابًا يُدْعَى الرَّيَّانَ يُدْعَى لَهُ الصَّائِمُونَ فَمَنْ كَانَ مِنْ الصَّائِمِينَ دَخَلَهُ وَمَنْ دَخَلَهُ لَمْ يَظْمَأْ أَبَدًا

Sayyidina Sahl ibn Sad (RA) narrated that the Prophet (SAW) said, In Paradise, there is a gate called Rayan to which those who keep fasts are invited. Thus, he who is among those who observe fasting will enter it. And whoso enters it will never feel thirsty".

[*Bukhari* 3257, *Muslim* 1152, *Ibn e Majah* 1640]

(766)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ حِينَ يُفْطِرُ وَفَرْحَةٌ حِينَ يَلْقَى رَبَّهُ

Sayyidina Abu Hurayrah (RA) reported Allah's Messenger as saying, "For one who fasts, there are two pleasures : joy at the time of breaking his fast and joy when he will meet his Lord".

[*Ahmed*972, *Bukhari* 1940, *Muslim* 1151, *Nisai* 2212, *Ibn e Majah* 1638]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 56

Perpetual fasting

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(767)

قِيلَ يَا رَسُولَ اللَّهِ كَيْفَ بِمَنْ صَامَ الدَّهْرَ قَالَ لاَ صَامَ وَلاَ أَفْطَرَ أَوْ لَمْ يَصُمْ وَلَمْ يُفْطِرْ

Sayyidina Abu Qatadab (RA) reported that it was said, "0 Messsenger of Allah! How is he who fasts always?" He said, "He neither kept fast not broke it". (or, he said, "He never fasted and never broke fast)".

[*Ahmed*22600, *Muslim* 1162, *Abu Dawud* 2425, *Nisai* 2379, *Ibn e Majah* 1713]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 57

Fasting on successive days

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(768)

سَأَلْتُ عَائِشَةَ عَنْ صِيَامِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ كَانَ يَصُومُ حَتَّى نَقُولَ قَدْ صَامَ وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ قَالَتْ وَمَا صَامَ رَسُولُ اللَّهِ شَهْرًا كَامِلًا إِلَّا رَمَضَانَ

Ahdullah ibn Shafiq said that he asked Sayyidah Ayshah (RA) about the fasts of the Prophet (SAW). She said, “He used to fast till we thought that he would continue to fast, and he would cease to fast till we thought that he would never again fast.And Allahs Messenger (SAW) never fasted during a whole month, except during Ramadan”.

[*Ahmed*26112, *Muslim* 1156, *Nisai* 2345]

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(770)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الصَّوْمِ صَوْمُ أَخِي دَاوُدَ كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا وَلَا يَفِرُّ إِذَا لَاقَى

Sayyidina Abdullah (RA) narrrated that Allahs Messenger (SAW) said, “The most excellent fast said, is the fast of my brother Dawood L_i, He used to fast one day and go without fasting the next day. And, he would never flee when he encountered (an enemy)”.

[*Ahmed*6891, *Bukhari* 1977, *Muslim* 1159, *Nisai* 2374, *Ibn e Majah* 1706]

8- BOOK ON FASTING

Narrated from Allah’s Messenger (SAW)

Chapter 58

About disapproval to fast on the day of Fitr and the day of sacrifice

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(771)

شَهِدْتُ عُمَرَ بْنَ الْخَطَّابِ فِي يَوْمِ النَّحْرِ بَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنْ صَوْمِ هَذَيْنِ الْيَوْمَيْنِ أَمَّا يَوْمُ الْفِطْرِ فَفِطْرُكُمْ مِنْ

صَوْمِكُمْ وَعِيدٌ لِلْمُسْلِمِينَ وَأَمَّا يَوْمُ الْأَضْحَى فَكُلُوا مِنْ لُحُومِ نُسُكِكُمْ

Abu Ubayd (RA) the freedman of Abdur Rahman ibn Awf said that he saw Umar ibn al-Khattab (RA) begin with salah on the day of sacrifice before the sermon. He said, "I heard Allahs Messenger (SAW) disallow fasting on these two days. As for the Fed ul-Fitr, it is your breakfast after your fasts, and an eid for *Muslim*s. And, as for the day of sacrifice (adha), eat the flesh of your sacrifice".

[*Ahmed*224, *Bukhari* 1990, *Muslim* 1137, *Abu Dawud* 2416, *Ibn e Majah* 1722]

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(772)

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامَيْنِ يَوْمِ الْأَضْحَى وَيَوْمِ الْفِطْرِ

Sayyidina Abu Sa'eed Khudri i said that Allah's Messenger (SAW) disallowed two fasts, the fast of day of al-Adha and the day of al-Fitr.

[*Ahmed*11804, *Bukhari* 1991, *Muslim* 827, *Abu Dawud* 2417, *Ibn e Majah* 1721]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 59

Makruh to fast on days of tashrik

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(773)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمُ عَرَفَةَ وَيَوْمُ النَّحْرِ وَأَيَّامُ التَّشْرِيقِ عِيدُنَا أَهْلَ الْإِسْلَامِ وَهِيَ أَيَّامُ أَكْلٍ وَشُرْبٍ

Sayyidina Uqbah ibn Aamir reported that Allah's Messenger (SAW) said, "The day of Arafah, the day of sacrifice and the days of tashriq are eid days (festivals) for us, the

people of Islam. These are days to eat and drink”.

[*Abu Dawud* 2419, *Nisai* 3001]

8- BOOK ON FASTING

Narrated from Allah’s Messenger (SAW)

Chapter 60

It is makruh for one who fasts to apply cupping

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(774)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ

Sayyidina Rafi’ ibn Khadij (RA) narrated that the Prophet (SAW) said, “The fast of one who gets himself cupped and one who cups are invalidated.”

[*Ahmed*15828]

8- BOOK ON FASTING

Narrated from Allah’s Messenger (SAW)

Chapter 61

One who fasts is allowed to get cupped

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(775)

احْتَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ صَائِمٌ

Sayyidina Ibn Abbas (RA) reported that Allah’s Messenger had himself cupped when he was in the state of ihram and was fasting.

[*Ahmed*1849, *Bukhari* 1835, *Muslim* 1202, *Abu Dawud* 1835, *Nisai* 2843]

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(776)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ وَهُوَ صَائِمٌ

Sayyidina Ibn Abbas (RA) narrated that while he had assumed the ihram and was fasting, the Prophet (SAW)had himself cupped between Makkah and Madinah.

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(777)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ فِيمَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ وَهُوَ مُحْرِمٌ صَائِمٌ

Ibn Abbas narrated that the Prophet had himself cupped between Makkah abd Madinah while he was a muhrim and was fasting.

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 62

Uninterrupted continuous fasting disliked

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(778)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُوَاصِلُوا قَالُوا فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ قَالَ إِنِّي لَسْتُ كَأَحَدِكُمْ إِنَّ رَبِّي يُطْعِمُنِي وَيَسْقِينِي

Sayyidina Anas (RA) narrated that Allah's Messenger said, "Do not fast an uninterrupted fast". They (the sahabah) said, "But, you keep an uninterrupted fast, 0 Messenger of Allah!" He said, "I am not like one of you. Indeed my Lord feeds me and gives me to drink".

[*Ahmed*12205, *Bukhari* 7241, *Muslim* 1104]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 63

One sexually defiled may form intention to fast

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(779)

أَخْبَرَتْنِي عَائِشَةُ وَأُمُّ سَلَمَةَ زَوْجَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُدْرِكُهُ الْفَجْرُ وَهُوَ جُنُبٌ مِنْ أَهْلِهِ ثُمَّ يَغْتَسِلُ فَيَصُومُ

Sayyidah Ayshah (RA) and Umm Salamah the noble wives of the Prophet reported that dawn would overtake the Prophet (SAW) while he was in a state of sexual defilement through a wife of his. He would then have a bath and keep fast.

[*Ahmed*25732, *Bukhari* 1930, *Muslim* 11091

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 64

May one who fasts accept an invitation

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(780)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ فَلْيُجِبْ فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ يَعْنِي الدُّعَاءَ

Sayyidina Abu Hurayrah i reported that the Prophet (SAW) said. "If one of you is invited to a meal then he must accept it. If he is fasting then let him make a supplication'.

[*Ahmed*10353, *Abu Dawud* 2460]

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(781)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دُعِيَ أَحَدُكُمْ وَهُوَ صَائِمٌ فَلْيَقُلْ إِنِّي صَائِمٌ

Sayyidina Abu Hurayrah (RA) reported that the Prophet said, 'When one of you is invited and he is fasting then let him say : I am fasting'.

[*Ahmed*7308, *Muslim* 1150, *Abu Dawud* 2461, *Muslim* 1750]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 65

It is makruh for a woman to fast an optional fast without her husband's permission

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(782)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَصُومُ الْمَرْأَةُ وَزَوْجُهَا شَاهِدٌ يَوْمًا مِنْ غَيْرِ شَهْرِ رَمَضَانَ إِلَّا بِإِذْنِهِ

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) said, 'A woman should not fast outside Ramadan while her husband is there without his permission".

[*Ahmed*7347, *Ibn e Majah* 1761]

Chapter 66

Delay in redeeming the fast(s) of Ramadan

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(783)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَصُومُ الْمَرْأَةُ وَزَوْجُهَا شَاهِدٌ يَوْمًا مِنْ غَيْرِ شَهْرِ رَمَضَانَ إِلَّا بِإِذْنِهِ

Sayyidah Ayshah (RA) said, "I did not redeem what was due againstme from Ramadan but in Sha'ban till the death of Allah's Messenger (SAW)"

[*Bukhari* 1950, *Muslim* 1146, *Abu Dawud* 2399, *Nisai* 2315, *Ibn e Majah* 1669]

Chapter 67

The excellence of one who is fasting when others eat in his presence

(784)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّائِمُ إِذَا أَكَلَ عِنْدَهُ الْمَفَاطِيرُ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ

Abu Layla reported from his Mawla that the Prophet (SAW) said, "When food is consumed in the presence of one who is fasting, the angels pray for him".

[*Ahmed*27179, *Ibn e Majah* 1748]

(785)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا فَقَدَّمَتْ إِلَيْهِ طَعَامًا فَقَالَ كُلِي فَقَالَتْ إِنِّي صَائِمَةٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الصَّائِمَ تُصَلِّي عَلَيْهِ الْمَلَائِكَةُ إِذَا أُكِلَ عِنْدَهُ حَتَّى يَفْرُغُوا وَرُبَّمَا قَالَ حَتَّى يَشْبَعُوا

Sayyidah Umm Umarah (RA) daughter of Ka'b Ansari narrated that the Prophet visited her, she presented to him the meal. He said, "Eat". She said, "I am fasting". So, he said, "Indeed, the angels pray for one who is fasting when food is eaten in his presence till they finish (eating).' Or, he said, "till they satiated".

(786)

Muhammad ibn Bashshar reported from Muhammad ibn Ja'far, from Shu'bah, from Habib ibn Zayd, from his Mawla (Layla) who from Umm Umarah (RA) bint Ka'b a hadith of the like of it. But the final words or (till) they finish or till they are satiated) are not found in it.

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 68

A menstruating woman must redeem her fasts but not salah

(787)

كُنَّا نَحِيضُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ نَطْهُرُ فَيَأْمُرُنَا بِقَضَاءِ الصِّيَامِ وَلَا يَأْمُرُنَا بِقَضَاءِ الصَّلَاةِ

Sayyidah Ayshah (RA) narrated that they would get their menses in the times of Allah's Messenger Then, they would purify themselves and he would command them to make up for the (missed) fasts, but he did not command them to redeem the salah.

[*Ahmed*24714, *Bukhari* 321, *Muslim* 335, *Abu Dawud* 262, *Nisai* 282, *Ibn e Majah* 631]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 69

It is makruh for one who is fasting to insert much water in the nostrils

(788)

قُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنْ الْوُضُوءِ قَالَ أَسْبِغْ الْوُضُوءَ وَخَلِّلْ بَيْنَ الْأَصَابِعِ وَبَالِغْ فِي الِاسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا

Aasim ibn Laqit reported from his father who asked the Prophet "0 Messenger of Allah, inform me about ablution'. He said, "Make it well, thread your fingers through each other and if you are not fasting, insert water into the nostrils deep inside".

[*Ahmed*17863, *Abu Dawud* 2366, *Nisai* 87, *Ibn e Majah* 407]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 70

A guest should not keep fast without host's permission

(789)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَزَلَ عَلَى قَوْمٍ فَلَا يَصُومَنَّ تَطَوُّعًا إِلَّا بِإِذْنِهِمْ

Sayyidah Ayshah (RA) narrated that Allah's Messenger (SAW) said, "One who stays with a people, should not keep optional fast without their permission'.

[*Ibn e Majah* 1763]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 71

About I'tikaf

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(790)

أَنَّ النَّبِيَّ كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ حَتَّى قَبَضَهُ اللَّهُ

Sayyidina Abu Hurayrah (RA) and Urwah reported from Sayyidah Ayshah (RA) that the Prophet (SAW) observed the i'tikaf of the last ten days of Rarnadan till Allah took him away.

[*Bukhari* 2026, *Muslim* 1172, *Abu Dawud* 2462]

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(791)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَعْتَكِفَ صَلَّى الْفَجْرَ ثُمَّ دَخَلَ فِي مُعْتَكَفِهِ

Sayyidah Ayshah (RA) narrated that whenever Allah's Messenger (SAW) intended to observe the itikaf, he prayed the fajr after which he entered his place of i'tikaf.

[*Ahmed*24598, *Bukhari* 2033, *Muslim* 1173, *Abu Dawud* 2464, *Nisai* 705, *Ibn e Majah* 1771]

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(792)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجَاوِرُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ وَيَقُولُ تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ

Sayyidina Ayshah narrated that Allah's Messenger observed i'tikaf in the last ten days of Ramadan and said, "Seek the laylatul qadr in the last ten days of Ramadan."

[*Ahmed*24346, *Bukhari* 2020 *Muslim* 1169]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 72

About Laylatul Qadr

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(793)

أَنَّ عَلِمْتَ أَبَا الْمُنْذِرِ أَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ قَالَ بَلَى أَخْبَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا لَيْلَةٌ صَبِيحَتُهَا تَطْلُعُ الشَّمْسُ لَيْسَ لَهَا شُعَاعٌ فَعَدَدْنَا وَحَفِظْنَا

Zirr reported having asked Sayyidina Ubayy ibn Ka'b (RA), "How did you inform Abu Munzir that Laylatul Qadr is the night of twenty-seventh?" He said, "Surely, Allah's Messenger (SAW) informed us that it is a night on whose morning the sun rises without rays. We counted it and rememberred it. By Allah! Ibn Mas'ud (RA) know certainly that it is in Ramadan and it is the twenty-seventh night, but he disliked to inform you lest you rely (only) on it".

[*Ahmed*21267, *Muslim* 762, *Abu Dawud* 1378]

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(794)

ذُكِرَتْ لَيْلَةُ الْقَدْرِ عِنْدَ أَبِي بَكْرَةَ فَقَالَ مَا أَنَا مُلْتَمِسُهَا لِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا فِي الْعَشْرِ الْأَوَاخِرِ فَإِنِّي سَمِعْتُهُ يَقُولُ الْتَمِسُوهَا فِي تِسْعٍ يَبْقَيْنَ أَوْ فِي سَبْعٍ يَبْقَيْنَ أَوْ فِي خَمْسٍ يَبْقَيْنَ أَوْ فِي ثَلَاثِ أَوَاخِرِ لَيْلَةٍ

Uyayriah ibn Abdur Rahman (RA) reported that his father said that before Sayyidina

Abu Bakr (RA) So, he said, "I have ceased to look out for it since I heard from Allah's Messenger (SAW) that it is in the last ten (days). I heard him say, "Seek it when nine nights remain, or seven remain, or five remain, or three, or the last night". Abu Bakr used to pray during the twenty (nights) of Ramadan as he prayed all through the year, but when the last ten days began, he became more devoted".

[*Ahmed*20398]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 73

Another chapter on it

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(795)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ

Sayyidina Ali reported that the Prophet (SAW) used to wake up his family during the last ten days of Ramadan.

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(796)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْتَهِدُ فِي الْعَشْرِ الْأَوَاخِرِ مَا لَا يَجْتَهِدُ فِي غَيْرِهَا

Sayyidah Ayshah (RA) said that Allah's Messenger used to make an extraoldlnary effort in worship in the last ten days such as he did not make at times other than then.

[*Ahmed*26248, *Muslim* 1767]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 74

Fasting during winter

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(797)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْغَنِيمَةُ الْبَارِدَةُ الصَّوْمُ فِي الشِّتَاءِ

Aamir ibn Mas'ud (RA) reported that the Prophet said, "Fasting in winter is unearned booty'.

[*Ahmed*18982]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 75

Fasting of the unable

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(798)

لَمَّا نَزَلَتْ

{ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ}

كَانَ مَنْ أَرَادَ مِنَّا أَنْ يُفْطِرَ وَيَفْتَدِيَ حَتَّى نَزَلَتْ الْآيَةُ الَّتِي بَعْدَهَا فَنَسَخَتْهَا

Sayyidina Salamah ibn Aku' (RA) reported that when the verse was revealed, those of us who desired did not fast but paid a fidyah, till the next verse was revealed abrogating it (the command). (*Bukhari* 4507, *Muslim* 1145, *Abu Dawud* 2315, *Nisai* 2312]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 76

One who eats his meal and sets on a journey

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(799)

أَتَيْتُ أَنَسَ بْنِ مَالِكٍ فِي رَمَضَانَ وَهُوَ يُرِيدُ سَفَرًا وَقَدْ رُحِلَتْ لَهُ رَاحِلَتُهُ وَلَبِسَ ثِيَاب

السَّفَرِ فَدَعَا بِطَعَامٍ فَأَكَلَ فَقُلْتُ لَهُ سُنَّةٌ قَالَ سُنَّةٌ ثُمَّ رَكِبَ

Muhammad ibn Kab narrated that he visited Sayyidina Anas ibn Maalik (RA) during Ramadan. He had intended to set out on a journey and his conveyance was readied for him and

he was wearing travelling garments. He asked for food to be brought and ate it. So, he (Muhammad ibn Ka'b) asked him, (Is it) sunnah?" He replied (Yes, it is) sunnah, and rode

(his beast).

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(800)

Muhammad ibn Ismail reported from Saeed ibn Abu Maryam, from Muhammad ibn Ja'far, from Zayd ibn Aslam, from Muhammad ibn Munkadir and he from Muhammad ibn Kab who said, I visited Anas (RA) and a hadith like the foregoing.

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 77

Concerning gifts to one who is fasting

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(801)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُحْفَةُ الصَّائِمِ الدُّهْنُ وَالْمِجْمَرُ

Sayyidina Hasan ibn Ali narrated that Allah's Messenger (SAW) said, "The gift for a person who is fasting is oil and perfume".

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 78

When do eid ul-Fitr and eid ul-Adha fall

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(802)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْفِطْرُ يَوْمَ يُفْطِرُ النَّاسُ وَالْأَضْحَى يَوْمَ يُضَحِّي النَّاسُ

Sayyidah Ayshah (RA) narrated that Allah's Messenger (SAW) said, "The (Eid) al-Fitr is when people break (cease to) fast and al-Adha when people make the sacrifice".

[*Ibn e Majah* 1660]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 79

One who misses the i'tikaf

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(803)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْتَكِفُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ فَلَمْ يَعْتَكِفْ عَامًا فَلَمَّا كَانَ فِي الْعَامِ الْمُقْبِلِ اعْتَكَفَ عِشْرِينَ

Sayyidina Anas ibn Maalik said, "The Prophet (SAW) used to observe i'tikaf during the last ten days of Ramadan. One year he did not observe it. So, during the year following, he observed the i'tkaf for twenty days".

[*Ibn e Majah* 1770]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 80

May a mu'takif attend to his needs

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(804)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اعْتَكَفَ أَدْنَى إِلَيَّ رَأْسَهُ فَأُرَجِّلُهُ وَكَانَ لَا يَدْخُلُ

الْبَيْتَ إِلَّا لِحَاجَةِ الْإِنْسَانِ

Sayyidah Ayshah (RA) narrated that when Allah's Messenger (SAW) observed the i'tikaf, he would put his head towards her and she combed it. And he never entered the house except or human compulsion (to relieve himself).

[*Ahmed*2696, *Bukhari* 2029, *Muslim* 297, *Abu Dawud* 2468, *Ibn e Majah* 1776]

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(805)

We were informed by Qutaybah on the authority of Layth. All the ulama maintain that a mutakif must not come out of his place except to answer to nature's call. They differ on the issue of a mutakif coming out to pay a sick visit and to offer Friday salah and the funeral prayer.

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 81

Praying salah at night during Ramadan

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(806)

صُمْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُصَلِّ بِنَا حَتَّى بَقِيَ سَبْعٌ مِنْ الشَّهْرِ فَقَامَ بِنَا حَتَّى ذَهَبَ ثُلُثُ اللَّيْلِ ثُمَّ لَمْ يَقُمْ بِنَا فِي السَّادِسَةِ وَقَامَ بِنَا فِي الْخَامِسَةِ حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ فَقُلْنَا لَهُ يَا رَسُولَ اللَّهِ لَوْ نَفَّلْتَنَا بَقِيَّةَ لَيْلَتِنَا هَذِهِ فَقَالَ إِنَّهُ مَنْ قَامَ مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ كُتِبَ لَهُ قِيَامُ لَيْلَةٍ ثُمَّ لَمْ يُصَلِّ بِنَا حَتَّى بَقِيَ ثَلَاثٌ مِنْ الشَّهْرِ وَصَلَّى بِنَا فِي الثَّالِثَةِ وَدَعَا أَهْلَهُ وَنِسَاءَهُ فَقَامَ بِنَا حَتَّى تَخَوَّفْنَا الْفَلَاحَ قُلْتُ لَهُ وَمَا الْفَلَاحُ قَالَ السُّحُورُ

Sayyidina Abu Dharr narrated : We kept fast with Allah's Messenger. He did not pray with us till seven (nights) remained in the month when he stood with us (in prayer) till the third of the night passed away. Then he did not stand with us on the sixth (last ningh) but stood with us (in salah) on the fifth (last night) till the middle of the night was gone. So, we submitted, "0 Messenger of Allah! Would that you had prayed the

supererogatory (salah) with us for the remainder of the night. "He said, "He who stood with the Imam till he finishes has a full night's standing (in salah) recorded for him". Thereafter, he did not pray with us till three (nights) remained in the month, He prayed (the salah) with us on the third (last night) and called the folk of his house and his wives, standing so long that we feared that we might miss al-falah.

The sub-narrator said that he asked him, "What is al-falah?" He said, "It is sahr (predawn meal)".

[Ab 21476, *Abu Dawud* 1375, *Nisai* 1364, *Ibn e Majah* 1327]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 82

Merit of serving one who is fasting at time of iftar

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(807)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ فَطَّرَ صَائِمًا كَانَ لَهُ مِثْلُ أَجْرِهِ غَيْرَ أَنَّهُ لَا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْئًا

Sayyidina Zayd ibn Khalid Juhanni reported that Allah's Messenger (SAW) said, "If anyone gives to a person who is fasting something with which to break his fast then for him is an equivalent reward without the least being diminished from the reward of the fasting person".

[*Ahmed*17030, *Ibn e Majah* 1746]

8- BOOK ON FASTING

Narrated from Allah's Messenger (SAW)

Chapter 83

Encouragement to offer salah at night during Ramadan, and its merits

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(808)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةٍ وَيَقُولُ مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ فَتُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidina Abu Hurayrah reported that Allah's Messenger encouraged people to offer (voluntary) salah during Ramadan without prescribing it as an obligation. He would say, "He who stands in prayer during Ramadan with faith and seeking reward sincerely is forgiven what has past of his sins". Then Allah's Messenger (SAW) died while this was practiced. Then it was done like that in the caliphate of Abu Bakr and the early period of the caliphate of Umar ibn Khattab (RA) in the same manner.

[*Ahmed*7792, *Muslim* 759, *Abu Dawud* 1371, *Nisai* 2100]

9- BOOK OF HAJJ

Narrated from Allah’s Messenger (SAW)

Chapter 1

Sanctity of Makkah

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(809)

أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ ائْذَنْ لِي أَيُّهَا الْأَمِيرُ أُحَدِّثْكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْغَدَ مِنْ يَوْمِ الْفَتْحِ سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي وَأَبْصَرَتْهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ أَنَّهُ حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ وَلَا يَحِلُّ لِامْرِئٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ فِيهَا دَمًا أَوْ يَعْضِدَ بِهَا شَجَرَةً فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا فَقُولُوا لَهُ إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَأْذَنْ لَكَ وَإِنَّمَا أَذِنَ لِي فِيهِ سَاعَةً مِنْ النَّهَارِ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ وَلْيُبَلِّغْ الشَّاهِدُ الْغَائِبَ

Sayyidina Abu Shurayh Adawi reported that he said to Amr ibn Sa’eed while he was despatching an army to Makkah, “Permit me, 0 Amir to narrate the hadith that Allah’s Messenger . delivered standing on the morning of the conquest (of Makkah). My two ears heard it and my heart remembers it and my two eyes observed it while he was speaking. He praised Allah and glorified Him. He said:

Allah has made Makkah sacred and men have not made it sacred. It is not lawful for a man who believes in Allah and the Last Day to shed blood here or to cut down its trees. So, if anyone regards fighting allowed because of the fighting of Allah’s Messenger L. here then tell them that Allah had permitted His Messenger and did not permit you. And, permission was given to me only for some time during the day and the sanctity is restored hereafter, today as its sanctity (unlawfulness) was last evening. So, let those who are present convey it to those who are not here.

Abu Shurayh was asked, “What did Amr ibn Sa’eed say to you?” (He said that Amr) said, “I know better than you about it, 0 Abu Shurayh. Indeed the Haram does not give refuge to the disobedient and the rebels or to those who flee after slaying someone or robbing someone.”

[*Ahmed*16373, *Bukhari* 1832, *Muslim* 1354, *Nisai* 1873]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 2

Reward against Hajj and Umrah

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(810)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ وَلَيْسَ لِلْحَجَّةِ الْمَبْرُورَةِ ثَوَابٌ إِلَّا الْجَنَّةُ

Sayyidina Abdullah (RA) reported that Allah's Messenger ' said, 'Let the Hajj and Umrah follow one another, for they remove poverty and sin as the bellows remove rust from iron, gold and silver. And there is no reward for an accepted Hajj but Paradise."

[*Ahmed*3669. *Nisai* 2627]

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(811)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَجَّ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, 'If anyone performs Hajj, not being immodest (with women) or sinful (and wickedfully transgressing), his past sins are forgiven."

[*Ahmed*10278, *Bukhari* 1819, *Muslim* 1350, *Nisai* 2626, *Ibn e Majah* 2889]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 3

Warning on neglecting Hajj

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(812)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَلَكَ زَادًا وَرَاحِلَةً تُبَلِّغُهُ إِلَى بَيْتِ اللَّهِ وَلَمْ يَحُجَّ فَلَا عَلَيْهِ أَنْ يَمُوتَ يَهُودِيًّا أَوْ نَصْرَانِيًّا وَذَلِكَ أَنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ { وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا }

Sayyidina Ali (RA) narrated that Allah's Messenger (SAW) said, "If a person possesses enough provision of journey and a ridingbeast to take him to the House of Allah but does not perform Hajj then it makes no difference whether he dies a Jew or a Christian. and that is because Allah has said in His Book."

And pilgrimage to the House is a duty of Mankind towards Allah, for him who is able to make his way to it. (3: 97)

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 4

Provision and conveyance are enough to make Hajj fard

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(813)

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَا يُوجِبُ الْحَجَّ قَالَ الزَّادُ وَالرَّاحِلَةُ

Sayyidina Ibn Umar (RA) reported that a man came to the Prophet (SAW) and said, '0 Messenger of Allah! What makes Hajj obligatory?" He said, "Possession of provision of journey and a riding-beast."

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 5

How many times is Hajj fard

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(814)

لَمَّا نَزَلَتْ

{ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا }

قَالُوا يَا رَسُولَ اللَّهِ أَفِي كُلِّ عَامٍ فَسَكَتَ فَقَالُوا يَا رَسُولَ اللَّهِ فِي كُلِّ عَامٍ قَالَ لَا وَلَوْ قُلْتُ نَعَمْ لَوَجَبَتْ فَأَنْزَلَ اللَّهُ

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ }

Sayyidina All narrated that when the verse. (3 : 97) was revealed, they said, O Messenger of Allah! Is that every year?" So he observed silence. They said (again), "0 Messenger of Allah, is that every year?" he said, "No! and if I had said Yes then that would have become fard (every year)." So Allah the Exalted, revealed: 0 you who believe! Question not about things which if they were disclosed to you, would annoy you. (5:101)

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 6

How many times did the Prophet (SAW) perform Hajj

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(815)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَّ ثَلَاثَ حِجَجٍ حَجَّتَيْنِ قَبْلَ أَنْ يُهَاجِرَ وَحَجَّةً بَعْدَ مَا هَاجَرَ وَمَعَهَا عُمْرَةٌ فَسَاقَ ثَلَاثَةً وَسِتِّينَ بَدَنَةً وَجَاءَ عَلِيٌّ مِنْ الْيَمَنِ بِبَقِيَّتِهَا فِيهَا جَمَلٌ لِأَبِي جَهْلٍ فِي أَنْفِهِ بُرَةٌ مِنْ فِضَّةٍ فَنَحَرَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ كُلِّ بَدَنَةٍ بِبَضْعَةٍ فَطُبِخَتْ وَشَرِبَ مِنْ مَرَقِهَا

Sayyidina Jabir Abdullah narrated that the Prophet (SAW) performed Hajj three times,

twice before making the hijrah and once after hijrah with which he performed an umrah (too). He drove sixty-three camels with him. And Ali came from Yemen with the remaining which included a camel of Abu Jahi. It had a silver ring in its nose. The Prophet sacrificed them. He then commanded (the men) that a piece of flesh from each animal must be taken and cooked. He then drank its broth.

[*Ibn e Majah* 3026]

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(816)

قُلْتُ لِأَنَسِ بْنِ مَالِكٍ كَمْ حَجَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَجَّةً وَاحِدَةً وَاعْتَمَرَ أَرْبَعَ عُمَرٍ عُمْرَةٌ فِي ذِي الْقَعْدَةِ وَعُمْرَةُ الْحُدَيْبِيَةِ وَعُمْرَةٌ مَعَ حَجَّتِهِ وَعُمْرَةُ الجِعِرَّانَةِ إِذْ قَسَّمَ غَنِيمَةَ حُنَيْنٍ

Qatadah (RA) said that he asked Sayyidina Anas ibn Maalik (RA) how many times did the Prophet (SAW) perform Hajj, and he said, "Hajj once and Umrah four times. Umrah once in Zulqadah, Umrat ul-Hudaybiyah, an umrah with Hajj that he performed, and Umrat ul-Ji'ranah when he distributed the booty of Hunayn.

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 7

How many times did the Prophet (SAW) perfromed Umrah

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(817)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْتَمَرَ أَرْبَعَ عُمَرٍ عُمْرَةَ الْحُدَيْبِيَةِ وَعُمْرَةَ الثَّانِيَةِ مِنْ قَابِلٍ وَعُمْرَةَ الْقَضَاءِ فِي ذِي الْقَعْدَةِ وَعُمْرَةَ الثَّالِثَةِ مِنْ الْجِعِرَّانَةِ وَالرَّابِعَةِ الَّتِي مَعَ حَجَّتِهِ

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) performed umrah four times: the umratul Hudaybiyah, the second umrah (next year) in Dhulqa'dah to make up for the one of Hudaybiyah, the third umrah from Jiranah and the fourth which was with his Hajj.

[Abu Dawud 1994, *Ibn e Majah* 3003]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 8

At which place did the Prophet (SAW) assume the ihram

(818)

لَمَّا أَرَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَجَّ أَذَّنَ فِي النَّاسِ فَاجْتَمَعُوا فَلَمَّا أَتَى الْبَيْدَاءَ أَحْرَمَ

Sayyidina Jabir ibn Abdullah (RA) said, When the Prophet resolved to perform the Hajj, he proclaimed that to the people. So, they gathered, and when they were at Bayda, he assumed the ihram.'

(819)

الْبَيْدَاءُ الَّتِي يَكْذِبُونَ فِيهَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاللَّهِ مَا أَهَلَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ عِنْدِ الْمَسْجِدِ مِنْ عِنْدِ الشَّجَرَةِ

Sayyidinah Ibn Umar said, 'You lie (when you say) Allah's Messenger assumed the ihram at Bayda. By Allah, he assumed it at the mosque (at Dhul Hulayfa) near the tree."

[*Bukhari* 1541, *Muslim* 1186]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 9

When did the Prophet (SAW) assume the ihram

(820)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهَلَّ فِي دُبُرِ الصَّلَاةِ

Sayyidina Ibn Abbas said : The Prophet (SAW) recited the tahieel after offering the salah.

[*Nisai* 2750]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 10

Hajj of the ifrad kind

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(821)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْرَدَ الْحَجَّ

Sayyidah Ayshah (RA) reported that Allahs Messenger (SAW) performed Hajj ifrad.

[*Ahmed*26122, *Muslim* 1211, Abu Dawud 12777, *Nisai* 2711, *Ibn e Majah* 2904]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 11

Combining Hajj and Umrah in one ihram

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(822)

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَبَّيْكَ بِعُمْرَةٍ وَحَجَّةٍ

Sayyiddina Anas (RA) said that he heard the Prophet (SAW) say, "Labbayk with umrah and hajj', (meaning that he formed an intention for both).

[*Ahmed*11961, *Bukhari* 4354, *Muslim* 1232, *Nisai* 2727]

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(823)

تَمَتَّعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَأَوَّلُ مَنْ نَهَى عَنْهَا مُعَاوِيَةُ

Sayyidina lbn Abbas said, “Allahs Messenger (SAW) performed tamattu. And Abu Bakr, Umar and Uthman (also performed it). And the first person to disallow it was Mu’awiyah.’

[*Ahmed*2732, *Nisai* 2732]

9- BOOK OF HAJJ

Narrated from Allah’s Messenger (SAW)

Chapter 12

Concerning Tamattu’

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(824)

يَذْكُرَانِ التَّمَتُّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَقَالَ الضَّحَّاكُ بْنُ قَيْسٍ لَا يَصْنَعُ ذَلِكَ إِلَّا مَنْ جَهِلَ أَمْرَ اللَّهِ فَقَالَ سَعْدٌ بِئْسَ مَا قُلْتَ يَا ابْنَ أَخِي فَقَالَ الضَّحَّاكُ بْنُ قَيْسٍ فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ قَدْ نَهَى عَنْ ذَلِكَ فَقَالَ سَعْدٌ قَدْ صَنَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَنَعْنَاهَا مَعَهُ

Muhammad ibn Abdullah ibn Harith ibn Nawfal heard Sad ibn Abu Waqqas (RA) and Dahhak ibn Qays discuss tamattu’ which includes Hajj and Umrah. Dahhaksaid, “Only he who is ignorant of Allah’s corn- mand will do it.” Sad said, “What a bad thing you have said, 0 nephew!” Dahhak said, “Indeed, Umar ibn al-Khattab had disallowed it.” Sad asserted, “Certainly. Allah’s Messenger (SAW) had performed it and those with him had performed it.”

[*Nisai* 2730]

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(825)

أَنَّهُ سَمِعَ رَجُلًا مِنْ أَهْلِ الشَّامِ وَهُوَ يَسْأَلُ عَبْدَ اللَّهِ بْنَ عُمَرَ عَنْ التَّمَتُّعِ بِالْعُمْرَةِ إِلَى الْحَجِّ

فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ هِيَ حَلَالٌ فَقَالَ الشَّامِيُّ إِنَّ أَبَاكَ قَدْ نَهَى عَنْهَا فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَرَأَيْتَ إِنْ كَانَ أَبِي نَهَى عَنْهَا وَصَنَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَأَمْرَ أَبِي نَتَّبِعُ أَمْ أَمْرَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الرَّجُلُ بَلْ أَمْرَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَقَدْ صَنَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Ibn Shihab narrated that Saalim ibn Abdullah (SAW) told him that he heard a man of Syria ask Abdullah ibn Umar (RA) about tamattu', the Hajj with umrah. Abdullah ibn Umar (RA) said to him. "It is lawful." The Syrian said, "But, your father had disallowed it." So, Abdullah ibn Umar (RA) said, "What would you say if my father disallowed it while Allah's Messenger (SAW) performed it, will you obey my father's command or the command of Allah's Messenger (SAW) ?" The man said, "Rather, the command of Allah's Messenger (SAW) (will I obey)." So, he asserted, "Allah's Messenger had done it indeed."

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 13

About Talbiyah

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(826)

أَنَّ تَلْبِيَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

Sayyidina Ibn Umar reported that the talbiyah of the Prophet was Here I am! 0 Allah, Here, I am! Here I am,no partner have You. Here I am. Surely all praise and blessing are for You and the dominion. No partner have You.

[*Bukhari* 818, *Muslim* 1184]

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(827)

أَنَّهُ أَهَلَّ فَانْطَلَقَ يُهِلُّ فَيَقُولُ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

Qutaybah reported from Layth, from Nafi', from Ibn UmarL., that he recited the talbiyah in the same way. Sayyidina Ibn Umar .i said that this itself was the Prophet ' talbiyah. Later he added these words on his own:

I am hare. I am here. Willingly obeying You. All good is in Your Hands. I am here My desires and deeds are for You.

[*Ahmed*4457, *Bukhari* 1549, *Muslim* 1184, Abu Dawud 1812, *Nisai* 2745, *Ibn e Majah* 2918]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 14

Merits of Talbiyah and sacrifice

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(828)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ أَيُّ الْحَجِّ أَفْضَلُ قَالَ الْعَجُّ وَالثَّجُّ

Sayyidian Abu Bakr (RA) narrated that Allah's Messenger (SAW) was asked, "Which (kind of) Hajj is more excellent?" He said, "Al-Ajj wa ath-thajj meaning "The voiciferous which abounds with talbiyah and in which much blood flows."

[*Ibn e Majah* 2924]

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(829)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يُلَبِّي إِلَّا لَبَّى مَنْ عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ مِنْ حَجَرٍ أَوْ شَجَرٍ أَوْ مَدَرٍ حَتَّى تَنْقَطِعَ الْأَرْضُ مِنْ هَاهُنَا وَهَاهُنَا

Sayyidina Sahi ibn Sad (RA) reported that Allah's Messenger (SAW) said, 'Hardly does a *Muslim* call the talbiyah, when all on his right and his left, be stone or trees or clods of mud, also call it out till the earth is penetrated from here and from there."

[*Ibn e Majah* 2921]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 15

Recite the Talbiyah loudly

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(830)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانِي جِبْرِيلُ فَأَمَرَنِي أَنْ آمُرَ أَصْحَابِي أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالْإِهْلَالِ وَالتَّلْبِيَةِ

Khallad ibn Saib reported from his father that Allah's Messenger (SAW) said, "Jibrail came to me and instructed me to command my Companions that they should raise their voices on reciting the talbiyah." (The narrator was not sure which word the Prophet used : ihlal or talbiyah).

[*Ahmed*16569, Abu Dawud 1814, *Nisai* 2752, *Ibn e Majah* 2922]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 16

Having a bath while assuming the ihram

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(831)

أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَجَرَّدَ لِإِهْلَالِهِ وَاغْتَسَلَ

Kharijah ibn Zayd ibn Thabit reported from his father that he saw the Prophet (SAW) took off his garments and had a bath to assume his ihram.

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 17

Miqat of pilgrims from distant lands

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(832)

أَنَّ رَجُلًا قَالَ مِنْ أَيْنَ نُهِلُّ يَا رَسُولَ اللَّهِ قَالَ يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ وَأَهْلُ الشَّامِ مِنْ الْجُحْفَةِ وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ

Sayyidina Ibn Umar (RA) reported that a man asked, 'From where do we assume the ihram, 0 Messenger of Allah?" He said, from Dhul Hulayfah, the Syrians from Juhafah, the Najdis from Qarn, and the Yamanis from Yalamlam."

[*Ahmed*5087, *Bukhari* 1525, *Muslim* 1182, Abu Dawud V37, *Nisai* 2647, *Ibn e Majah* 2914]

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(833)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَّتَ لِأَهْلِ الْمَشْرِقِ الْعَقِيقَ

Sayyidina Ibn Abbas (RA) reported that the Prophet appointed Aqiq as the miqat for the people of the east. [*Ahmed*3205, Abu Dawud 1740]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 18

What should one who has assumed the ihram not wear

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(834)

قَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَاذَا تَأْمُرُنَا أَنْ نَلْبَسَ مِنْ الثِّيَابِ فِي الْحَرَمِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَلْبَسُوا الْقُمُصَ وَلَا السَّرَاوِيلَاتِ وَلَا الْبَرَانِسَ وَلَا الْعَمَائِمَ وَلَا الْخِفَافَ إِلَّا أَنْ يَكُونَ أَحَدٌ لَيْسَتْ لَهُ نَعْلَانِ فَلْيَلْبَسْ الْخُفَّيْنِ وَلْيَقْطَعْهُمَا مَا أَسْفَلَ مِنْ الْكَعْبَيْنِ وَلَا تَلْبَسُوا شَيْئًا مِنْ الثِّيَابِ مَسَّهُ الزَّعْفَرَانُ وَلَا الْوَرْسُ وَلَا تَنْتَقِبْ الْمَرْأَةُ الْحَرَامُ وَلَا تَلْبَسْ الْقُفَّازَيْنِ

Sayyidina Ibn Umar reported that a man stood up and asked, “0 Messenger of Allah I What garments do you order us to wear in the state of ihram?” So, Allah’s Messenger (SAW) said : “Do not wear the shirt, the trousers, hooded cloak, turban or the socks; but, if one of you does not have the sandals then he may wear socks, cutting them below the ankles. And, do not wear garments on which saffron or wursO is applied. And, a woman must not put a veil over her face nor wear hand gloves.”

[*Ahmed*4835, *Bukhari* 1542, *Muslim* 1177, Abu Dawud 1824, *Nisai* 2670, *Ibn e Majah* 2929]

9- BOOK OF HAJJ

Narrated from Allah’s Messenger (SAW)

Chapter 19

In case the lower wrapper and sandals are unavailable then trousers and socks may be worn

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(835)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْمُحْرِمُ إِذَا لَمْ يَجِدْ الْإِزَارَ فَلْيَلْبَسْ السَّرَاوِيلَ وَإِذَا لَمْ يَجِدْ النَّعْلَيْنِ فَلْيَلْبَسْ الْخُفَّيْنِ

Sayyidina lbn Abbas (RA) said that he heard Allahs Messenger (SAW) say, “If one who assumes the ihram does not have the lower wrapper theu he may wear the trousers. And if he does not have sandals, he may wear socks.

[*Ahmed*5075, *Bukhari* 1740, *Muslim* 1178, *Nisai* 2668, *Ibn e Majah* 2931]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 20

One who wears a shirt or a robe on assuming the ihram

(836)

رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْرَابِيًّا قَدْ أَحْرَمَ وَعَلَيْهِ جُبَّةٌ فَأَمَرَهُ أَنْ يَنْزِعَهَا

Ata reported from Yala ibn Ummayyah that the Prophet (SAW) saw a villager who was in a state of ihram wearing a robe. He commanded him to remove it.

[*Ahmed*17989, *Bukhari* 1837, *Muslim* 1180. Abu Dawud 1819]

(837)

Ibn Abu Umar reported a hadith of the same purport from Sufyan ibn Amr ibn Dinar, from Ata, from Safwan ibn Ya'la from his father, from the Prophet

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 21

Which animals may a pilgrim in the state of ihram kill

(838)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسٌ فَوَاسِقَ يُقْتَلْنَ فِي الْحَرَمِ الْفَأْرَةُ وَالْعَقْرَبُ وَالْغُرَابُ وَالْحُدَيَّا وَالْكَلْبُ الْعَقُور

Sayyidah Ayshah (RA) reported that Allah's Messenger (SAW) said, "Five noxious creatures may be killed in the Haram. They are : the rat, the scorpion, the crow, the eagle and the biting dog."

[*Bukhari* 3314, *Muslim* 1198, *Nisai* 2887]

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(839)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقْتُلُ الْمُحْرِمُ السَّبُعَ الْعَادِيَ وَالْكَلْبَ الْعَقُورَ وَالْفَأْرَةَ وَالْعَقْرَبَ وَالْحِدَأَةَ وَالْغُرَابَ

Sayyidina Abu Saeed reported that the Prophet (SAW) said, A pilgrim who has assumed tbe ihram may kill seven : the wild beasts, the dog that bites, the rat, the scorpion, the eagle, and the crow

[*Ahmed*11755, Abu Dawud 1848, *Ibn e Majah* 3089]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 22

May one who has assumed the ihram have himself cupped

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(840)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ وَهُوَ مُحْرِمٌ

Sayyidina lbn Abbas (RA) reported that the Prophet (SAW) had himself cupped when he was in the state of ihram.

[*Ahmed*1928, *Bukhari* 1835, *Muslim* 1202, Abu Dawud 1835, *Nisai* 2843, *Ibn e Majah* 3081]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 23

Dislike for solemnising marriage an the state of ihram

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(841)

إِنَّ أَخَاكَ يُرِيدُ أَنْ يُنْكِحَ ابْنَهُ فَأَحَبَّ أَنْ يُشْهِدَكَ ذَلِكَ قَالَ لَا أُرَاهُ إِلَّا أَعْرَابِيًّا جَافِيًا إِنَّ الْمُحْرِمَ لَا يَنْكِحُ وَلَا يُنْكِحُ أَوْ كَمَا قَالَ ثُمَّ حَدَّثَ عَنْ عُثْمَانَ مِثْلَهُ يَرْفَعُهُ

Nubayh ibn Wahb reported that Ibn Ma'mar decided to have his son married. So, he sent Nubayh to the amir of the pilgrimage Aban ibn Uthman (RA). He went to him and said, 'Your brother intends to have his son married and that you should witness the solemnising.' He said, 'I find him not but illiterate. Neither does a pilgrim in the state of ihram marry nor have anyone married.' (Or, as he said). Then he narrated from Uthman like that a marfu hadith.

[*Ahmed*462,*Muslim* 1409,Abu Dawud 1841,*Nisai* 2840,*Ibn e Majah* 1966]

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(842)

تَزَوَّجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَيْمُونَةَ وَهُوَ حَلَالٌ وَبَنَى بِهَا وَهُوَ حَلَالٌ وَكُنْتُ أَنَا الرَّسُولَ فِيمَا بَيْنَهُمَا

Sayyidina Abu Rafi (RA) narrated that when Allah's Messenger (SAW) married Sayyidah Maymunah' (RA)' he had not assumed the ihram and when he consumated the marriage, he had (still) not assumed the ihram. Abu Rafi (RA) said, 'I was the one who carried the proposal between them."

[*Ahmed*27267]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 24

One who in is a sacred state is allowed to marry

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(843)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ

Sayyidina Ibn Abbas (RA) said that the Prophet (SAW) married Maymunah (RA) while he was a muhrim.

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(844)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ

Sayyidina Ayyub (RA) reported from Ikrimah who from Ibn Abbas (RA) that the Prophet (SAW) married Sayyidah Maymunah (RA) while he was a muhrim.

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(845)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ

Qutaybah reported from Dawud ibn Abdur Rahman Attar, from Amr ibn Dinar, from Abu Shatha on the authority of Sayyidina Ibn Abbas that the Prophet (SAW) married Sayyidah Maymunah while he was in a sacred state.

[*Bukhari* 5114, *Muslim* 1410, *Nisai* 3269]

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(846)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهُوَ حَلَالٌ وَبَنَى بِهَا حَلَالًا وَمَاتَتْ بِسَرِفَ وَدَفَنَّاهَا فِي الظُّلَّةِ الَّتِي بَنَى بِهَا فِيهَا

Sayyidah Maymunah (RA) said that Allah's Messenger (SAW) married her while he was not in a state of ihram. He cohabited with her also when he was not in the sacred state. She died (later) at Sarif and they buried her in the same place where he had cohabited with her.

[*Ahmed*26892, *Muslim* 1411, Abu Dawud 1843, *Ibn e Majah* 1964]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 25

A muhrim eating flesh of the hunted animal

(847)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صَيْدُ الْبَرِّ لَكُمْ حَلَالٌ وَأَنْتُمْ حُرُمٌ مَا لَمْ تَصِيدُوهُ أَوْ يُصَدْ لَكُمْ

Sayyidina Jabir (RA) reported that the Prophet (SAW) said, The flesh of the game is lawful for you while you have assumed the ihram provided you have not hunted it or had it hunted for you."

[*Ahmed*14900, Abu Dawud 1851, *Nisai* 1851]

(848)

أَنَّهُ كَانَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا كَانَ بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحْرِمِينَ وَهُوَ غَيْرُ مُحْرِمٍ فَرَأَى حِمَارًا وَحْشِيًّا فَاسْتَوَى عَلَى فَرَسِهِ فَسَأَلَ أَصْحَابَهُ أَنْ يُنَاوِلُوهُ سَوْطَهُ فَأَبَوْا فَسَأَلَهُمْ رُمْحَهُ فَأَبَوْا عَلَيْهِ فَأَخَذَهُ ثُمَّ شَدَّ عَلَى الْحِمَارِ فَقَتَلَهُ فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَى بَعْضُهُمْ فَأَدْرَكُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلُوهُ عَنْ ذَلِكَ فَقَالَ إِنَّمَا هِيَ طُعْمَةٌ أَطْعَمَكُمُوهَا اللَّهُ

Sayyidina Abu Qatadah (RA) narrated that he was with the Prophet (SAW) till somewhere on the road to Makkah, he lagged behind with some of his companions who where muhrirn while he was not a muhrim. He observed a wild donkey: He jumped on his horse and asked his mates to give him a spear, but they declined. So he asked them for a whip, but they again dedined. So, he took (the weapon) himself and rushed towards the donkey and killed it. Some ot the sahahah (RA) of the Prophet ate its flesh and some of them declined. They caught up with the Prophet (SAW) and asked him about it and he said, 'That was only a meal br you that Allah fed you.

[*Ahmed*22630, *Bukhari* 1823, *Muslim* 1196, Abu Dawud 1852, *Nisai* 2812]

(849)

Qutaybah reported a hadith like the hadith of Abu an-Nadr about a wild animal from MaaliL from Zayd ibn Aslam, from Ata ibn Yasar, from Qatadah. But, it has these words

too:

(The Prophet (SAW) said, Do you still have some of its flesh with you?')

[*Ahmed*22631, *Bukhari* 2914, *Muslim* 1196]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 26

It is makruh for a muhrim to eat flesh of game

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(850)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِهِ بِالْأَبْوَاءِ أَوْ بِوَدَّانَ فَأَهْدَى لَهُ حِمَارًا وَحْشِيًّا فَرَدَّهُ عَلَيْهِ فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا فِي وَجْهِهِ مِنْ الْكَرَاهِيَةِ فَقَالَ إِنَّهُ لَيْسَ بِنَا رَدٌّ عَلَيْكَ وَلَكِنَّا حُرُمٌ

Ubaydullah ibn Abdullah reported that Sayyidina Ibn Abbas (RA) informed him from Sayyidina Sab ibn Jaththamah (RA) who said that Allah's Messenger (SAW) met him at Ahwa or Waddan (between Makkah and Madinah). He presented him (the Prophet (SAW) a wild donkey hut he returned it to him. When Allah's Messenger (SAW) observed on his face dislike (for that), he said, 'It is not that I returned it to you (for any reason), hut I am in a sacred state."

[*Ahmed*16423, *Bukhari* 1825, *Muslim* 1193, *Nisai* 2815, *Ibn e Majah* 3090]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 27

Game of seas is lawful for a muhrim

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(851)

خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجٍّ أَوْ عُمْرَةٍ فَاسْتَقْبَلَنَا رِجْلٌ مِنْ جَرَادٍ فَجَعَلْنَا نَضْرِبُهُ بِسِيَاطِنَا وَعِصِيِّنَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُوهُ فَإِنَّهُ مِنْ صَيْدِ الْبَحْرِ

Sayyidina Abu Hurayrah said that they went out with Allah's Messenger (SAW) to perform Hajj or Umrah. They encountered a swarm of locusts and they began to strike them with their sticks and whips. The Prophet (SAW) said, "Eat it, for it is the game of the sea."

[Abu Dawud 1854, *Ibn e Majah* 3222]

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9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 28

About hyena for a muhrim

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(852)

قُلْتُ لِجَابِرٍ الضَّبُعُ أَصَيْدٌ هِيَ قَالَ نَعَمْ قَالَ قُلْتُ آكُلُهَا قَالَ نَعَمْ قَالَ قُلْتُ أَقَالَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ

Sayyidina Ibn Abu Ammar (RA) said that he asked Jabir jbn Abdullah (RA) about hunting the hyena.He said, "Yes (it is allowed)." He asked about eating it and he answered, "Yes (it is allowed)." He asked, "Did Allah's Messenger (SAW) eat it?" Jabir r'said, "Yes!"

[Abu Dawud 3801, T 1798, *Ibn e Majah* 3085, *Ahmed*14456]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 29

Bath before entering Makkah

(853)

اغْتَسَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِدُخُولِهِ مَكَّةَ بِفَخٍّ

Sayyidjna Ibn Umar said that before entering Makkah, the Prophet had a bath at Fakh.

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 30

The Prophet entered Makkah from its heights and went out from its lowlands

(854)

لَمَّا جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى مَكَّةَ دَخَلَ مِنْ أَعْلَاهَا وَخَرَجَ مِنْ أَسْفَلِهَا

Sayyidah Ayshah (RA) said that when the Prophet (SAW) came to Makkah, he entered through its heights. When he departed, he went out through its lowlands.

[*Bukhari* 1577,*Muslim* 1258,Abu Dawud 1869]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 31

The Prophet (SAW) entered Makkah by day

(855)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ نَهَارًا

Sayyidina Ibn Umar (RA) said that the Prophet (SAW) entered makkah during day time.

[*Muslim* 1257, *Ahmed*5230, *Ibn e Majah* 2941]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 32

Dislike for raising hands when sight falls on Bayt Allah

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(856)

سُئِلَ جَابِرُ بْنُ عَبْدِ اللَّهِ أَيَرْفَعُ الرَّجُلُ يَدَيْهِ إِذَا رَأَى الْبَيْتَ فَقَالَ حَجَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكُنَّا نَفْعَلُهُ

Muhajir Makki said that Sayyidina Jabir ibn Abdullah (RA) was asked if a man might raise his hands on seeing BaythAllah. He asked (in response), "We performed Hajj with Allah's Messenger (SAW), did we ever raise our hands?"

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 33

Nature of tawaf

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(857)

لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ دَخَلَ الْمَسْجِدَ فَاسْتَلَمَ الْحَجَرَ ثُمَّ مَضَى عَلَى يَمِينِهِ فَرَمَلَ ثَلَاثًا وَمَشَى أَرْبَعًا ثُمَّ أَتَى الْمَقَامَ فَقَالَ

{ وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى }

فَصَلَّى رَكْعَتَيْنِ وَالْمَقَامُ بَيْنَهُ وَبَيْنَ الْبَيْتِ ثُمَّ أَتَى الْحَجَرَ بَعْدَ الرَّكْعَتَيْنِ فَاسْتَلَمَهُ ثُمَّ خَرَجَ إِلَى الصَّفَا أَظُنُّهُ قَالَ

{ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ }

Sayyidina Jabir (RA) reported that when the Prophet (SAW) came to Makkah, he entered

the mosque, he kissed the Black stone. Then he went to its right and practised ramal three times and walked four times. Then he came to the station (of Ibrahim) and said: Take to yourselves Ibrahim's station as a place for prayer. (2:125) .There he prayed two raka'at, placing the station between him and the House. Then he came to the stone, after the two raka'at, kissed it and went to Safa. The narrator said that he thought h, recited:

Surely the Safa and the Marwa are among the emblemce of Allah. (2:158)

[*Ahmed*14666, *Muslim* 1218. Abu Dawud 3969, *Nisai* 2936, *Ibn e Majah* 1008]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 34

About ramal from the hajr aswad ending at it again

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(858)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَمَلَ مِنْ الْحَجَرِ إِلَى الْحَجَرِ ثَلَاثًا وَمَشَى أَرْبَعًا

Sayyidina Jabir (RA) reported that the Prophet (SAW) began ramal from the Black stone back again to it after three rounds, and he walked the (remaining) four.

[*Ahmed*15275, *Muslim* 1263, *Nisai* 2936, *Ibn e Majah* 2951]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 35

Kissing nothing besides Hajr Aswad (Black Stone) and Rukn Yamani (Yemeni corner)

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(859)

كُنْتُ مَعَ ابْنِ عَبَّاسٍ وَمُعَاوِيَةُ لَا يَمُرُّ بِرُكْنٍ إِلَّا اسْتَلَمَهُ فَقَالَ لَهُ ابْنُ عَبَّاسٍ إِنَّ النَّبِيَّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ يَسْتَلِمُ إِلَّا الْحَجَرَ الْأَسْوَدَ وَالرُّكْنَ الْيَمَانِيَ

Abu Tufayl reported that they were (performing tawaf) with Sayyidina Ibn Abbas (RA) and Mu'awiyah (RA)would never go by a corner without kissing it. So, Sayyidina Ibn Abbas (RA) said to him, "Surely the Prophet never kissed (any corner) except the Hajr Aswad and Rukn Yamani." Sayyidina Mu'awiyah (RA) said, "There is nothing in the House that may be forsaken."

[*Bukhari* 849, *Muslim* 1269]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 36

The Prophet performed tawaf observing idtiba

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(860)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَافَ بِالْبَيْتِ مُضْطَبِعًا وَعَلَيْهِ بُرْدٌ

Ibn Abu Ya'la reported from his father that the Prophet (SAW) circumambulated the Ka'bah observing idtiba; He had a green mantle on him [Abu Dawud 1883, *Ibn e Majah* 2954]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 37

Kissing the Black Stone

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(861)

رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ يُقَبِّلُ الْحَجَرَ وَيَقُولُ إِنِّي أُقَبِّلُكَ وَأَعْلَمُ أَنَّكَ حَجَرٌ وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُكَ لَمْ أُقَبِّلْكَ

Aabis ibn Rabi'ah said that he saw Sayyidina Umar kiss the Stone and say. "I kiss you

while I know well that you are a stone, and had I not seen Allah's Messenger kiss you I would not have kissed you." [*Muslim* 1270, Abu Dawud 1873, *Nisai* 2934]

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(862)

أَنَّ رَجُلًا سَأَلَ ابْنَ عُمَرَ عَنْ اسْتِلَامِ الْحَجَرِ فَقَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُهُ وَيُقَبِّلُهُ فَقَالَ الرَّجُلُ أَرَأَيْتَ إِنْ غُلِبْتُ عَلَيْهِ أَرَأَيْتَ إِنْ زُوحِمْتُ فَقَالَ ابْنُ عُمَرَ اجْعَلْ أَرَأَيْتَ بِالْيَمَنِ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُهُ وَيُقَبِّلُهُ

Zubair ibn Arabi (RA) narrated that a man asked Ibn Umar (RA) about the istilaan (kissing) of the Stone. He said, "I saw the Prophet (SAW) touch it and kiss it." The man asked, "Even if I am surrounded and crowded?" He said, "Do it with your right hand. I saw the Prophet (do it) greeting and kissing it.'

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 38

Begin the Sa'i from Safa

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(863)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ قَدِمَ مَكَّةَ طَافَ بِالْبَيْتِ سَبْعًا وَأَتَى الْمَقَامَ فَقَرَأَ { وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى } فَصَلَّى خَلْفَ الْمَقَامِ ثُمَّ أَتَى الْحَجَرَ فَاسْتَلَمَهُ ثُمَّ قَالَ نَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ فَبَدَأَ بِالصَّفَا وَقَرَأَ { إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ }

Sayyidina Jabir (RA) reported that when the Prophet (SAW) came to Makkah, he made the tawaf of the House seven rounds. He came to the Station and recited "Appoint for yourselves a place of prayer on the standing-place of Ibrahim. "(verse 2 : 125). Then prayed salah behind tbe Station, and came to the Hajr and kissed it. After that he said, "We begin with what Allah had begun." So, he began Safa, reciting "Surely the Safa and the Marwa are among the signs appointed by Allah" (2:158, hadith 857).

[*Ahmed*14447, *Muslim* 1218, Abu Dawud 1905, *Nisai* 708, *Muslim* 2960]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 39

Making Sa'i between Safa and Marwah

(864)

إِنَّمَا سَعَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ لِيُرِيَ الْمُشْرِكِينَ قُوَّتَهُ

Sayyidina Ibn Abbas (RA)reported that Allah's Messenger (SAW) made the rounds of the House and between Safa and Marwah so that the idolators might observe his strength.

[*Bukhari* 1649, *Muslim* 1266, *Nisai* 2976]

(865)

رَأَيْتُ ابْنَ عُمَرَ يَمْشِي فِي السَّعْيِ فَقُلْتُ لَهُ أَتَمْشِي فِي السَّعْيِ بَيْنَ الصَّفَا وَالْمَرْوَةِ قَالَ لَئِنْ سَعَيْتُ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْعَى وَلَئِنْ مَشَيْتُ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْشِي وَأَنَا شَيْخٌ كَبِيرٌ

Kathir ibn Jumhan said that he saw Sayyidina Ibn Umar (RA) walk during Sa'i. So he asked him, "Do you walk durin Sa'i betw Safa and Marwah?" So, he said, "If I run then I have seen Allah's Messenger (SAW) also run. And if I walk then, indeed, I saw Allah's Messenger walk. And I am an old man."

[Abu Dawud 1905, *Nisai* 2926, *Ibn e Majah* 2988]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 40

Making tawaf on a conveyance

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(866)

طَافَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَاحِلَتِهِ فَإِذَا انْتَهَى إِلَى الرُّكْنِ أَشَارَ إِلَيْهِ

Sayyidina Ibn Abbas (RA) said that the Prophet (SAW) made the tawaf on his riding beast. When he came to a corner (Hajr Aswad), he would make a gesture towards it.

[*Bukhari* 1612,*Nisai* 2952]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 41

Excellence of Tawaf

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(876)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ طَافَ بِالْبَيْتِ خَمْسِينَ مَرَّةً خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger said, "If anyone made tawaf of the House fifty times then he will be (as) absolved of his sins, as on the day his mother had given him birth."

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(868)

Ibn Abu Umar reported from Sufyan ibn Uyaynah, from Ayyub that the scholars consider Abdullah ibn Sa'eed ibn Jubayr more excellaent than his father. He also had a brother Abdul Maalik ibn Sa'eed ibn Jubayr who was also a narrator.

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 42

Two raka'at of tawaf after asr and fajr

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(869)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا بَنِي عَبْدِ مَنَافٍ لَا تَمْنَعُوا أَحَدًا طَافَ بِهَذَا الْبَيْتِ وَصَلَّى أَيَّةَ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ

Sayyidina Jubayr ibn Mut'im narrated that the Prophet (SAW) said, "0 Children of Abd Manaf, do not disallow anyone who makes tawaf of this house to offer salah at whichever hour of night or day he likes."

[*Ahmed*16737, Abu Dawud 1894, *Nisai* 584, *Ibn e Majah* 1254]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 43

What may one recite in two rakaat of tawaf

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(870)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي رَكْعَتَيْ الطَّوَافِ بِسُورَتَيْ الْإِخْلَاصِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ

Sayyidina Jabir ibn Abdullah reported that Allah's Messenger (SAW) recited in the two rakaat of tawaf, the surah al-Kafirun and al-Ikhlas.

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(871)

أَنَّهُ كَانَ يَسْتَحِبُّ أَنْ يَقْرَأَ فِي رَكْعَتَيْ الطَّوَافِ بِقُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ

Hannad reported from Waki, from Sufyan, from Jafar ibn Muhammad who from his father that it is rnustahabb to recite surah al-Kafirun and al-Ikhlas in the two raka'at of salah.

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 44

It is unlawful to make tawaf in the nude

(872)

سَأَلْتُ عَلِيًّا بِأَيِّ شَيْءٍ بُعِثْتَ قَالَ بِأَرْبَعٍ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ وَلَا يَجْتَمِعُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ بَعْدَ عَامِهِمْ هَذَا وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهْدٌ فَعَهْدُهُ إِلَى مُدَّتِهِ وَمَنْ لَا مُدَّةَ لَهُ فَأَرْبَعَةُ أَشْهُرٍ

Ibn Uthay said that he asked Sayyidina Ali , "With what were you sent (by the Prophet (SAW))" ?' He said, "With four things : No one but a *Muslim* will enter Paradise. Do not make tawaf of the House in the nude. The *Muslim*s and the idolators will not come together (for Hajj) after this year. If there is a covenant between anyone and the Prophet (SAW) then that will be valid till its expriy but if no period is stipulated then it will operate for four months.'

(873)

Ibn Abu Umar and Nasr ibn Ali reported the like of it from Sufyan, from Abu Ishaq and they name Zayd ibn Yathi' said and this is (more) sahih.

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 45

Going inside the Ka'bah

(874)

خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عِنْدِي وَهُوَ قَرِيرُ الْعَيْنِ طَيِّبُ النَّفْسِ فَرَجَعَ إِلَيَّ وَهُوَ حَزِينٌ فَقُلْتُ لَهُ فَقَالَ إِنِّي دَخَلْتُ الْكَعْبَةَ وَوَدِدْتُ أَنِّي لَمْ أَكُنْ فَعَلْتُ إِنِّي أَخَافُ أَنْ أَكُونَ أَتْعَبْتُ أُمَّتِي مِنْ بَعْدِي

Say'dah Ayshah (RA) said that once the Prophet (SAW) departed from her with cool eyes and a happy disposition. When he returned to her he was grieved. She asked him

and he said, “I entered the Ka’bah and I wished that I had not done that. I fear that I have put my ummah to inconvenience after me.”

[*Ahmed*25110, Abu Dawud 2029, *Ibn e Majah* 3064]

9- BOOK OF HAJJ

Narrated from Allah’s Messenger (SAW)

Chapter 46

Offering salah inside the Ka’bah

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(875)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي جَوْفِ الْكَعْبَةِ

Sayyidina Bilal (RA) said that the Prophet offered salah inside the Ka’bah. But Sayyidina Ibn Abbas (RA) said that he never prayed but called the takbir.

9- BOOK OF HAJJ

Narrated from Allah’s Messenger (SAW)

Chapter 47

About demolishing the Ka’bah

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(876)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهَا لَوْلَا أَنَّ قَوْمَكِ حَدِيثُو عَهْدٍ بِالْجَاهِلِيَّةِ لَهَدَمْتُ الْكَعْبَةَ وَجَعَلْتُ لَهَا بَابَيْنِ

As wad ibn Yazid said that lbn Zubayr (RA) asked him to report to him that which the Mother of the Believers, Sayyidah Ayshah (RA) had disclosed to him. So he told him that she had said that Allah’s Messenger (SAW) said to her, “If your people had not been very recent (*Muslims* after) jahiliyah, I would have demolished the Ka’bah and made two doors into it.” So when Ibn Zubayr (RA) became governor of Makkah, he demolished it and made two doors for it.

[*Ahmed*24763, *Bukhari* 1584, *Muslim* 1333, *Ibn e Majah* 2955]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 48

Offering salah in the Hijr (Hatim)

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(877)

كُنْتُ أُحِبُّ أَنْ أَدْخُلَ الْبَيْتَ فَأُصَلِّيَ فِيهِ فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِي فَأَدْخَلَنِي الْحِجْرَ فَقَالَ صَلِّي فِي الْحِجْرِ إِنْ أَرَدْتِ دُخُولَ الْبَيْتِ فَإِنَّمَا هُوَ قِطْعَةٌ مِنْ الْبَيْتِ وَلَكِنَّ قَوْمَكِ اسْتَقْصَرُوهُ حِينَ بَنَوْا الْكَعْبَةَ فَأَخْرَجُوهُ مِنْ الْبَيْتِ

Sayyidah Ayshah (RA) narrated that she longed to enter the Ka'bah and pray (salah) therein. So, Allah's Messenger took her by her hand and admitted her into the hijr

(hatirn) and said to her, "Offer the salah, if you like to enter the House, for, it is a part of the House. Your people made it small when they built the Ka'bah and took this out of the House."

(*Ahmed*24670, Abu Dawud 2028, 2910]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 49

The merits of the Station of Ibrahim (AS) Hajr Aswad and Rukn Yamani

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(878)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَزَلَ الْحَجَرُ الْأَسْوَدُ مِنْ الْجَنَّةِ وَهُوَ أَشَدُّ بَيَاضًا مِنْ

اللَّبَنِ فَسَوَّدَتْهُ خَطَايَا بَنِي آدَمَ

Sayyidina Ibn Abbas narrated that Allah's Messenger (SAW) said, "The Black Stone was sent down from Paradise and it was more white than milk, but the sins of the children of Aadam turned it black."

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(879)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ الرُّكْنَ وَالْمَقَامَ يَاقُوتَتَانِ مِنْ يَاقُوتِ الْجَنَّةِ طَمَسَ اللَّهُ نُورَهُمَا وَلَوْ لَمْ يَطْمِسْ نُورَهُمَا لَأَضَاءَتَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

Qutaybah reported from Yazid ibn Zuray' from Raja' Abu Yahya who said that he heard Ibn Umar (RA) say that he heard Allah's Messenger (SAW) say, "The rukn and te Maqam

(Station of Ibrahim) are two rubies from the rubies of Paradise. If Allah had not blotted out their light then they would have brightened that which is between the east and the west."

[*Ahmed*7017]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 50

Going to Mina and staying there

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(880)

صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِنًى الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ ثُمَّ غَدَا إِلَى عَرَفَاتٍ

Sayyidina Ibn Abbas said, "Allah's Messenger (SAW) prayed with us at Mina the salah of zuhr and asr and maghrib and isha and fajr. Then he departed for Arafat in the early morning."

[*Ibn e Majah* 3004]

(881)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِمِنًى الظُّهْرَ وَالْفَجْرَ ثُمَّ غَدَا إِلَى عَرَفَاتٍ

Sayyidina Abbas (RA) reported that the Prophet (SAW) prayed with us the zuhr and fajr salah. Then he went to Arafat in the morning.

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 51

The first to reach Mina is more deserving to stay

(882)

قُلْنَا يَا رَسُولَ اللَّهِ أَلَا نَبْنِي لَكَ بَيْتًا يُظِلُّكَ بِمِنًى قَالَ لَا مِنًى مُنَاخُ مَنْ سَبَقَ

Sayyidah Ayshah reported that they said, "0 Messenger of Allah! Shall we build for you a structure in Mina to give you shade?" He said, "No. He who comes to Mina first, it is his place."

[*Ahmed*25776, *Ibn e Majah* 3006, Abu Dawud 2019]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 52

Praying the qasr at Mina

(883)

صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِنًى آمَنَ مَا كَانَ النَّاسُ وَأَكْثَرَهُ رَكْعَتَيْنِ

Sayyidina Harithahi bnWahb (RA) said, "I prayed with the Prophet (RA) at Mina, all people being at peace, and they prayed two raka'at (qasr, or shortened salah).

[*Bukhari* 1083, *Muslim* 696, Abu Dawud 1965, *Nisai* 2441]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 53

To stand at Arafat and make supplication

(884)

أَتَانَا ابْنُ مِرْبَعٍ الْأَنْصَارِيُّ وَنَحْنُ وُقُوفٌ بِالْمَوْقِفِ مَكَانًا يُبَاعِدُهُ عَمْرٌو فَقَالَ إِنِّي رَسُولُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْكُمْ يَقُولُ كُونُوا عَلَى مَشَاعِرِكُمْ فَإِنَّكُمْ عَلَى إِرْثٍ مِنْ إِرْثِ إِبْرَاهِيمَ

Sayyidina Yazid ibn Shayban (RA) said that Ibn Mirba' Ansari (RA) came to them while they were standing at the Mawqif (place of standing), a place distant from Amr (the imam). He (Ibn Mirba) said, "I am the envoy of Allah's Messenger (SAW) to you. Stand, all of you, at your places so that you keep to the legacy of Ibrahim '

[*Ahmed*17233, Abu Dawud 1919, *Nisai* 3014, *Ibn e Majah* 3011]

(885)

كَانَتْ قُرَيْشٌ وَمَنْ كَانَ عَلَى دِينِهَا وَهُمْ الْحُمْسُ يَقِفُونَ بِالْمُزْدَلِفَةِ يَقُولُونَ نَحْنُ قَطِينُ اللَّهِ وَكَانَ مَنْ سِوَاهُمْ يَقِفُونَ بِعَرَفَةَ فَأَنْزَلَ اللَّهُ تَعَالَى

{ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ }

Sayyidah Ayshah narrated that the Quraysh and those who were on their religion, the Hums, stood at Muzdalifa. They used to say. We are servants of Allah. (so they did not go to Arafat). And those besides them would (go and) stand at Arafat. So Allah the Majestic and Glorious revealed:

Then hasten onward from the place wherefrom the people hasten onward. (2 : 199)

[*Bukhari* 4520, *Muslim* 1219, Abu Dawud 1910, *Nisai* 3009]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 54

All of Arafat is place of standing

(886)

وَقَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَفَةَ فَقَالَ هَذِهِ عَرَفَةُ وَهَذَا هُوَ الْمَوْقِفُ وَعَرَفَةُ كُلُّهَا مَوْقِفٌ ثُمَّ أَفَاضَ حِينَ غَرَبَتْ الشَّمْسُ وَأَرْدَفَ أُسَامَةَ بْنَ زَيْدٍ وَجَعَلَ يُشِيرُ بِيَدِهِ عَلَى هِينَتِهِ وَالنَّاسُ يَضْرِبُونَ يَمِينًا وَشِمَالًا يَلْتَفِتُ إِلَيْهِمْ وَيَقُولُ يَا أَيُّهَا النَّاسُ عَلَيْكُمْ السَّكِينَةَ ثُمَّ أَتَى جَمْعًا فَصَلَّى بِهِمْ الصَّلَاتَيْنِ جَمِيعًا فَلَمَّا أَصْبَحَ أَتَى قُزَحَ فَوَقَفَ عَلَيْهِ وَقَالَ هَذَا قُزَحُ وَهُوَ الْمَوْقِفُ وَجَمْعٌ كُلُّهَا مَوْقِفٌ ثُمَّ أَفَاضَ حَتَّى انْتَهَى إِلَى وَادِي مُحَسِّرٍ فَقَرَعَ نَاقَتَهُ فَخَبَّتْ حَتَّى جَاوَزَ الْوَادِيَ فَوَقَفَ وَأَرْدَفَ الْفَضْلَ ثُمَّ أَتَى الْجَمْرَةَ فَرَمَاهَا ثُمَّ أَتَى الْمَنْحَرَ فَقَالَ هَذَا الْمَنْحَرُ وَمِنًى كُلُّهَا مَنْحَرٌ وَاسْتَفْتَتْهُ جَارِيَةٌ شَابَّةٌ مِنْ خَثْعَمٍ فَقَالَتْ إِنَّ أَبِي شَيْخٌ كَبِيرٌ قَدْ أَدْرَكَتْهُ فَرِيضَةُ اللَّهِ فِي الْحَجِّ أَفَيُجْزِئُ أَنْ أَحُجَّ عَنْهُ قَالَ حُجِّي عَنْ أَبِيكِ قَالَ وَلَوَى عُنُقَ الْفَضْلِ فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ لِمَ لَوَيْتَ عُنُقَ ابْنِ عَمِّكَ قَالَ رَأَيْتُ شَابًّا وَشَابَّةً فَلَمْ آمَنْ الشَّيْطَانَ عَلَيْهِمَا ثُمَّ أَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَفَضْتُ قَبْلَ أَنْ أَحْلِقَ قَالَ احْلِقْ أَوْ قَصِّرْ وَلَا حَرَجَ قَالَ وَجَاءَ آخَرُ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ قَالَ ارْمِ وَلَا حَرَجَ قَالَ ثُمَّ أَتَى الْبَيْتَ فَطَافَ بِهِ ثُمَّ أَتَى زَمْزَمَ فَقَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ لَوْلَا أَنْ يَغْلِبَكُمْ النَّاسُ عَنْهُ لَنَزَعْتُ

Sayyidina Ali ibn Abu Talib (RA) narrated : Allah's Messenger (SAW) stood at Arafat. He said, 'This is Arafat and it is the Mawqif (standing place), and all of it is the Mawqif."

Then, he returned when the sun set and took Usamah ibn Zayd (RA)as his co-rider. And

as was his wont, he began to gesture with his hand. And the people were on the right and left beating the track.° He turned towards them and said, "0 People! You must be peaceful.' Then they all came to Muzdalifah and he prayed with them the two prayers (of maghrib and isha) together. When it was dawn, he came to Quzah and stood there and said, "This is quzah and it is the mawqif. Rather, the whole of Muzdalifah is the mawqif." Then, he moved forward till he came to the valley Muhassir where he struck his she-camel a whip so that it began to run till they were beyond the valley. He stopped and took Fadi ibn Abbas as his co-rider and came to the jamrah and hit it with pebbles (which is called rami). Then he came to the slaughtering place. He said, "This is the mazbah (slaughtering place) and all of Mina is place of slaughtering.

A young girl of the tribe Kath'am said, "My father is old. The obligation of Hajj is on him. May I perform Hajj on his behalf?" He said, "Perform Hajj on behalf of your father." He then turned away Fadi's neck from this girl. So, Abbas asked. "0 Messenger of Allah! Why did you turn the neck of the son of your uncle?" He said, "I saw a young man and a young woman and was apprehensive of the devil's Mischief." A man came shortly and said, "0 Messenger of Allah! I have performed the tawaf of if'adah before shaving my head." He said, "Shave it now. There is no sin in that."

Another man came and submitted, "0 Messenger of Allah! I have made the sacrifice before pelting the stones." He said, "Make rami (pelt stones) now. There is no sin."

Then he came to the House (of Allah), made the tawaf and came to the well of zamzam. He said, "0 children of Abdul Muttalib! Were it not that people would overpower you (and draw water) I would have drawn for myself."

[*Ahmed*562, Abu Dawud 1935, *Ibn e Majah* 3010]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 55

About returning from Arafat

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(887)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْضَعَ فِي وَادِي مُحَسِّرٍ وَزَادَ فِيهِ بِشْرٌ وَأَفَاضَ مِنْ جَمْعٍ

وَعَلَيْهِ السَّكِينَةُ وَأَمَرَهُمْ بِالسَّكِينَةِ وَزَادَ فِيهِ أَبُو نُعَيْمٍ وَأَمَرَهُمْ أَنْ يَرْمُوا بِمِثْلِ حَصَى الْخَذْفِ وَقَالَ لَعَلِّي لَا أَرَاكُمْ بَعْدَ عَامِي هَذَا

Sayyidina Jabir reported that the Prophet (SAW) hurried out of the valley Muhassir. Bishr (RA) added that when he returned from the assembly (Muzdalilfah), he was at peace and commanded them (the sahabah) to be at peace. Abu Nu'aym added that the Prophet commanded them to cast such pebbles at the jamrah which they could hoid in their fingers. He also said, "Perhaps, I may not see you after this year."

[*Ahmed*14559, *Muslim* 1297, Abu Dawud 1944, *Nisai* 3021, *Ibn e Majah* 3023]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 56

Pray maghirb and isha togather at Muzdalifah

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(888)

أَنَّ ابْنَ عُمَرَ صَلَّى بِجَمْعٍ فَجَمَعَ بَيْنَ الصَّلَاتَيْنِ بِإِقَامَةٍ وَقَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَ مِثْلَ هَذَا فِي هَذَا الْمَكَانِ

Abdullah ibn Maalik said that Sayyidina Ibn Umar (RA) led the salah at Muzdalifah, combining two prayers with one iqamah. He said, "I had seen Allah's Messenger (SAW) do like this at this place."

[*Ahmed*5287, *Muslim* 1288, Abu Dawud 1932, *Nisai* 3026]

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(889)

Muhammad ibn Bashshar reported like this in a marfu' form from Yahya ibn Sa'eed from Isma'il ibn Abu Khalid, from Abu Ishaq, from Sa'eed ibn Jubyr from the Prophet Muhammad ibn Bashshar said on the authority of Yahya ibn Saeed that the hadith of Sufyan is sahih.

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 57

One who stands at Muzdalifah with the Imam (after the stop) at Arafat has performed Hajj

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(890)

أَنَّ نَاسًا مِنْ أَهْلِ نَجْدٍ أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِعَرَفَةَ فَسَأَلُوهُ فَأَمَرَ مُنَادِيًا فَنَادَى الْحَجُّ عَرَفَةُ مَنْ جَاءَ لَيْلَةَ جَمْعٍ قَبْلَ طُلُوعِ الْفَجْرِ فَقَدْ أَدْرَكَ الْحَجَّ أَيَّامُ مِنًى ثَلَاثَةٌ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ

Sayyidina Abdur Rahman ibn Yamur (RA) said that some people of Najd met Allahs Messenger(SAW) while he was at Arafat. They asked him (about Hajj), so he ordered an announcer to proclaim and he proclaimed that Hajj was (the standing) at Arafah. One who reaches Arafat before rise of dawn on the night of Muzdalifah has, indeed, performed Hajj. The days of Mina are three days, but Then whosoever hastens (his departure) after his stay of two days (at Mina) there is no sin on him and whosoever delays there is no sin on him. (2 203) Muhammad said that Yahya added, The Prophet (SAW) took a co-rider and got him to proclaim.

[*Ahmed*18976, Abu Dawud 1949, *Nisai* 3016, *Ibn e Majah* 3015]

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(891)

A had ith of same meaning is reported by Ibn Abu Umar from Sufyan ibn Uyaynah (RA) from Sufyan Thawrim from Bukayr ibn Ata, from Abdur Rahman ibn Yamur and he from the Prophet (SAW).

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(892)

أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمُزْدَلِفَةِ حِينَ خَرَجَ إِلَى الصَّلَاةِ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي جِئْتُ مِنْ جَبَلَيْ طَيِّئٍ أَكْلَلْتُ رَاحِلَتِي وَأَتْعَبْتُ نَفْسِي وَاللَّهِ مَا تَرَكْتُ مِنْ حَبْلٍ إِلَّا وَقَفْتُ عَلَيْهِ فَهَلْ لِي مِنْ حَجٍّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ شَهِدَ صَلَاتَنَا هَذِهِ وَوَقَفَ مَعَنَا حَتَّى نَدْفَعَ وَقَدْ وَقَفَ بِعَرَفَةَ قَبْلَ ذَلِكَ لَيْلًا أَوْ نَهَارًا فَقَدْ أَتَمَّ

حَجَّهُ وَقَضَى تَفَثَهُ

Sayyidina Urwah ibn Mudarris ibn Aws ibn Harithah ibn al-Umm at-Ta'i said that he met Allahs Messenger at Muzdalifah while he was coming out for salah. He submitted, 0 Messenger of Allah, I have come from Mount Tai. I have tired my riding beast (she-camel) and wearied myself. By Allah, I have not let any mountain go where I have not stood. Is my Hajj valid?" So Allah's Messenger (SAW) said, 'He who offered this prayer with us and stays with us till we are here and he has observed the standing at Arafat before this during (any portion of) day or night, has indeed performed Hajj and done his duty."

[*Ahmed*18328, Abu Dawud 1950, *Nisai* 3036, *Ibn e Majah* 3016]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 58

Weak may be sent off from Muzdalifah early

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(893)

بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَقَلٍ مِنْ جَمْعٍ بِلَيْلٍ

Sayyidina Ibn Abbas said, "The Prophet (SAW) sent me away from Muzdalifah while it was still night with the luggage."

[*Ahmed*2204, *Muslim* 1294]

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(894)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدَّمَ ضَعَفَةَ أَهْلِهِ وَقَالَ لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ

Sayyidina Ibn Abbas narrated that the Prophet (SAW) sent ahead the weak people of his household and told them that they should not pelt the pebbles on the jamrah before the sun rise.

[*Ahmed*3203]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 59

About rami in the morning on the day of slaughter

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(895)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمِي يَوْمَ النَّحْرِ ضُحًى وَأَمَّا بَعْدَ ذَلِكَ فَبَعْدَ زَوَالِ الشَّمْسِ

Sayyidina Jabir (RA) reported that the Prophet (SAW) cast pebbles at the time of duha (chaast) on the day of sacrifice (tenth Dul Hajjah). Thereafter, he cast them after zawal (declination of the sun).

[*Ahmed*14360, *Muslim* 1299, Abu Dawud 1971, *Nisai* 3060, *Ibn e Majah* 3053]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 60

Departing from Muzdalifah before sunrise

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(896)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفَاضَ قَبْلَ طُلُوعِ الشَّمْسِ

Sayyidina Ibn Abbas (RA) reported that Prophet (SAW) returned (from Muzdalifah) before sunrise.

[*Ahmed*2051]

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(897)

كُنَّا وُقُوفًا بِجَمْعٍ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ وَكَانُوا يَقُولُونَ أَشْرِقْ ثَبِيرُ وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَالَفَهُمْ فَأَفَاضَ عُمَرُ قَبْلَ طُلُوعِ الشَّمْسِ

Abu Ishaq narrated that he heard Amr ibn Maymum say: We were at Muzdalifah when Umar ibn Khattab (RA) said, "The idolators did not depart from Muzdalifah till the sun had risen. They used to say. "Let Thabir shine (before going). But, Allah's Messenger miS' j_1_ differentiated from them." So, Umar went onward before sunrise.

[*Ahmed*84, *Bukhari* 1684, *Nisai* 3044, Abu Dawud 1938, *Ibn e Majah* 3022]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 61

Throwing small pebbles

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(898)

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمِي الْجِمَارَ بِمِثْلِ حَصَى الْخَذْفِ

Sayyidina Jabir (RA) said, "I saw Allah's Messenger (SAW) throw pebbles at the jamrat like the ones in a sling (that is, small pebbles).

[*Ahmed*14559, *Muslim* 313, Abu Dawud 1944, *Nisai* 3071, *Ibn e Majah* 3023]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 62

Throwing pebbles after the sun has passed its meridian

(899)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمِي الْجِمَارَ إِذَا زَالَتْ الشَّمْسُ

Sayyidina Ibn Abbas said that Allah's Messenger used to cast the pebbles after the sun had passed the meridian.

[*Ibn e Majah* 3054]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 63

To cast pebbles while mounted on riding beast

(900)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَمَى الْجَمْرَةَ يَوْمَ النَّحْرِ رَاكِبًا

Sayyidina Ibn Abbas (RA) reported that the Prophet cast pebbles at the jamrat while riding (a beast).

[*Ahmed*2056, *Ibn e Majah* 3034]

(901)

Sayyidina Ibn Umar (RA) reported that the Prophet (SAW) walked to the jamrat and back when he cast pebbles at them.

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 64

How is Rami done

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(902)

لَمَّا أَتَى عَبْدُ اللَّهِ جَمْرَةَ الْعَقَبَةِ اسْتَبْطَنَ الْوَادِيَ وَاسْتَقْبَلَ الْقِبْلَةَ وَجَعَلَ يَرْمِي الْجَمْرَةَ عَلَى حَاجِبِهِ الْأَيْمَنِ ثُمَّ رَمَى بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ ثُمَّ قَالَ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مِنْ هَاهُنَا رَمَى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ

Abdur Rahman ibn Yazid said that when Abdullah (RA) came to jamrat ul-aqabah in the middle of the valley, he faced the Ka'bah and began to cast pebbles at the jamrah to his right. He cast seven pebbles, calling out the takbir at each throw. He then said, "By Allah beside Whom is no one (worthy of worship), from here, he, on whom surah al-Baqarah was revealed, cast pebbles."

[*Bukhari* 1747, *Muslim* 1296, Abu Dawud 1974, *Nisai* 3067, *Ibn e Majah* 3030]

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(903)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا جُعِلَ رَمْيُ الْجِمَارِ وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ لِإِقَامَةِ ذِكْرِ اللَّهِ

Sayyidah Ayshah (RA) narrated that the Prophet said, "The rami of the jimar and the Sa'i between Safa and Marwah are imposed only to maintain remembrance of Allah.

[*Ahmed*25134, Abu Dawud 1888]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 65

Dislike to push people during rami

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(904)

رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمِي الْجِمَارُ عَلَى نَاقَةٍ لَيْسَ ضَرْبٌ وَلَا طَرْدٌ وَلَا إِلَيْكَ إِلَيْكَ

Sayyidina Qudamah ibn Abdullah said that he saw the Prophet (SAW) cast pebbles at the jimar while riding a she-camel. There was no striking, pushing, or "away, away!'

[*Ahmed*15412, *Nisai* 3058, *Ibn e Majah* 3035]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 66

Associating people in sacrifice of camel and cow

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(905)

نَحَرْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحُدَيْبِيَةِ الْبَقَرَةَ عَنْ سَبْعَةٍ وَالْبَدَنَةَ عَنْ سَبْعَةٍ

Sayyidina Jabir (RA) said that in the year of Hudaybiyah, we, with Allah's Messenger (SAW) sacrificed a cow associating seven people and a camel also seven people in association.

[*Ahmed*14120, *Muslim* 1318, Abu Dawud 2809, *Ibn e Majah* 3132]

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(906)

كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَحَضَرَ الْأَضْحَى فَاشْتَرَكْنَا فِي الْبَقَرَةِ سَبْعَةً وَفِي الْجَزُورِ عَشَرَةً

Husayn ibn Hurayth and more than one reported from Fadi ibn Musa, from Husayn ibn Waqid, from Ilya ibn Ahmar, from Ikramah from Sayyidina Ibn Abbas (RA). He reported:

We were with the Prophet (SAW) in a jouney when the eid al-Adha drew upon us. So, seven of us associated in a cow and ten in a camel. [*Ahmed*2484, *Nisai* 4404, *Ibn e Majah* 3131, *Tirmdhi* 1506]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 67

Marking the camel for sacrifice

(907)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَلَّدَ نَعْلَيْنِ وَأَشْعَرَ الْهَدْيَ فِي الشِّقِّ الْأَيْمَنِ بِذِي الْحُلَيْفَةِ وَأَمَاطَ عَنْهُ الدَّمَ

Sayyidina Ibn Abbas (RA) narrated that the Prophet garlanded his she camel with two sandals on its neck and marked it on the right side at Zul Hulayfah and wiped off the blood from it.

[*Ahmed*3149, *Muslim* 1243, Abu Dawud 1752, *Nisai* 2769. *Ibn e Majah* 3097]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 68

No Caption

(908)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَرَى هَدْيَهُ مِنْ قُدَيْدٍ

Sayyidina Ibn Umar (RA) reported that the Prophet (SAW) bought his hadi at Qudayd.

[*Ibn e Majah* 3102]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 69

About the resident garlanding his hadi

(909)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَرَى هَدْيَهُ مِنْ قُدَيْدٍ

Sayyidah Ayshah (RA) said, "I used to twist ropes into garlands for the hadi of Allah's Messenger (SAW) After that he would neither assume the ihram nor cease to wear (normal) garments."

[*Bukhari* 1696, *Muslim* 1321, Abu Dawud 1757, *Nisai* 2779, *Ibn e Majah* 3098]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 70

Garlanding sheep

(910)

كُنْتُ أَفْتِلُ قَلَائِدَ هَدْيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلَّهَا غَنَمًا ثُمَّ لَا يُحْرِمُ

Sayyidah Ayshah (RA) said, "I twisted garlands of the hadi of Allah's Messenger (SAW) all of them sheep. After that he did not assume the ihram."

[*Ahmed*25930, *Bukhari* 1702, *Muslim* 1321, *Nisai* 2774, *Ibn e Majah* 3095]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 71

What if the hadi is near death

(911)

قُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ أَصْنَعُ بِمَا عَطِبَ مِنْ الْبُدْنِ قَالَ انْحَرْهَا ثُمَّ اغْمِسْ نَعْلَهَا فِي دَمِهَا ثُمَّ خَلِّ بَيْنَ النَّاسِ وَبَيْنَهَا فَيَأْكُلُوهَا

Sayyidina Najiyah Khuza'i (RA) narrated that he said, "0 Messenger of Allah! How should I treat the hadi that is on the point of death?" He said, "Slaughter it and dip its shoes with which it is garlanded in its blood. After that leave it among the people that they may eat it."

[*Ahmed*18965, Abu Dawud 1762, *Ibn e Majah* 3106]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 72

Riding the sacrificial camel

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(912)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ لَهُ ارْكَبْهَا فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ قَالَ لَهُ فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ ارْكَبْهَا وَيْحَكَ أَوْ وَيْلَكَ

Sayyidina Anas (RA) narrated that the Prophet (SAW) saw a man drive his camel. He said to him, "Ride it." The man said, "0 Messenger of Allah! It is a sacrificial camel." So, he said three or four times, "Ride it!" and "wayhaka", or "waylaka." (meaning, 'Alas for you' or 'shame on you' both words have same meaning).

[*Ahmed*13414, *Bukhari* 1690, *Ibn e Majah* 3104]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 73

Where should one begin to shave

(913)

لَمَّا رَمَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَمْرَةَ نَحَرَ نُسُكَهُ ثُمَّ نَاوَلَ الْحَالِقَ شِقَّهُ الْأَيْمَنَ فَحَلَقَهُ فَأَعْطَاهُ أَبَا طَلْحَةَ ثُمَّ نَاوَلَهُ شِقَّهُ الْأَيْسَرَ فَحَلَقَهُ فَقَالَ اقْسِمْهُ بَيْنَ النَّاسِ

Sayyidina Anas ibn Maalik said that when Allah’s Messenger (SAW) pelted pebbles at the jamrat, he sacrificed the animals. After that he called the barber and put the right side of his head towards him. He shaved it and he.gave the hair to Abu Talhah. Then he put the left side towards him and he shaved it. The Prophet told him, “Divide them among the people.”

[*Ahmed*12093, *Muslim* 1305, Abu Dawud 1981]

9- BOOK OF HAJJ

Narrated from Allah’s Messenger (SAW)

Chapter 74

About shaving and clipping

(914)

حَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَلَقَ طَائِفَةٌ مِنْ أَصْحَابِهِ وَقَصَّرَ بَعْضُهُمْ قَالَ ابْنُ عُمَرَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَحِمَ اللَّهُ الْمُحَلِّقِينَ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ قَالَ وَالْمُقَصِّرِينَ

Sayyidina Ibn Umar said that Allah’s Messenger (SAW) had his hair shaved and a section of his Companions also had their hair shaved, but some of them had theirs clipped. He added that Allah’s Messenger (SAW) said once or twice, “May Allah have mercy on those who have shaved.” After that he said, “And those who have clipped.”

[*Ahmed*6012, *Bukhari* 1727, *Muslim* 1301, *Ibn e Majah* 3044]

9- BOOK OF HAJJ

Narrated from Allah’s Messenger (SAW)

Chapter 75

It is forbidden to woman to shave her head

(915)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَحْلِقَ الْمَرْأَةُ رَأْسَهَا

Sayyidina Ali (RA) said that Allah's Messenger (SAW) disallowed the woman to shave her head.

(916)

Muhammad ibn Bashshar reported a similar hadith from Abu Dawud, from Hammam from Khilas without mentioning Sayyidina Ali

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 76

One who shaves before salughtering or sacrifices before rami

(917)

أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ فَقَالَ اذْبَحْ وَلَا حَرَجَ وَسَأَلَهُ آخَرُ فَقَالَ نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ قَالَ ارْمِ وَلَا حَرَجَ

Sayyidina Abdullah ibn Amr (RA) narrated that a man asked Allah's Messenger (SAW), "I have shaved before the sacrifice." He said, "Sacrifice now. There is no harm (or sin)." Another asked, "I have sacrificed before I cast pebbles." He said, "Cast them now, and there is no harm (or sin)."

[*Ahmed*6499, *Bukhari* 83, 1736, Abu Dawud 2014, *Ibn e Majah* 3051, *Muslim* 1306]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 77

Applying perfume after coming out of the state of ihram but before making tawaf ziyarah

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(918)

طَيَّبْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ يُحْرِمَ وَيَوْمَ النَّحْرِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ بِطِيبٍ فِيهِ مِسْكٌ

Sayyidah Ayshah said, “I applied perfume to Allah’s Messenger (SAW) before he assumed the ihram and on the day 01 sacrifice before he circumambulated the House (in tawaf ziyarat) with perfume containing musk.”

[*Ahmed*26065, *Bukhari* 1539, *Muslim* 1189, Abu Dawud 1745, *Nisai* 2681]

9- BOOK OF HAJJ

Narrated from Allah’s Messenger (SAW)

Chapter 78

When to stop reciting the talbiyah (labbayk) during Hajj

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(919)

أَرْدَفَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جَمْعٍ إِلَى مِنًى فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ

Sayyidina Fadi ibn Abbas (RA) said, “Allah’s Messenger took me as a co-rider from Miizdalifah to Mina. He did not cease to recite the talbiyah till he pelted pebbles at jamrat ul-aqabah.”

[*Ahmed*1831, *Bukhari* 6228, *Muslim* 1281, *Nisai* 3080, *Ibn e Majah* 3060]

9- BOOK OF HAJJ

Narrated from Allah’s Messenger (SAW)

Chapter 79

When is the talbiyah given up during umrah

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(920)

أَنَّهُ كَانَ يُمْسِكُ عَنْ التَّلْبِيَةِ فِي الْعُمْرَةِ إِذَا اسْتَلَمَ الْحَجَرَ

Sayyidina Ibn Abbas (RA) traced the hadith to the Prophet (SAW) that he stopped reciting the talbiyah during umrah when he kissed the hajr aswad.

[*Ahmed*1817]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 80

Performing tawaf ziyarat at night

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(921)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَّرَ طَوَافَ الزِّيَارَةِ إِلَى اللَّيْلِ

Sayyidina Ibn Abbas (RA) and Sayydah Ayshah (RA) said that the Prophet (SAW) postponed the tawaf ziyarah (the cirumambulation of the visit) till night.

[*Ahmed*25857, *Ibn e Majah* 3059, Abu Dawud 2000]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 81

Staying at Abtah

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(922)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ يَنْزِلُونَ الْأَبْطَحَ

Sayyidina Ibn Umar (RA) reported that the Prophet (RA) and Abu Bakr (RA) Umar (RA)

and Uthman (RA) used to stop at Abtah.

[*Ahmed*2631, *Muslim* 1310, *Ibn e Majah* 3069]

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(923)

لَيْسَ التَّحْصِيبُ بِشَيْءٍ إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidina Ibn Abbas (RA) said, "There is nothing about Muhassab save that it is a station where Allah's Messenger (SAW) stopped-over (for rest)."

[*Ahmed*1925, *Bukhari* 1866, *Muslim* 1312]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 82

He who stops at Abtah

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(924)

إِنَّمَا نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَبْطَحَ لِأَنَّهُ كَانَ أَسْمَحَ لِخُرُوجِهِ

Sayyidah Ayshah (RA) said that Allah's Messenger (SAW) stopped at Abtah because that was easier for him to depart (when he had to).

[*Ahmed*25778, *Bukhari* 901, *Muslim* 1311, *Ibn e Majah* 3067]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 83

About Hajj of a child

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(925)

رَفَعَتْ امْرَأَةٌ صَبِيًّا لَهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ أَلِهَذَا

Sayyidina Jabir ibn Abdullah (RA) narrated that a woman carried her child to Allah's Messenger (SAW) and asked, "0 Messenger of Allah! May he perform Hajj?" He said, "Yes! And the reward (thereof) is for you."

[*Ibn e Majah* 2910]

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(926)

حَجَّ بِي أَبِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ وَأَنَا ابْنُ سَبْعِ سِنِينَ

Sayyidina Sa'ib ibn Yazid said, "My father took me along and performed Hajj with Allah's Messenger (SAW) during the farewell pilgrimage. I was then seven years old."

[*Ahmed* 15718,*Bukhari* 1858]

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(927)

Ahadith like it is reported marfu by Qutaybah from Qaza'ah ibn Suwayd Bahili, from Muhammad ibn Munkadir from Sayyidina Jabir (RA) while there is a hadith in mursal form, too, from Muhammad ibn Munkadir.

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 84

More on it

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(928)

كُنَّا إِذَا حَجَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكُنَّا نُلَبِّي عَنْ النِّسَاءِ وَنَرْمِي عَنْ الصِّبْيَانِ

Sayyidina Jabir (RA) said, "When we performed Hajj with the Prophet we would call the talbiyah for the women and throw the pebbles for the children."

[*Ahmed*14377, *Ibn e Majah* 3038]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 85

About performing Hajj on behalf of an old man, or someone who is dead

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(929)

أَنَّ امْرَأَةً مِنْ خَثْعَمٍ قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَبِي أَدْرَكَتْهُ فَرِيضَةُ اللَّهِ فِي الْحَجِّ وَهُوَ شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى ظَهْرِ الْبَعِيرِ قَالَ حُجِّي عَنْهُ

Sayyidina Fadl ibn Abbas (RA) narrated that a woman of Bani Kath'am said, 0 Messenger of Allah (SAW) Hajj is fard on my father but he is a very old man unable to sit on the back of a camel." He said, "You perform Hajj for him."

[*Ahmed*3050, *Bukhari* 1513, *Muslim* 1334, Abu Dawud 1809, *Nisai* 2637, *Ibn e Majah* 2909]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 86

No caption

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(930)

جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنَّ أُمِّي مَاتَتْ وَلَمْ تَحُجَّ أَفَأَحُجُّ عَنْهَا قَالَ نَعَمْ حُجِّي عَنْهَا

Sayyidina Abdullah ibn Buraydah (RA) reported from his father that a woman came to the Prophet (SAW) and said, "My mother has died and did not perform Hajj. May I perform Hajj on her behalf?" He said, "Yes, you may perform Hajj for her."

[*Muslim* 157, Abu Dawud 2877]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 87

About the same thing

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(931)

أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ وَلَا الْعُمْرَةَ وَلَا الظَّعْنَ قَالَ حُجَّ عَنْ أَبِيكَ وَاعْتَمِرْ

Sayyidina Abu Razin Uqayli (RA) said that he niet the Prophet (SAW) and said to him, "0 Messenger of Allah! My father is a very old man who cannot perform Hajj or Umrah neither can he sit on the riding beast." He said, "Make Hajj for him and the Umrah.'

[*Ahmed*16184, Abu Dawud 1810, *Nisai* 2617, *Ibn e Majah* 2906]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 88

Is Umrah wajib or not

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(932)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ الْعُمْرَةِ أَوَاجِبَةٌ هِيَ قَالَ لَا وَأَنْ تَعْتَمِرُوا هُوَ أَفْضَلُ

Sayyidina Jabir (RA) narrated that the Prophet (SAW) was asked if umrah was wajib, he said, 'No. But, if it is observed then that is better."

[*Ahmed*14404]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 89

More about it

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(933)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ دَخَلَتْ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ

Sayyidina Ibn Abbas (RA) narrated that the Prophet said, "Till the Last Day, umrah is included in Hajj."

[*Ahmed*2115, *Muslim* 1241, Abu Dawud 1790, *Nisai* 2811]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 90

The virtues of umrah

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(934)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعُمْرَةُ إِلَى الْعُمْرَةِ تُكَفِّرُ مَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ

Sayyidina Abu Hurayrah (RA) narrated that Allah's Messenger (SAW) said, "An Umrah till another umrah is expiation for what is between the two (of sins). And a Hajj that is accepted has no reward except Paradise for it."

[*Ahmed*9955, *Bukhari* 1773, *Muslim* 1349, *Nisai* 2625, *Ibn e Majah* 2888]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 91

About umrah from Tan'im

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(935)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ أَنْ يُعْمِرَ عَائِشَةَ مِنْ التَّنْعِيمِ

Sayyidina Abdur Rahman ibn Abu Bakr (RA) said that the Prophet (SAW) commanded him to get Sayyidah Ayshah ‘ to assume the ihram for umrah from Tan’im.

[*Muslim* 1212, *Ibn e Majah* 2999]

9- BOOK OF HAJJ

Narrated from Allah’s Messenger (SAW)

Chapter 92

To perform umrah from Ji’ranah

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(936)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ الْجِعِرَّانَةِ لَيْلًا مُعْتَمِرًا فَدَخَلَ مَكَّةَ لَيْلًا فَقَضَى عُمْرَتَهُ ثُمَّ خَرَجَ مِنْ لَيْلَتِهِ فَأَصْبَحَ بِالْجِعْرَّانَةِ كَبَائِتٍ فَلَمَّا زَالَتْ الشَّمْسُ مِنْ الْغَدِ خَرَجَ مِنْ بَطْنِ سَرِفَ حَتَّى جَاءَ مَعَ الطَّرِيقِ طَرِيقِ جَمْعٍ بِبَطْنِ سَرِفَ فَمِنْ أَجْلِ ذَلِكَ خَفِيَتْ عُمْرَتُهُ عَلَى النَّاسِ

Sayyidina Muharrish Ka’bi (RA) reported that Allah’s,Messenger (SAW) came out of Ji’ranah on a night to perform umrah and came to Makkah while it was.(still) night and performed Umrah.Then he went Out in the night and saw the morning In Ju’ranah as one spends the night. When the sun declined next day, he went Out and came to Sarif where the two roads meet. This is why this umrah of his is unknown to the people.

[*Ahmed*15512, Abu Dawud 1996, *Nisai* 2863]

9- BOOK OF HAJJ

Narrated from Allah’s Messenger (SAW)

Chapter 93

Performing umrah in Rajab

(937)

سُئِلَ ابْنُ عُمَرَ فِي أَيِّ شَهْرٍ اعْتَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ فِي رَجَبٍ فَقَالَتْ عَائِشَةُ مَا اعْتَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا وَهُوَ مَعَهُ تَعْنِي ابْنَ عُمَرَ وَمَا اعْتَمَرَ فِي شَهْرِ رَجَبٍ قَطُّ

Sayyidina Urwab (RA) said that Sayyidina Ibn Umar was asked, "In which months did Allah's Messenger (SAW) perform Umrah?" He said, "In Rajab." But Sayyidah Ayshah (SAW) said, "He did not perform umrah but he, meaning Ibn Umar, was and he never performed umrah in Rajab."

[*Bukhari* 1775, *Muslim* 1255, Abu Dawud 1992, *Ibn e Majah* 2998]

(938)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْتَمَرَ أَرْبَعًا إِحْدَاهُنَّ فِي رَجَبٍ

Ahmad ibn Mani reported, from Hasan ibn Musa, from Shayban, from Mansur, from Mujahid and from Ibn Umar (RA) that the Prophet (SAW) performed four umrah, one of which he performed in Rajab."

[*Ahmed*6250, *Bukhari* 1775, *Muslim* 1255, Abu Dawud 1992]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 94

About Umrah in Dhul Qa'dah

(939)

S أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْتَمَرَ فِي ذِي الْقَعْدَةِ

ayyidina Bara ibn Aazib narrated that the Prophet (RA) performed umrah in Dhul Qa'dah.

[*Bukhari* 1844]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 95

About umrah in Ramadan

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(940)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً

Umm Ma'qil (RA) reported that the Prophet said, "Performing umrah in Ramadan is parallel to performing Hajj."

[*Ahmed*2736, Abu Dawud 1988, *Ibn e Majah* 2993]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 96

About one who is wounded or handicapped after reciting talbiyah of Hajj

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(941)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كُسِرَ أَوْ عَرِجَ فَقَدْ حَلَّ وَعَلَيْهِ حَجَّةٌ أُخْرَى

فَذَكَرْتُ ذَلِكَ لِأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ فَقَالَا صَدَقَ

lkrimah said that Hajjaj ibn Amr narrated to him that the Prophet said, "If anyone breaks a limb or becomes lame then he comes out of the ihram and it becomes wajib for him to perform Hajj nextyear." He narrated the hadith to Abu Hurayrab and Ibn Abbas • .,- and they said, "He spoke the truth."

[Abu Dawud 1862, *Nisai* 2860]

(941A)

Abd ibn Humayd reported from Abdur Razzaq, from Ma'mar, from Yahya ibn Abu Kathir, from Jkrimah from Abduflah ibn Rafi, from Hajjaj ibn Amr who from the Prophet (SAW) a hadith of this kind.

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 97

Provisoning resolve for Hajj

(942)

أَنَّ ضُبَاعَةَ بِنْتَ الزُّبَيْرِ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ الْحَجَّ أَفَأَشْتَرِطُ قَالَ نَعَمْ قَالَتْ كَيْفَ أَقُولُ قَالَ قُولِي لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ مَحِلِّي مِنْ الْأَرْضِ حَيْثُ تَحْبِسُنِي

Sayyidina Ibn Abbas (RA) reported that Sayyidah Duba'ah bint Zubayr (RA) met the Prophet (SAW) and asked him, "0 Messenger.of Allah! I intend to perform Hajj, May I place a condition?" He said, "Yes." She asked, "How?" He said, "Say: Here am I, 0 Allah! Here am I . I will come out of the sacred state whereever You stop me.

[*Ahmed*3117, *Muslim* 1208, *Nisai* 2761, *Ibn e Majah* 2938]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 98

More on it

(943)

أَنَّهُ كَانَ يُنْكِرُ الِاشْتِرَاطَ فِي الْحَجِّ وَيَقُولُ أَلَيْسَ حَسْبُكُمْ سُنَّةَ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Saalim (SAW) reported from his father that he denied placing condition in (the resolve of) Hajj, saying, "Is not the sunnah of your Prophet ?nough for you?

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 99

About a woman who, gets her menses after the tawaf ifadah

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(944)

ذَكَرْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ حَاضَتْ فِي أَيَّامِ مِنًى فَقَالَ أَحَابِسَتُنَا هِيَ قَالُوا إِنَّهَا قَدْ أَفَاضَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا إِذًا

Sayyidah Ayshah (RA) narrated that Allah's Messenger was told that (Sayyidah) Safiyah bint Huyyay began to mentsruate during the days of Mina. He asked "Will she detain us?" They said, "She has performed the tawaf ifadah." So, he said, "Then, there's no need to stay behind."

[*Ahmed*24168, *Muslim* 1211]

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(945)

مَنْ حَجَّ الْبَيْتَ فَلْيَكُنْ آخِرُ عَهْدِهِ بِالْبَيْتِ إِلَّا الْحُيَّضَ وَرَخَّصَ لَهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidina Ibn Umar (RA) said, "One who performs the Hajj must make the last tawaf at the House, but Allah's Messenger (SAW) has allowed women to go without observing it.

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 100

What may a menstrulating woman do

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(946)

حِضْتُ فَأَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَقْضِيَ الْمَنَاسِكَ كُلَّهَا إِلَّا الطَّوَافَ بِالْبَيْتِ

Sayyidah Ayshah (RA) said, “I was menstruating. So the Prophet (SAW) commanded me to observe all the rituals except the tawaf of House.

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(947)

رَفَعَ الْحَدِيثَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النُّفَسَاءَ وَالْحَائِضَ تَغْتَسِلُ وَتُحْرِمُ وَتَقْضِي الْمَنَاسِكَ كُلَّهَا غَيْرَ أَنْ لَا تَطُوفَ بِالْبَيْتِ حَتَّى تَطْهُرَ

Sayyidina Ibn Abbas (RA) narrated the hadith from the Prophet (SAW) that women who experience lochia and those who have menees may bathe themselves and assume the ihram. They must observe all rites of Hajj except the tawaf of the House (which they may perform) on purifying.

9- BOOK OF HAJJ

Narrated from Allah’s Messenger (SAW)

Chapter 101

A pilgrim for Hajj or Umrah must perform tawaf before returning

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(948)

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ حَجَّ هَذَا الْبَيْتَ أَوْ اعْتَمَرَ فَلْيَكُنْ آخِرُ عَهْدِهِ بِالْبَيْتِ فَقَالَ لَهُ عُمَرُ خَرَرْتَ مِنْ يَدَيْكَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ تُخْبِرْنَا بِهِ

Sayyidina Harith ibn Abdullah ibn Aws (RA) narrated that he heard the Prophet (SAW) say, “One who performs the Hajj of this House, or the Umrah, let his last rite be tawaf of the House.” Sayyidiana Umar .(RA) said to him, “How sad! You heard this from Allah’s Messenger 3i and did not inform us of it!”

[*Ahmed*15442, Abu Dawud 2004]

9- BOOK OF HAJJ

Narrated from Allah’s Messenger (SAW)

Chapter 102

The qarin may make only one tawaf

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(949)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَنَ الْحَجَّ وَالْعُمْرَةَ فَطَافَ لَهُمَا طَوَافًا وَاحِدًا

Sayyidina Jabir (RA) said, that Allah's Messenger (SAW) performed the qiran (which combines) Hajj and Umrah. He made only one tawaf for both.

[*Ibn e Majah* 2973]

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(950)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحْرَمَ بِالْحَجِّ وَالْعُمْرَةِ أَجْزَأَهُ طَوَافٌ وَاحِدٌ وَسَعْيٌ وَاحِدٌ عَنْهُمَا حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا

Sayyidina Ibn Umar (RA) narrated that Allah's Messenger (SAW) said, "Onewho has assumed the ihram for Hajj and Umrah should suffice with one tawaf and sa'i for both till he comes out of the sacredstate from both."

[*Ahmed*5350, *Ibn e Majah* 2975]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 103

The muhair must tarry in Makkah for three days after Hajj

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(951)

يَمْكُثُ الْمُهَاجِرُ بَعْدَ قَضَاءِ نُسُكِهِ بِمَكَّةَ ثَلَاثًا

Sayyidina Ata ibn Hadrami (RA) reported in a marfu' form that the muhajir must tarry in Makkah for three days after having observed his rites (pertaining to Hajj).

[*Ahmed*19006, *Bukhari* 1832, *Muslim* 441]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 104

What is said while returning from Hajj and Umrah

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(952)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَفَلَ مِنْ غَزْوَةٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ فَعَلَا فَدْفَدًا مِنْ الْأَرْضِ أَوْ شَرَفًا كَبَّرَ ثَلَاثًا ثُمَّ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ آيِبُونَ تَائِبُونَ عَابِدُونَ سَائِحُونَ لِرَبِّنَا حَامِدُونَ صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

Sayyidina Ibn Umar (RA) said that whenever the Prophet (SAW) returned from a battle or Hajj or Umrah and came across a height or an uneven place, he called the takbir (Allahu Akbar) three times and said:

There is no God but Allah Who is Alone and Who has no partner. To Him belongs the dominion and for Him is all praise, and He is over all things Powerful. We return repentant, worshipping, returners for our Lord, glorifying and praising our Lord. Allah made His promise true and helped .His slave and He alone routed the confederates.

[*Ahmed*49603, *Bukhari* 1797, *Muslim* 1344]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 105

If a muhrim dies while he is in a state of ihram

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(953)

كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَرَأَى رَجُلًا قَدْ سَقَطَ مِنْ بَعِيرِهِ فَوُقِصَ فَمَاتَ وَهُوَ مُحْرِمٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي

ثَوْبَيْهِ وَلَا تُخَمِّرُوا رَأْسَهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ يُهِلُّ أَوْ يُلَبِّي

Sayyidina Ibn Abbas s narrated that they were with the Prophet (SAW)a ourney. They saw a man fall down from his camel. He broke his neck and died. He was a muhrim. So, Allah’s Messenger (SAW) said, “Give him a bath with water and lotus leaves, shroud him in his two garments and do not cover his head, for, he will be raised on the Day of Resurrection reciting the Kalimah or the talbiyah.” (The narrator said the tahlil or the talbiyah)

[*Ahmed*3230, *Bukhari* 1849, *Muslim* 1206, *Nisai* 2710, *Ibn e Majah* 3084]

9- BOOK OF HAJJ

Narrated from Allah’s Messenger (SAW)

Chapter 106

If a muhrim has eye-trouble then he may apply aloe

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(954)

يَذْكُرُهَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اضْمِدْهُمَا بِالصَّبِرِ

Nubayh ibn Wahb reported that Umar ibn Ubaydullah ibn Ma’mar had eye trouble while he was a muhrjm. He asked Aban ibn Uthman who said, “Give them a dressin with aloes. For, I had heard Uthman ibn Affan mention that Allah’s Messenger (SAW) said : Dress that with aloes.”

[*Muslim* 1204, Abu Dawud 1838, *Nisai* 2707]

9- BOOK OF HAJJ

Narrated from Allah’s Messenger (SAW)

Chapter 107

What if a muhrim shave. his head in a state of ihram

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(955)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِهِ وَهُوَ بِالْحُدَيْبِيَةِ قَبْلَ أَنْ يَدْخُلَ مَكَّةَ وَهُوَ مُحْرِمٌ وَهُوَ

يُوقِدُ تَحْتَ قِدْرٍ وَالْقَمْلُ يَتَهَافَتُ عَلَى وَجْهِهِ فَقَالَ أَتُؤْذِيكَ هَوَامُّكَ هَذِهِ فَقَالَ نَعَمْ فَقَالَ احْلِقْ وَأَطْعِمْ فَرَقًا بَيْنَ سِتَّةِ مَسَاكِينَ وَالْفَرَقُ ثَلَاثَةُ آصُعٍ أَوْ صُمْ ثَلَاثَةَ أَيَّامٍ أَوْ انْسُكْ نَسِيكَةً قَالَ ابْنُ أَبِي نَجِيحٍ أَوْ اذْبَحْ شَاةً

Sayyidina Ka'b ibn Ujrah (RA) reported that the Prophet (SAW) passed by him in Hudaybiyah before enterring Makkah while he was a muhrim, kindling a fire un a vessel and lice infested his face. He (the Prophet) asked him, 'Do they trouble you?" He said, "Yes." So, the Prophet said, "Shave your head and feed a faraq to six poor people-and a faraq is three sa-or fast three days, or sacrifice an animal." The version of lbn Nujayh has, "or sacrifice a goat."

[*Bukhari* 921, *Muslim* 80]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 108

Shepherds permitted to make rami on alternate days

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(956)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْخَصَ لِلرِّعَاءِ أَنْ يَرْمُوا يَوْمًا وَيَدَعُوا يَوْمًا

Abu al-Baddah ibn Aasim ibn Adi reported from his father that the Prophet (SAW) gave consession to the shepherd to cast pebbles one day and skip the next day.

[*Ahmed*23835, Abu Dawud 1976, *Nisai* 3068, *Ibn e Majah* 3036]

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(957)

رَخَّصَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرِعَاءِ الْإِبِلِ فِي الْبَيْتُوتَةِ أَنْ يَرْمُوا يَوْمَ النَّحْرِ ثُمَّ يَجْمَعُوا رَمْيَ يَوْمَيْنِ بَعْدَ يَوْمِ النَّحْرِ فَيَرْمُونَهُ فِي أَحَدِهِمَا

Abu al-Baddah ibn Aasim ibn Adi reported from his father that Allah's Messenger (SAW) allowed the cameiherds to not stay in Mina and to cast pebbles on the day of sacrifice and after that make rami of two days together after the day of sacrifice on one of the days. Maalik said: I imagine that he said, "On the first of those days and then on the day

of departure.”

[*Ahmed*23837, Al 1975, *Nisai* 3069, *Ibn e Majah* 3037]

9- BOOK OF HAJJ

Narrated from Allah’s Messenger (SAW)

Chapter 109

No caption

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(958)

أَنَّ عَلِيًّا قَدِمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ الْيَمَنِ فَقَالَ بِمَ أَهْلَلْتَ قَالَ أَهْلَلْتُ بِمَا أَهَلَّ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْلَا أَنَّ مَعِي هَدْيًا لَأَحْلَلْتُ

Sayyidina Anas ibn Maalik (RA) narrated that Sayyidina Ali came to Allah’s Messenger (SAW) from Yaman. He asked, “What intention have you formed?” He said, “I have formed the same intention that Allah’s Messenger (SAW) has formed.” He said, “If I did not have with me the hadi then I would have come out of the ihram.”

[*Bukhari* 1558, *Muslim* 1250]

9- BOOK OF HAJJ

Narrated from Allah’s Messenger (SAW)

Chapter 110

The day of the Hajj Akbar

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(959)

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ يَوْمِ الْحَجِّ الْأَكْبَرِ فَقَالَ يَوْمُ النَّحْرِ

Sayyidina Ali said that he asked Allah’s Messenger (SAW) “What day is the Hajj Akbar (the greater pilgrimage)?” He said, ‘On the day of sacrifice

(10th Dhul Hajjah).”

(960)

يَوْمُ الْحَجِّ الْأَكْبَرِ يَوْمُ النَّحْرِ

Sayyidina Ali (RA) said, "The day of the Hajj Akbar is the day of sacrifice," and he did not trace the hadith to the Prophet (SAW)

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 111

About the istilam of the two Rukns

(961)

أَنَّ ابْنَ عُمَرَ كَانَ يُزَاحِمُ عَلَى الرُّكْنَيْنِ زِحَامًا مَا رَأَيْتُ أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ فَقُلْتُ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّكَ تُزَاحِمُ عَلَى الرُّكْنَيْنِ زِحَامًا مَا رَأَيْتُ أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُزَاحِمُ عَلَيْهِ فَقَالَ إِنْ أَفْعَلْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ مَسْحَهُمَا كَفَّارَةٌ لِلْخَطَايَا وَسَمِعْتُهُ يَقُولُ مَنْ طَافَ بِهَذَا الْبَيْتِ أُسْبُوعًا فَأَحْصَاهُ كَانَ كَعِتْقِ رَقَبَةٍ وَسَمِعْتُهُ يَقُولُ لَا يَضَعُ قَدَمًا وَلَا يَرْفَعُ أُخْرَى إِلَّا حَطَّ اللَّهُ عَنْهُ خَطِيئَةً وَكَتَبَ لَهُ بِهَا حَسَنَةً

Abu Ubayd ibn Umayr reported from his father that Sayyidina ibn Umar used to crowd (stop) at the two corners. So, he said to him, "O Abu Abdur Rahman! you stop at the two corners making a crowd. I have not seen any of the Prophet's (SAW) companions stop here." He said, "If I do that then I had heard Allah's Messenger (SAW) say, 'The touching of these two is an atonement of sins'. And I had heard him say, 'If anyone makes circuit of this House seven times and counts them then it is like setting a slave free'. And, I had heard him say, 'Hardly is a foot put down (during tawaf) and the other raised, but Allah obliterates by it sin from him and ious deed is recorded for him'."

[*Ahmed* 5706]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 112

About talking during tawaf

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(962)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الطَّوَافُ حَوْلَ الْبَيْتِ مِثْلُ الصَّلَاةِ إِلَّا أَنَّكُمْ تَتَكَلَّمُونَ فِيهِ فَمَنْ تَكَلَّمَ فِيهِ فَلَا يَتَكَلَّمَنَّ إِلَّا بِخَيْرٍ

Sayyidina Ibn Abbas (RA) reported that the Prophet said, "The tawaf round the House is like the salah except that you converse during it (the tawaf). And, he who converses does not do so except with a good word."

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 113

About the Black Stone

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(963)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَجَرِ وَاللَّهِ لَيَبْعَثَنَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ يُبْصِرُ بِهِمَا وَلِسَانٌ يَنْطِقُ بِهِ يَشْهَدُ عَلَى مَنْ اسْتَلَمَهُ بِحَقٍّ

Sayyidina Ibn Abbas reported that Allah's Messenger (SAW) said concerning the (Black) stone, "By Allah! Allah will raise it on the Day of Resurrection such that it will have two eyes with which it will see, and a tongue whereby it will speak to give testimony over those who made its istilam with truth, (meaning) touched it or kissed it truly)."

[*Ibn e Majah* 2944]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 114

No caption

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(964)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدَّهِنُ بِالزَّيْتِ وَهُوَ مُحْرِمٌ غَيْرِ الْمُقَتَّتِ

Sayyidina Ibn Umar (RA) reported that the Prophet (SAW) used to apply to himself while he was a muhrim olive oil which was not perfumed.

[*Ahmed*4783, *Ibn e Majah* 3083]

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 115

No Caption

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(965)

أَنَّهَا كَانَتْ تَحْمِلُ مِنْ مَاءِ زَمْزَمَ وَتُخْبِرُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَحْمِلُهُ

Sayyidah Ayshah (RA) reported that she used to carry the water of zamzam with her. She also reported that Allah's Messenger (SAW)(also) carried it (with him).

9- BOOK OF HAJJ

Narrated from Allah's Messenger (SAW)

Chapter 116

No Caption

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(966)

حَدِّثْنِي بِشَيْءٍ عَقَلْتَهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْنَ صَلَّى الظُّهْرَ يَوْمَ التَّرْوِيَةِ قَالَ بِمِنًى قَالَ قُلْتُ فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ قَالَ بِالْأَبْطَحِ ثُمَّ قَالَ افْعَلْ كَمَا يَفْعَلُ

Abdul Aziz ibn Rafay narrated that he asked Sayyidina Anas (RA), “Narrate to me something of what you learnt from Allah’s Messenger (SAW). Where did he pray the zuhr on the day of tarwiyah

(8th Dhul Hajjah)?” He said, “At Mina.” He asked, “And where did he pray the asr on the day of departure?” He said, “At Abtah.” And he said, “Do as your chiefs do.”
[*Bukhari* 1763, *Muslim* 1309, Abu Dawud 1912, *Nisai* 2994]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 1

About reward against illness

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(967)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُصِيبُ الْمُؤْمِنَ شَوْكَةٌ فَمَا فَوْقَهَا إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا خَطِيئَةً

Sayyidah Ayshah (RA) narrated that Allah's Messenger said, "If a Believer is pricked by a thorn or afflicted by what is above that then Allah raises him a rank against that and obliterates from him a sin."

[*Ahmed*26437, *Muslim* 2572]

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(968)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ شَيْءٍ يُصِيبُ الْمُؤْمِنَ مِنْ نَصَبٍ وَلَا حَزَنٍ وَلَا وَصَبٍ حَتَّى الْهَمُّ يَهُمُّهُ إِلَّا يُكَفِّرُ اللَّهُ بِهِ عَنْهُ سَيِّئَاتِهِ

Sayyidina Abu Sa'eed Khudri (RA) narrated that Allah's Messenger (SAW) said, 'Nothing afflicts a Believer like fatigue, grief, chronic illness or worry that worries him but Allah expiates with that his sins."

[*Bukhari* 5641, *Muslim* 2573]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 2

Paying a sick visit

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(969)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ

Sayyidina Thawban (RA) reported the Prophet (SAW) as saying, "When a *Muslim* pays a sick visit to his brother *Muslim*, he does not cease to pick up the fruits of Paradise."

[*Ahmed*22470, *Muslim* 2568]

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(970)

Muhammad ibn Wazir Wasti reported from Yazid ibn Harun, from Aasim Ahwal fromAbu Qilabah, from Abu Ash'ath, from Abu Asma, from Thawban, from the Prophet a similar hadith with these many more words: (He was asked, 'What is khurfah of Paradise? He said, "To collect the fruit").

[*Muslim* 2568]

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(971)

أَخَذَ عَلِيٌّ بِيَدِي قَالَ انْطَلِقْ بِنَا إِلَى الْحَسَنِ نَعُودُهُ فَوَجَدْنَا عِنْدَهُ أَبَا مُوسَى فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَام أَعَائِدًا جِئْتَ يَا أَبَا مُوسَى أَمْ زَائِرًا فَقَالَ لَا بَلْ عَائِدًا فَقَالَ عَلِيٌّ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا غُدْوَةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ وَإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ

Thuwayr reported his father as saying that Sayyidina Ali held him by his hand aid, 'Come, let us pay a sick visit to Husayn ." There they found Sayyidina Abu Musa (RA) with him. Sayyidina Ali asked him, "Have you come to pay a sick visit, 0 Abu Musa, or just a regular visit?" He said, "I have come to visit the sick." So, Ali said, "I heard Allah's Messenger (SAW)say : If a *Muslim* pays visit to a sick *Muslim* in the morning, seventy thousand angels pray for him till evening, and if he pays him the sick visit at night then seventy thousand angels pray for him till morning, and there is (also) a garden for him in Paradise."

[*Abu Dawud* 3098, *Ibn e Majah* 1442]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 3

About prohibition to wish for death

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(972)

دَخَلْتُ عَلَى خَبَّابٍ وَقَدْ اكْتَوَى فِي بَطْنِهِ فَقَالَ مَا أَعْلَمُ أَحَدًا لَقِيَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ الْبَلَاءِ مَا لَقِيتُ لَقَدْ كُنْتُ وَمَا أَجِدُ دِرْهَمًا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي نَاحِيَةٍ مِنْ بَيْتِي أَرْبَعُونَ أَلْفًا وَلَوْلَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَانَا أَوْ نَهَى أَنْ نَتَمَنَّى الْمَوْتَ لَتَمَنَّيْتُ

Harithah ibn Mudarrib reported that he went to Khabbab (RA) who had branded his stomach (for some reason). He said, "I do not know of any companion of the Prophet (SAW) who has faced as many trials as I have. In the times of Allah's Messenger r1-. '-- a3i I did not have even a dirham but now there are forty thousand dirhams in my house. Were it not that Allah's Messenger (SAW) had disallowed us to wish for death, I would have wished for it."

[*Ahmed*21116, *Bukhari* 2246, *Muslim* 2681]

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(973)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ وَلْيَقُلْ اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي

Ali ibn Hujr reported this hadith from Ismail ibn Ibrahim, from Abdul Aziz ibn Suhayb, from Anas ibn Maalik (RA) who from the Prophet (SAW)

[*Bukhari* 2245, *Muslim* 2680]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 4

About supplication for the patient

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(974)

أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ اشْتَكَيْتَ قَالَ نَعَمْ قَالَ بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ وَعَيْنِ حَاسِدٍ بِاسْمِ اللَّهِ أَرْقِيكَ وَاللَّهُ يَشْفِيكَ

Sayyidina Abu Saeed (RA) reported that Sayyidina Jibril (RA) came to the Prophet and asked, “0 Muhammad, do you have a complaint?” He said, “Yes” He said:

“In the name of Allah, I put a spell on you against everything that may harm you, against the evil of every person and every envious eye. In the name of Allah,I cast a spell on you and may Allah cure you.

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(975)

دَخَلْتُ أَنَا وَثَابِتٌ الْبُنَانِيُّ عَلَى أَنَسِ بْنِ مَالِكٍ فَقَالَ ثَابِتٌ يَا أَبَا حَمْزَةَ اشْتَكَيْتُ فَقَالَ أَنَسٌ أَفَلَا أَرْقِيكَ بِرُقْيَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَلَى قَالَ اللَّهُمَّ رَبَّ النَّاسِ مُذْهِبَ الْبَاسِ اشْفِ أَنْتَ الشَّافِي لَا شَافِيَ إِلَّا أَنْتَ شِفَاءً لَا يُغَادِرُ سَقَمًا

Abdul Aziz ibn Suhayb reported that he and Thabit Bunani went to Sayyidina Anas (RA). Thabit said, “0 Abu Hamzah, I have a complaint (of illness).” So, Anas (RA) said, “Shall I not apply a charm to you with the spell of Allah’s Messenger i I ?“ He said, “Certainly.” So, he prayed:

0 Allah, Lord of the people, Remover of the suffering. Heal, for You are the Healer. There is no healer except you. Give a healing that leaves no sickness.

[*Bukhari* 2265, *Abu Dawud* 3890]

10- BOOK OF FUNERALS

Narrated from Allah’s Messenger (SAW)

Chapter 5

Encouragement to draw a will

(976)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا حَقُّ امْرِئٍ مُسْلِمٍ يَبِيتُ لَيْلَتَيْنِ وَلَهُ شَيْءٌ يُوصِي فِيهِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ

Sayyidina Ibn Umar reported that Allah's Messenger (SAW) said, "It is upon every *Muslim* who possesses something for which he shQuld leave instructions that he should not let two nights pass without writing a will about it?."

[*Ahmed*5197, *Bukhari* 1314, *Muslim* 1627, *Ibn e Majah* 2699, *Abu Dawud* 2862]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 6

Drawing a will for one-third or one fourth of property

(977)

عَادَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَرِيضٌ فَقَالَ أَوْصَيْتَ قُلْتُ نَعَمْ قَالَ بِكَمْ قُلْتُ بِمَالِي كُلِّهِ فِي سَبِيلِ اللَّهِ قَالَ فَمَا تَرَكْتَ لِوَلَدِكَ قُلْتُ هُمْ أَغْنِيَاءُ بِخَيْرٍ قَالَ أَوْصِ بِالْعُشْرِ فَمَا زِلْتُ أُنَاقِصُهُ حَتَّى قَالَ أَوْصِ بِالثُّلُثِ وَالثُّلُثُ كَثِيرٌ

Sayyidina Sad Maalik (RA) said: During my illness, Allah's Messenger (SAW) visited me asked me, "Have you willed." I said, "Yes." He asked, "How much property?" I said, "All my property, in Allah's cause." He said, "What have you kept aside for your children?" I said, "They are rich and happy." He said, "Make a will for one-tenth (leaving one-ninth for your children).' I did not cease to diminish it till be said, "Make a will for one-third though that is much." Abu Abdur Rahman said, "We wished that he should lower down on one-third because of the saying of Allah's Messenger that one-third is too much."

[*Muslim* 1628]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 7

What to encourge the dying to say and to pray for him

(978)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ

Sayyidina Abu Sa'eed Khudri (RA) reported that the Prophet said, "Encourage those of you who are dying to say: (There is no God but Allah).

[*Ahmed*10993, *Muslim* 916, *Abu Dawud* 3117, *Nisai* 1822, *Ibn e Majah* 1445]

(979)

قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَضَرْتُمْ الْمَرِيضَ أَوْ الْمَيِّتَ فَقُولُوا خَيْرًا فَإِنَّ الْمَلَائِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ قَالَتْ فَلَمَّا مَاتَ أَبُو سَلَمَةَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا سَلَمَةَ مَاتَ قَالَ فَقُولِي اللَّهُمَّ اغْفِرْ لِي وَلَهُ وَأَعْقِبْنِي مِنْهُ عُقْبَى حَسَنَةً قَالَتْ فَقُلْتُ فَأَعْقَبَنِي اللَّهُ مِنْهُ مَنْ هُوَ خَيْرٌ مِنْهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidah Umm Salamah (RA) said : Allah's Messenger (SAW) said to us, "If you go to a sick person or a dead person, speak a good word, for the angels say Aameen to what you say." When Abu Salamah (RA) died, I went to the Prophet (SAW) and said, "0 Messenger of Allah, Abu Salamah has died." He said, "Say "0 Allah, forgive me and forgive him. And give me better than this (loss)." So, Allah gave me one who was better than him, Allah's Messenger (SAW).

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 8

About pangs of death

(980)

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِالْمَوْتِ وَعِنْدَهُ قَدَحٌ فِيهِ مَاءٌ وَهُوَ يُدْخِلُ يَدَهُ فِي الْقَدَحِ ثُمَّ يَمْسَحُ وَجْهَهُ بِالْمَاءِ ثُمَّ يَقُولُ اللَّهُمَّ أَعِنِّي عَلَى غَمَرَاتِ الْمَوْتِ أَوْ سَكَرَاتِ الْمَوْتِ

Sayyidah Ayshah (RA) said, "I saw Allah's Messenger (SAW) while he was dying. He had a bowl of water by him. He put his hand into it and then wiped his face with water. Then he said: 0 Allah! Help me to bear the pangs of death and the agonies of death.

[*Ahmed*24535, *Ibn e Majah* 1623]

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(981)

مَا أَغْبِطُ أَحَدًا بِهَوْنِ مَوْتٍ بَعْدَ الَّذِي رَأَيْتُ مِنْ شِدَّةِ مَوْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidah Ayshah (RA) said, "I do not envy anyone an easy death after what I have seen of the severity of the death of Allah's Messenger (SAW)

[*Bukhari* 4446, *Nisai* 1826]

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(982)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ نَفْسَ الْمُؤْمِنُ تَخْرُجُ رَشْحًا وَلَا أُحِبُّ مَوْتًا كَمَوْتِ الْحِمَارِ قِيلَ وَمَا مَوْتُ الْحِمَارِ قَالَ مَوْتُ الْفَجْأَةِ

Alqamah (RA) narrated that he heard Abdullah (RA) narrate: I heard Allah's Messenger say, "Surely, the soul of the believer goes out in his perspiration. And I do not love a death like the death of the donkey." Someone asked what the death of the donkey was and he said, "an instant death."

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 9

No Caption

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(983)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ حَافِظَيْنِ رَفَعَا إِلَى اللَّهِ مَا حَفِظَا مِنْ لَيْلٍ أَوْ نَهَارٍ فَيَجِدُ اللَّهُ فِي أَوَّلِ الصَّحِيفَةِ وَفِي آخِرِ الصَّحِيفَةِ خَيْرًا إِلَّا قَالَ اللَّهُ تَعَالَى أُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لِعَبْدِي مَا بَيْنَ طَرَفَيِ الصَّحِيفَةِ

Anas ibn Maalik (RA) narrated that Allah's Messenger .i said, "When the two guarding angels go up to Allah with what they have recorded by day or nigth and Allah finds in the first of the record and in the last of it that which is good, He says, 'Be you witnesses that I have forgiven My slave what is between the two ends of the record.'"

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 10

No Caption

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(984)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُؤْمِنُ يَمُوتُ بِعَرَقِ الْجَبِينِ

Abdullah ibn Buraydah (RA) reported on the authority of his father that the Prophet (SAW) said, "The Believer dies with sweat on his forehead."

[*Ahmed*23109, *Nisai* 1827, *Ibn e Majah* 1452]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 11

No Caption

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(985)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى شَابٍّ وَهُوَ فِي الْمَوْتِ فَقَالَ كَيْفَ تَجِدُكَ قَالَ

وَاللَّهِ يَا رَسُولَ اللَّهِ أَنِّي أَرْجُو اللَّهَ وَإِنِّي أَخَافُ ذُنُوبِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللَّهُ مَا يَرْجُو وَآمَنَهُ مِمَّا يَخَافُ

Sayyidina Anas (RA) reported that the Prophet (SAW) visited a young man who was dying. He asked, "How do you find yourself?" He said, "By Allah, 0 Messenger of Allah! I have hope in Allah. I am fearful because of my sins." Allah's Messenger (SAW) said, "These two things (hope and fear) do not combine in the heart of a Believer but Allah grants him what he hopes for and protects him from what he fears."

[*Ibn e Majah* 4261]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 12

Dislike for announcing anyone's death

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(986)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالنَّعْيَ فَإِنَّ النَّعْيَ مِنْ عَمَلِ الْجَاهِلِيَّةِ

Sayyidina Abdullah (RA) reported that the Prophet (SAW) said, "Keep away from obituary notices, for that is from the deeds of jahiliyah." Abdullah said, "Na'yu (oblituary notice) is announcing a death."

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(987)

إِذَا مِتُّ فَلَا تُؤْذِنُوا بِي إِنِّي أَخَافُ أَنْ يَكُونَ نَعْيًا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنْ النَّعْيِ

Sa'eed ibn Abdur Rahman Makhzumi reported in like manner from Abdullah ibn Walid Adni, from Sufyan Thawri, from Abu Hamzah, from Ibrahim, from Alqamah and he from Abdullah a non-marfu hadith without the words.

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(988)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّبْرُ فِي الصَّدْمَةِ الْأُولَى

Sayyidina Huzdhayfah (RA) is reported to have said, "When I die, do not inform anyone of my death lest this should be like a death notice. I heard Allah's Messenger (SAW) disallow announcing anyone's death."

[*Ibn e Majah* 1476]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 13

Patience is what is shown of it at the beginning of shock

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(989)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى

Sayyidina Anas reported that Allah's Messenger said, "Patience is at the beginning of the shock."

[*Ahmed*12319, *Bukhari* 1302, *Muslim* 926, *Abu Dawud* 3124, *Nisai* 1865]

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(990)

Thabit Bunani reported from Sayyidina Anas ibn Maalik (RA) that Allah's Messenger (SAW) said, "Patience is at the first shock."

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 14

Kissing the dead

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(991)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبَّلَ عُثْمَانَ بْنَ مَظْعُونٍ وَهُوَ مَيِّتٌ وَهُوَ يَبْكِي أَوْ قَالَ

عَيْنَاهُ تَذْرِفَانِ

Sayyidah Ayshah (RA) said that the Prophet (SAW) kissed the dead body of Sayyidina Uthman ibn Maz'un (RA). He wept, or his eyes were moist.

[*Ahmed*24220, *Abu Dawud* 3163, *Ibn e Majah* 1456]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 15

About giving bath to the dead

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(992)

تُوُفِّيَتْ إِحْدَى بَنَاتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اغْسِلْنَهَا وِتْرًا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ وَاغْسِلْنَهَا بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَلْقَى إِلَيْنَا حِقْوَهُ فَقَالَ أَشْعِرْنَهَا

Sayyidah Umm Atiyáh (RA) narrated : One of the daughters of the Prophet (SAW) died, so he said, "Wash her an odd number of times, three, five or more than that if you think fit. And wash her with water and lotus leaves, and put camphor, or some of it in the last bathing. When you have finished, inform me." So, when we had finished, we informed him and he gave us his lower garment, saying, "Wrap her in it." Hushaym narrated in another version, saying, "I do npt know but I thik that Hisham is one of them," Umm Atiyah narrated : We braided her hair in three plaits. Hushaym said, "I think thatshe also narrated: We put them behind her back." Hushaym said that Khalid reported from Hafsah and Muhammad and they from Umm Atiyah (RA) that she narrated : Allah's Messenger (SAW) said to us, "Begin with the right side and the limbs on which ablution is performed."

[*Ahmed*27368, *Muslim* 939, *Abu Dawud* 3142, *Ibn e Majah* 1458]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 16

About applying musk to the dead

(993)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَطْيَبُ الطِّيبِ الْمِسْكُ

Sayyidina Abu Sa'eed Khudri (RA) reported that the Prophet (SAW) was asked about musk. He said, "It i the best of your perfumes."

[*Ahmed*11311, *Muslim* 18, 19, *Abu Dawud* 3158]

(994)
A similar hadith is reported by Mahmud ibn Ghaylan, Shu'bah, from Khulayd ibn Ja'far.

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 17

Having a bath after washing the dead

(995)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْ غُسْلِهِ الْغُسْلُ وَمِنْ حَمْلِهِ الْوُضُوءُ يَعْنِي الْمَيِّتَ

Sayyidina Abu Hurayrah reported that the Prophet said, "There is bath after bathing the dead and ablution after carrying him."

[*Ahmed*7693, *Abu Dawud* 3161]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 18

About shrouding

(996)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَسُوا مِنْ ثِيَابِكُمْ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said, "Dress yourselves in your white garments, for, they are the best of your garments, and shroud your dead in them."

[*Ahmed*2479, *Abu Dawud* 3878, *Ibn e Majah* 1472]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 19

No Caption

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(997)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَلِيَ أَحَدُكُمْ أَخَاهُ فَلْيُحْسِنْ كَفَنَهُ

Sayyidina Abu Qatadah (RA) reported that Allah's Messenger (SAW) said, "When one of you is the guardian of his (dead) brother, he must give him the best shroud."

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 20

How many pieces made up the Prophets shroud

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(998)

كُفِّنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَلَاثَةِ أَثْوَابٍ بِيضٍ يَمَانِيَةٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ قَالَ فَذَكَرُوا لِعَائِشَةَ قَوْلَهُمْ فِي ثَوْبَيْنِ وَبُرْدِ حِبَرَةٍ فَقَالَتْ قَدْ أُتِيَ بِالْبُرْدِ وَلَكِنَّهُمْ

رَدُّوهُ وَلَمْ يُكَفِّنُوهُ فِيهِ

Sayyidah Ayshah (RA) said: The Prophet (SAW) was shrouded in three white Yamani garments, neither a shirt nor a turban was among them.

She was reminded of their (people's) saying that there were two garments and a stripped cloak. She said, "A cloak was brought, but returned and he was not shrouded in it."

[*Ahmed*26008, *Bukhari* 1271, *Muslim* 941, *Abu Dawud* 3152, *Ibn e Majah* 1469]

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(999)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَّنَ حَمْزَةَ بْنَ عَبْدِ الْمُطَّلِبِ فِي نَمِرَةٍ فِي ثَوْبٍ وَاحِدٍ

Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger (SAW) shrouded Sayyidina Hamzah ibn Abdul Muttalib in one woollen garment.

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 21

Preparing meal for the family of the dead

(1000)

لَمَّا جَاءَ نَعْيُ جَعْفَرٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اصْنَعُوا لِأَهْلِ جَعْفَرٍ طَعَامًا فَإِنَّهُ قَدْ جَاءَهُمْ مَا يَشْغَلُهُمْ

Sayyidina Abdullah ibn Ja'far i said : When news arrived of the martyrdom of (Sayyidina) Ja'far (RA) the Prophet (SAW) said, "Prepare meal for the family of Jafar, for, they have heard what occupies them."

[*Ahmed*1751, *Abu Dawud* 3132, *Ibn e Majah* 1610]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 22

It is forbidden to beat face and tear garments at the time of distress

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(1001)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ مِنَّا مَنْ شَقَّ الْجُيُوبَ وَضَرَبَ الْخُدُودَ وَدَعَا بِدَعْوَةِ الْجَاهِلِيَّةِ

Sayyidina Abdullah (RA) reported from the Prophet (SAW) that he said, "He is not of us who tears the front of his garment and beats his cheeks and cries out the cries of the jahiliyah.'

[*Ahmed*4111, *Bukhari* 3519, *Muslim* 103, *Nisai* 1860, *Ibn e Majah* 1584]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 23

About wailing

(1002)

مَاتَ رَجُلٌ مِنْ الْأَنْصَارِ يُقَالُ لَهُ قَرَظَةُ بْنُ كَعْبٍ فَنِيحَ عَلَيْهِ فَجَاءَ الْمُغِيرَةُ بْنُ شُعْبَةَ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ مَا بَالُ النَّوْحِ فِي الْإِسْلَامِ أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ نِيحَ عَلَيْهِ عُذِّبَ بِمَا نِيحَ عَلَيْهِ

Rabi'ah Asadi narrated : A man of the Ansars, Qarazah ibn Ka'b, died. The people wailed over him. Mughirah ibn Shu'bah climbed on the pulpit, praised and glorified Allah and said, "What has wailing to do in Islam? I had heard Allah's Messenger (SAW) say If anyone is wailed over then he will be punished."

[*Ahmed*18265, *Bukhari* 1291, *Muslim* 933]

(1003)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَنْ يَدَعَهُنَّ النَّاسُ

النِّيَاحَةُ وَالطَّعْنُ فِي الْأَحْسَابِ وَالْعَدْوَى أَجْرَبَ بَعِيرٌ فَأَجْرَبَ مِائَةَ بَعِيرٍ مَنْ أَجْرَبَ الْبَعِيرَ الْأَوَّلَ وَالْأَنْوَاءُ مُطِرْنَا بِنَوْءٍ كَذَا وَكَذَا

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said. Four things of the jahiliyah, people of my ummah will not abandon: wailing taking pride over line of descent, believing that infection and mangy camel cause hundred to get the same so who infected the first, and that it rains because of movement of stars."

[*Ahmed*9376]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 24

Weeping loudly on someone's death

(1004)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ

Saalim ibn Abdullah reported on the authority of his father that Sayyidina Umar ibn Khattab reported Allah's Messenger as saying, "The dead is punished because of the weeping over him of his folks."

[*Ahmed*386, *Bukhari* 1292, *Muslim* 927, *Nisai* 1849, *Ibn e Majah* 1593]

(1005)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مَيِّتٍ يَمُوتُ فَيَقُومُ بَاكِيهِ فَيَقُولُ وَا جَبَلَاهْ وَا سَيِّدَاهْ أَوْ نَحْوَ ذَلِكَ إِلَّا وُكِّلَ بِهِ مَلَكَانِ يَلْهَزَانِهِ أَهَكَذَا كُنْتَ

Musa ibn Abu Musa Ash'ary reported on the authority of his father that Allah's Messenger (SAW) said, "If anyone dies and his mourner gets up and says, '0 the mountains, 0 the chief', or something like that then two angels are put over the dead whO beat him on the chest asking him if he was like that." [*Ahmed*19737, *Ibn e Majah* 1594]

(1006)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ فَقَالَتْ عَائِشَةُ يَرْحَمُهُ اللَّهُ لَمْ يَكْذِبْ وَلَكِنَّهُ وَهِمَ إِنَّمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ مَاتَ يَهُودِيًّا إِنَّ الْمَيِّتَ لَيُعَذَّبُ وَإِنَّ أَهْلَهُ لَيَبْكُونَ عَلَيْهِ

Sayyidina Ibn Umar reported that the Prophet (SAW) said, "The dead is punished because of the weeping of his family over him. Sayyidah Ayshah (RA) said, "May Allah have mercy on him. The dead is not punished, but he has misunderstood. Allah's Messenger (SAW) only said about a Jew who had died that the dead is being punished and his folk are weeping over him."

[*Ahmed*288, *Bukhari* 1286, *Muslim* 928, *Nisai* 1853]

(1007)

أَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَانْطَلَقَ بِهِ إِلَى ابْنِهِ إِبْرَاهِيمَ فَوَجَدَهُ يَجُودُ بِنَفْسِهِ فَأَخَذَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعَهُ فِي حِجْرِهِ فَبَكَى فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ أَتَبْكِي أَوَلَمْ تَكُنْ نَهَيْتَ عَنْ الْبُكَاءِ قَالَ لَا وَلَكِنْ نَهَيْتُ عَنْ صَوْتَيْنِ أَحْمَقَيْنِ فَاجِرَيْنِ صَوْتٍ عِنْدَ مُصِيبَةٍ خَمْشِ وُجُوهٍ وَشَقِّ جُيُوبٍ وَرَنَّةِ شَيْطَانٍ

Sayyidina Jabir ibn Abdullah (RA) narrated : The Prophet (SAW) took the hand of Abdur Rahman ibn Awf (RA) and went with him to his son Ibrahim (RA) . He found him dying. So, the Prophet (SAW) took him in his lap and wept. Abdur Rahman ibn Awf said, "Do you weep? Have you not disallowed us to weep?" He said, "No. But, I disallowed from two foolish noises-clawing at the face and weeping and tearing garments, and wailing and shrieking like the devil."

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 25

It is allowed to weep without shrieking

(1008)

إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ عَلَيْهِ فَقَالَتْ عَائِشَةُ غَفَرَ اللَّهُ لِأَبِي عَبْدِ الرَّحْمَنِ أَمَا إِنَّهُ لَمْ يَكْذِبْ وَلَكِنَّهُ نَسِيَ أَوْ أَخْطَأَ إِنَّمَا مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى يَهُودِيَّةٍ يُبْكَى عَلَيْهَا فَقَالَ إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا

Amrah narrated that Sayyidah Ayshah (RA) was told that Ibn Umar (RA) said, The dead will be punished for the weeping of the survivors." She (Sayyidah Ayshah) said, "May Allah forgive Abu Abdur Rahman. Surely he has not lied, but has forgotten or is mistaken. Only that Allah's Messenger (SAW) had passed by a Jewess (dead) over whom they were weeping. He had said : They are weeping while she is being punished in her grave."

[*Ahmed*24812]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 26

Walking ahead of the coffin

(1009)

رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ يَمْشُونَ أَمَامَ الْجَنَازَةِ

Saalim reported from his father that he said, "I saw the Prophet Abu Bakr and Umar walk ahead of the funeral."

[*Ahmed*4539, *Ibn e Majah* 1482, *Abu Dawud* 3179, *Nisai* 1943]

(1010)

رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ يَمْشُونَ أَمَامَ الْجَنَازَةِ

Hasan ibn Ali Khalal, reported from Amr ibn Aasim, from Hammam from Mansur, Bakr Kufi, Ziyad and Sufyan, all of whom from Zuhri who from Saalim that he heard his father say, "I saw the Prophet Abu Bakr and Umar walk ahead of the funeral."

(1011)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ يَمْشُونَ أَمَامَ الْجَنَازَةِ

Abd ibn Humayd reported from Abdur Razzaq from Ma'nar from Zuhri that he said, "The Prophet (SAW) Abu Bakr and Umar used to walk ahead of the funeral."

(1012)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ كَانُوا يَمْشُونَ أَمَامَ الْجَنَازَةِ

Sayyidina Anas ibn Maalik (RA) said, "Allah's Messenger (SAW) walked ahead of the funeral, as did Abu Bakr , Umar and Uthman (RA).

[*Ibn e Majah* 1483]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 27

Walking behind the funeral

(1013)

سَأَلْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْمَشْيِ خَلْفَ الْجَنَازَةِ قَالَ مَا دُونَ الْخَبَبِ فَإِنْ كَانَ خَيْرًا عَجَّلْتُمُوهُ وَإِنْ كَانَ شَرًّا فَلَا يُبَعَّدُ إِلَّا أَهْلُ النَّارِ الْجَنَازَةُ مَتْبُوعَةٌ وَلَا تَتْبَعُ وَلَيْسَ مِنْهَا مَنْ تَقَدَّمَهَا

Sayyidina Abdullah ibn Mas'ud (RA) narrated: We asked Allah's Messenger about walking behind the funeral. He said, "Not more than a trot (that is, walk slower than running). For, if he was pious then you will consign him soon (to the grave) and if he was evil then only the people of the Fire are kept away. The funeral i followed and it does not follow. He who walks in front of it is not of us."

[*Ahmed*3734, *Abu Dawud* 3184, *Ibn e Majah* 1484]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 28

It is makruh to ride behind the funeral

(1014)

خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةٍ فَرَأَى نَاسًا رُكْبَانًا فَقَالَ أَلَا تَسْتَحْيُونَ إِنَّ مَلَائِكَةَ اللَّهِ عَلَى أَقْدَامِهِمْ وَأَنْتُمْ عَلَى ظُهُورِ الدَّوَابِّ

Sayyidina Thawban narrated : We went to a funeral with the Prophet (SAW). We saw people riding. So, he said, 'Do you not feel ashamed that while the angels of Allah are on their feet, you are on the backs of the beasts.'

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 29

About permission to ride

(1015)

كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةِ أَبِي الدَّحْدَاحِ وَهُوَ عَلَى فَرَسٍ لَهُ يَسْعَى وَنَحْنُ حَوْلَهُ وَهُوَ يَتَوَقَّصُ بِهِ

Simak ibn Harb reported having heard Sayyidina Jabir ibn Samurah (RA) say, "We were with the Prophet (SAW) in the funeral of Ibn Dahdah, and he was on horseback and it was at a running pace. We were around him. He drove it at a small pace."

[*Ahmed*20877, *Muslim* 965, *Abu Dawud* 3178, *Nisai* 2022]

(1016)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّبَعَ جَنَازَةَ أَبِي الدَّحْدَاحِ مَاشِيًا وَرَجَعَ عَلَى فَرَسٍ

Sayyidina Jabir ibn Samurah (RA) narrated that the Prophet (SAW) followed the funeral of Ibn Dahdah walking and returned on horseback.

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 30

About hastening with the funeral

(1017)

يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَسْرِعُوا بِالْجَنَازَةِ فَإِنْ يَكُنْ خَيْرًا تُقَدِّمُوهَا إِلَيْهِ وَإِنْ يَكُنْ شَرًّا تَضَعُوهُ عَنْ رِقَابِكُمْ

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) commanded, 'Hasten with the funeral. For, if he was pious, send him soon to a better place. And, if he was evil, relieve your necks of him."

[*Ahmed*10336, *Bukhari* 1315, *Muslim* 944, *Abu Dawud* 3181, *Nisai* 1910, *Ibn e Majah* 1477]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 31

About the martyrs of Uhud and Sayyidana Hamzah (RA)

(1018)

أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حَمْزَةَ يَوْمَ أُحُدٍ فَوَقَفَ عَلَيْهِ فَرَآهُ قَدْ مُثِّلَ بِهِ فَقَالَ لَوْلَا أَنْ تَجِدَ صَفِيَّةُ فِي نَفْسِهَا لَتَرَكْتُهُ حَتَّى تَأْكُلَهُ الْعَافِيَةُ حَتَّى يُحْشَرَ يَوْمَ الْقِيَامَةِ مِنْ بُطُونِهَا قَالَ ثُمَّ دَعَا بِنَمِرَةٍ فَكَفَّنَهُ فِيهَا فَكَانَتْ إِذَا مُدَّتْ عَلَى رَأْسِهِ بَدَتْ رِجْلَاهُ وَإِذَا مُدَّتْ عَلَى رِجْلَيْهِ بَدَا رَأْسُهُ قَالَ فَكَثُرَ الْقَتْلَى وَقَلَّتْ الثِّيَابُ قَالَ فَكُفِّنَ الرَّجُلُ وَالرَّجُلَانِ وَالثَّلَاثَةُ فِي الثَّوْبِ الْوَاحِدِ ثُمَّ يُدْفَنُونَ فِي قَبْرٍ وَاحِدٍ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُ عَنْهُمْ أَيُّهُمْ أَكْثَرُ قُرْآنًا فَيُقَدِّمُهُ إِلَى الْقِبْلَةِ قَالَ فَدَفَنَهُمْ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يُصَلِّ عَلَيْهِمْ

Sayyidina Anas ibn Maalik (RA) narrated : Allah's Messenger (SAW) came to Sayyidina Hamzah on the day of Uhud. He stood by him and observed that he was mutilated. He said, "Were it not that Safiyah would feel bad, I would have left him as he is that animals may consume him so he would have been resurrected on the Day of Resurrection from their bellies.

The narrator continued : He then sought a sheet of cloth to shroud him in it. When it was stretched over his head, his feet were left uncovered; if his feet were covered, his head was bared. The (number of) martyrs increased while the garments became scarce. So, one, two or three martyrs were shrouded together in one and buried in one grave. Allah's Messenger (SAW)

asked about them, 'Which one of them knew more of the Quran?" He placed him (ahead) towards the qiblah. Then Allahs Messenger (SAW) buried them and he did not pray over them (the funeral salah).

[*Ahmed*12302]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 32

Another Chapter

(1019)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُ الْمَرِيضَ وَيَشْهَدُ الْجَنَازَةَ وَيَرْكَبُ الْحِمَارَ وَيُجِيبُ دَعْوَةَ الْعَبْدِ وَكَانَ يَوْمَ بَنِي قُرَيْظَةَ عَلَى حِمَارٍ مَخْطُومٍ بِحَبْلٍ مِنْ لِيفٍ عَلَيْهِ إِكَافٌ مِنْ لِيفٍ

Sayyidina Anas ibn Malik (RA) said: Allah's Messenger (SAW) used to visit the sick, accompany the funeral, ride the donkey, accept invitation of the slave. And on the day of Banu Qurayzah he had ridden a donkey whose reins were made of peels of dates and whose saddle was also made of peels of dates."

[*Ibn e Majah* 2296]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 33

No Caption

(1020)

لَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَلَفُوا فِي دَفْنِهِ فَقَالَ أَبُو بَكْرٍ سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا مَا نَسِيتُهُ قَالَ مَا قَبَضَ اللَّهُ نَبِيًّا إِلَّا فِي الْمَوْضِعِ الَّذِي يُحِبُّ أَنْ يُدْفَنَ فِيهِ ادْفِنُوهُ فِي مَوْضِعِ فِرَاشِهِ

Sayyidah Ayshah (RA) reported that when Allah's Messenger (SAW) died, they (the sahabah (RA) differed on (the site of) burial. So, Abu Bakr (RA) said, "I had heard from Allah's Messenger (SAW) what I have not forgotten. He said, 'Allah does not take away the soul of a Prophet (SAW) except at the place where He likes him to be buried'." So, he was buried where his bed lay."

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 34

Another chapter

(1021)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اذْكُرُوا مَحَاسِنَ مَوْتَاكُمْ وَكُفُّوا عَنْ مَسَاوِيهِمْ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger said, "Mention the goodness of your dead and desist from their evils."

[*Abu Dawud* 4900]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 35

About sitting down before the body is lowered

(1022)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اتَّبَعَ الْجَنَازَةَ لَمْ يَقْعُدْ حَتَّى تُوضَعَ فِي اللَّحْدِ فَعَرَضَ لَهُ حَبْرٌ فَقَالَ هَكَذَا نَصْنَعُ يَا مُحَمَّدُ قَالَ فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ خَالِفُوهُمْ

Sayyidina Ubadah ibn Samit (RA) reported that when Allah's Messenger (SAW) accompanied a funeral, he did not sit down till the body was lowered into the grave. A Jewish priest met him and said, "This is what we do, 0 Muhammad!" So, Allah's Messenger (SAW) sat down, saying, "Contradict them."

[*Abu Dawud* 3176, *Ibn e Majah* 1545]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 36

Virtues of calamity if borne patiently

(1023)

دَفَنْتُ ابْنِي سِنَانًا وَأَبُو طَلْحَةَ الْخَوْلَانِيُّ جَالِسٌ عَلَى شَفِيرِ الْقَبْرِ فَلَمَّا أَرَدْتُ الْخُرُوجَ أَخَذَ بِيَدِي فَقَالَ أَلَا أُبَشِّرُكَ يَا أَبَا سِنَانٍ قُلْتُ بَلَى فَقَالَ حَدَّثَنِي الضَّحَّاكُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَرْزَبٍ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ لِمَلَائِكَتِهِ قَبَضْتُمْ وَلَدَ عَبْدِي فَيَقُولُونَ نَعَمْ فَيَقُولُ قَبَضْتُمْ ثَمَرَةَ فُؤَادِهِ فَيَقُولُونَ نَعَمْ فَيَقُولُ مَاذَا قَالَ عَبْدِي فَيَقُولُونَ حَمِدَكَ وَاسْتَرْجَعَ فَيَقُولُ اللَّهُ ابْنُوا لِعَبْدِي

بَيْتًا فِي الْجَنَّةِ وَسَمُّوهُ بَيْتَ الْحَمْدِ

Abu Sinan said that he buried his son, Sinan, Meanwhile, Abu Talhah Khawlani was sitting at the edge of a grave. When they were departthg, he held him by the hand and said, “Shall I not give you the good news, 0 Abu Sinan?” He said “Certainly!” So he narrated that Dahhak ibn Abdur Rahman ibn Arzab reported to him on the authority of Abu Musa Ash’ari that Allah’s Messenger (SAW) said: When someone’s son dies, Allah asks the angels, “Did you take away the son of My slave?” They say, “Yes.” He asks, Did you take away the fruit of his heart?” They say, ‘:Yes.”. So, He asks, “What did My slave say?” They say, “He praised you and said (We belong to Allah and to Him is our return).” So, Allah says, “Build for My slave a house in Paradise and name it Bayt ul-Hamd (House of Praise).”

10- BOOK OF FUNERALS

Narrated from Allah’s Messenger (SAW)

Chapter 37

About the takbir in the funeral salah

(1024)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى النَّجَاشِيِّ فَكَبَّرَ أَرْبَعًا

Sayyidina Abu Hurayah reported that the Prophet prayed over the Negus and called the takbir four times.

[*Bukhari* 1245, *Muslim* 591, *Abu Dawud* 3204, *Nisai* 1967]

(1025)

كَانَ زَيْدُ بْنُ أَرْقَمَ يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعًا وَإِنَّهُ كَبَّرَ عَلَى جَنَازَةٍ خَمْسًا فَسَأَلْنَاهُ عَنْ ذَلِكَ فَقَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُهَا

Abdur Rahman ibn Abu Layla said that Sayyidina Zayd ibn Arqam (RA) called four takbirs in their funeral prayers. But, once he called five takbirs. So, they asked him about it and he said, “Allah’s Messenger used to do like that.”

[*Muslim* 957, *Abu Dawud* 3197, *Nisai* 1978, *Ibn e Majah* 1505]

10- BOOK OF FUNERALS

Narrated from Allah’s Messenger (SAW)

Chapter 38

Supplication in funeral salah

(1026)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى عَلَى الْجَنَازَةِ قَالَ اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا

Yahya ibn Abu Kathir reported that Abu Ibarhim Ashhali narrated on the authority of his father that when Allah’s Messenger (SAW) led the funeral salah, he made this supplication:

O Allah! Forgive our living and our dead, those of us who are present and those of us who are absent. The young among us and our old, and our males and our females.

Yahya said further that Abu Salamah ibn Abdur Rahman narrated on the authority of Sayyidina Abu Hurayah (RA) that the Prophet (SAW)said like that and added thereto:

O Allah, those of us whom You spare, cause them to live on Islam and those You take away from us cause them to die on faith.

[*Ahmed*23554]

(1027)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عَلَى مَيِّتٍ فَفَهِمْتُ مِنْ صَلَاتِهِ عَلَيْهِ اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَاغْسِلْهُ بِالْبَرَدِ وَاغْسِلْهُ كَمَا يُغْسَلُ الثَّوْبُ

Sayyidina Awf ibn Maalik (RA) said that he heard Allah’s Messenger (SAW) over the dead and learnt these words:

0 Allah, forgive him. Have mercy on him and wash him with hail as garments are washed.

[*Ahmed*24030, *Muslim* 963, *Nisai* 1979, *Ibn e Majah* 1500]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 39

Reciting al-Fatihah in the funeral salah

(1028)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ عَلَى الْجَنَازَةِ بِفَاتِحَةِ الْكِتَابِ

Sayyidina Ibn Abbas (RA) reported that the Prophet recited surah al-Fatihah in the funeral salah. [*Ibn e Majah* 1495]

(1029)

أَنَّ ابْنَ عَبَّاسٍ صَلَّى عَلَى جَنَازَةٍ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ فَقُلْتُ لَهُ فَقَالَ إِنَّهُ مِنْ السُّنَّةِ أَوْ مِنْ تَمَامِ السُّنَّةِ

Talhah ibn Abdullah ibn Awf narrated : Sayyidina Ibn Abbas (RA) prayed over a dead and recited surah al-Fatihah. I asked him and he said, "This is one of the sunnah." or, he said, "All of it is sunnah."

[*Bukhari* 1335, *Abu Dawud* 3198, *Nisai* 1983]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 40

The nature of the salah of funeral and interceding

(1030)

كَانَ مَالِكُ بْنُ هُبَيْرَةَ إِذَا صَلَّى عَلَى جَنَازَةٍ فَتَقَالَّ النَّاسَ عَلَيْهَا جَزَّأَهُمْ ثَلَاثَةَ أَجْزَاءٍ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَيْهِ ثَلَاثَةُ صُفُوفٍ فَقَدْ أَوْجَبَ

Marthad ibn Abdullah Yazani reported that when Maalik ibn Hubayrah (RA) led the funeral salah and there were few people, he arranged them into three rows. He said

that Allah's Messenger had said, "He over whom three rows (of men) prayed, Paradise is assured to him."

[*Ahmed*16724, *Abu Dawud* 3166, *Ibn e Majah* 1490]

(1031)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَمُوتُ أَحَدٌ مِنْ الْمُسْلِمِينَ فَتُصَلِّي عَلَيْهِ أُمَّةٌ مِنْ الْمُسْلِمِينَ يَبْلُغُونَ أَنْ يَكُونُوا مِائَةً فَيَشْفَعُوا لَهُ إِلَّا شُفِّعُوا فِيهِ

Sayyidah Ayshah (RA) narrated that the Prophet (SAW) said, 'There is none among the *Muslim*s who dies and a section of the *Muslim*s numbering up to a hundred pray over him and intercede for him, without their intercession being accepted." And Sayyidina Ali narrated in his hadith that their number is hundred or more than that.

[*Ahmed*24182, *Muslim* 947, *Nisai* 1987]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 41

It is makruh to pray the funeral salah at sunrise and sunset

(1032)

ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نَقْبُرَ فِيهِنَّ مَوْتَانَا حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفِعَ وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ وَحِينَ تَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ

Sayyidina Uqbah ibn Aamir Juhanni (RA)said, "There are three hours when Allah's Messenger disallowed to offer salah or bury our dead: when the sun rises till it is fairly high, when it is overhead till it has gone past the meridian and at sunset as it goes down till it has set.

[*Ahmed*17382, *Muslim* 831, *Abu Dawud* 3192, *Nisai* 559, *Ibn e Majah* 1519]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 42

Funeral salah over children

(1033)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الرَّاكِبُ خَلْفَ الْجَنَازَةِ وَالْمَاشِي حَيْثُ شَاءَ مِنْهَا وَالطِّفْلُ يُصَلَّى عَلَيْهِ

Sayyidina Mughirah ibn Shu'bah reported that the Prophet (SAW) said. "The rider accompanying the funeral must keep behind it while he who walks may walk wherever he likes. And, salah must he offered over (dead) children (also)."

[*Ahmed*18186, *Abu Dawud* 3180, *Nisai* 1938, *Ibn e Majah* 1507]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 43

If a child dies before crying after birth no salah is offered

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(1043)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الطِّفْلُ لَا يُصَلَّى عَلَيْهِ وَلَا يَرِثُ وَلَا يُورَثُ حَتَّى يَسْتَهِلَّ

Sayyidina Jabir (RA) reported that Allah's Messenger said, "No salah is offered over a (dead) child and neither does he inherit nor leave an inheritance if he does not utter a sound (before dying)."

[*Ibn e Majah* 1508]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 44

To offer the funeral salah in a mosque

(1035)

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى سُهَيْلِ ابْنِ بَيْضَاءَ فِي الْمَسْجِدِ

Sayyidah Ayshah(RA) said that Allah's Messenger (SAW) prayed over Suhayl ibn Bayda (his funeral salah) in the mosque.

[*Ahmed*1035, *Muslim* 973, *Abu Dawud* 3189]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 45

About where must the imam stand while leading funeral salah of man & woman

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(1036)

صَلَّيْتُ مَعَ أَنَسِ بْنِ مَالِكٍ عَلَى جَنَازَةِ رَجُلٍ فَقَامَ حِيَالَ رَأْسِهِ ثُمَّ جَاءُوا بِجَنَازَةِ امْرَأَةٍ مِنْ قُرَيْشٍ فَقَالُوا يَا أَبَا حَمْزَةَ صَلِّ عَلَيْهَا فَقَامَ حِيَالَ وَسَطِ السَّرِيرِ فَقَالَ لَهُ الْعَلَاءُ بْنُ زِيَادٍ هَكَذَا رَأَيْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ عَلَى الْجَنَازَةِ مُقَامَكَ مِنْهَا وَمِنْ الرَّجُلِ مُقَامَكَ مِنْهُ قَالَ نَعَمْ فَلَمَّا فَرَغَ قَالَ احْفَظُوا

Abu Ghalib narrated that Sayyidina Anas ibn Maalik (RA) was leading the funeral salah of a man, and stood in line with his head. Then the funeral of a Qurayshi woman was brought. The men said, '0 Abu Hamzah, pray over her," so he stood in line with the centre of the body. On that, Ala ibn Ziyad asked him, "Had you seen Allah's Messenger (SAW) stand in this manner at your place in her funeral (where you stood) and at your place in his funeral (where you stood)?" He said, 'Yes," and when it was over, "Remember it!"

[*Abu Dawud* 3194, *Ibn e Majah* 1494]

(1037)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى امْرَأَةٍ فَقَامَ وَسَطَهَا

Sayyidina Samurah ibn Jundab said that the Prophet (SAW) prayed the funeral prayer of a woman, standing in line with the centre (of the corpse).

[*Ahmed* 20237, *Bukhari* 1331, *Muslim* 964, *Abu Dawud* 3195, *Nisai* 1972, *Ibn e Majah* 1493]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 46

About passing over funeral salah of a shahid (martyr)

(1038)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي الثَّوْبِ الْوَاحِدِ ثُمَّ يَقُولُ أَيُّهُمَا أَكْثَرُ أَخْذًا لِلْقُرْآنِ فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ وَقَالَ أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ يَوْمَ الْقِيَامَةِ وَأَمَرَ بِدَفْنِهِمْ فِي دِمَائِهِمْ وَلَمْ يُصَلِّ عَلَيْهِمْ وَلَمْ يُغَسَّلُوا

Abdur Rahman ibn Ka'b ibn Maalik reported that Sayyidina Jabir ibn Abdullah told him that the Prophet (SAW) shrouded every two martyrs of Uhud together in one shroud. After that, he asked which of them knew more of the Quran and when the person was pointed out, he put him forward in the grave, saying, "I am witness over these people on the Day of Resurrection." And, he commanded that they should be buried with their blood, and their funeral salah was not offered nor were they given a bath.

[*Bukhari* 4079, *Ibn e Majah* 1515, *Abu Dawud* 3134]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 47

About funeral prayer at the grave

(1039)

رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأَى قَبْرًا مُنْتَبِذًا فَصَفَّ أَصْحَابَهُ خَلْفَهُ فَصَلَّى عَلَيْهِ فَقِيلَ لَهُ مَنْ أَخْبَرَكَهُ فَقَالَ ابْنُ عَبَّاسٍ

Shabi reported that one who had seen the Prophet (SAW) informed him that he observed a distant, withdrawn grave. So he arranged his sahabah in rows and prayed (the funeral salah) over it.

Shabi was asked who had infolmed him, and he said, "Ibn Abbas."

[*Ahmed*255, *Bukhari* 1319, *Muslim* 954, *Abu Dawud* 3196, *Nisai* 2019, *Ibn e Majah* 1530]

(1040)

أَنَّ أُمَّ سَعْدٍ مَاتَتْ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَائِبٌ فَلَمَّا قَدِمَ صَلَّى عَلَيْهَا وَقَدْ مَضَى لِذَلِكَ شَهْرٌ

Sayyidina Saeed ibn Musayyab (RA) reported that Sayyidah Umm Sad died while the Prophet (SAW) was not there. When he came, he prayed over her, and a month had gone by since.

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 48

About the Prophets salah for the Negus

(1041)

قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَخَاكُمْ النَّجَاشِيَّ قَدْ مَاتَ فَقُومُوا فَصَلُّوا عَلَيْهِ قَالَ فَقُمْنَا فَصَفَفْنَا كَمَا يُصَفُّ عَلَى الْمَيِّتِ وَصَلَّيْنَا عَلَيْهِ كَمَا يُصَلَّى عَلَى الْمَيِّتِ

Sayyidina Imram ibn Husayn narrated that Allah's Messenger (SAW) said to them, "Your brother, the Najashi (Negus) has died. So stand up and pray over him." They stood up and arranged themselves in rows as are arranged for the dead, and they prayed over

him (the funeral salah) as is prayed over the dead.

[*Ahmed*19912, *Muslim* 953, *Nisai* 1942]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 49

Excellence of (participating in) the funeral salah

(1042)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَى جَنَازَةٍ فَلَهُ قِيرَاطٌ وَمَنْ تَبِعَهَا حَتَّى يُقْضَى دَفْنُهَا فَلَهُ قِيرَاطَانِ أَحَدُهُمَا أَوْ أَصْغَرُهُمَا مِثْلُ أُحُدٍ

Sayyidina Abu Hurayrah narrated that Allah's Messenger said, 'For him who prays the funeral prayer is a qirat. And for him who accompanies it till it is buried two qirats, each of which, or the smaller of them, is like Uhud." The sub-narrator said: I mentioned tha Ito Ibn Umar (RA) and he sent an enquiry to Sayyidah Ayshah (RA) and she said, 'Abu Hurayrah has spoken the truth." So, Ibn Umar said, "Indeed, we have lost many qirats.'

[*Ahmed*7694, *Muslim* 945]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 50

Another chapter

(1043)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ تَبِعَ جَنَازَةً وَحَمَلَهَا ثَلَاثَ مَرَّاتٍ فَقَدْ قَضَى مَا عَلَيْهِ مِنْ حَقِّهَا

Abu Muhazzam said that he kept company of Abu Hurayrah for ten years. He heard him

say: I heard Allah's Messenger say, "He who follows a funeral and shoulders the coffin three times has, indeed fulfilled its right that was over him."

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 51

To stand up on seeing a funeral

(1044)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا رَأَيْتُمْ الْجَنَازَةَ فَقُومُوا لَهَا حَتَّى تُخَلِّفَكُمْ أَوْ تُوضَعَ

Sayyidina Aamir ibn Rabi'ah (RA) narrated that the Prophet (SAW) said: When you see a funeral, stand up for it till it leaves you behind or is placed down.

[*Nisai* 1911, *Ibn e Majah* 1542]

(1045)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا رَأَيْتُمْ الْجَنَازَةَ فَقُومُوا لَهَا فَمَنْ تَبِعَهَا فَلَا يَقْعُدَنَّ حَتَّى تُوضَعَ

Sayyidina Abu Sa'eed Khudri reported that Allah's Messenger (SAW) said, "When you see a funeral, stand up. He who accompanies it, must not sit down till it is placed on the ground."

[*Ahmed*11195, *Bukhari* 1310, *Muslim* 959, *Nisai* 1910]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 52

Permission not to stand

(1046)

أَنَّهُ ذُكِرَ الْقِيَامُ فِي الْجَنَائِزِ حَتَّى تُوضَعَ فَقَالَ عَلِيٌّ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَعَدَ

Sayyidina Ali ibn Abu Talib (RA) mentioned standing up for the funeral till it was placed down. He said, "Allah's Messenger (SAW) stood up and then sat down." (or He was to stand up, but afterwards kept sitting).

[*Ahmed*1094, *Muslim* 962, *Abu Dawud* 3125, *Nisai* 1995, *Ibn e Majah* 1544]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 53

The Prophet's saying about the niche for us and the split for others

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(1047)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّحْدُ لَنَا وَالشَّقُّ لِغَيْرِنَا

Sayyidina Ibn Abbas (RA)narrated : The Prophet (SAW) said "The lahd (niche) is for us while the shaqq (split) is for others.

[*Nisai* 2005, *Abu Dawud* 3208, *Ibn e Majah* 1554]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 54

About what to say when burying the dead

(1048)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أُدْخِلَ الْمَيِّتُ الْقَبْرَ وَقَالَ أَبُو خَالِدٍ مَرَّةً إِذَا وُضِعَ

الْمَيِّتُ فِي لَحْدِهِ قَالَ مَرَّةً بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ وَقَالَ مَرَّةً بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidina Ibn Umar (RA) narrated that when the corpse was put in the grave----in the version of Abu Khalid the words are slightly different with same meaning----the Prophet (SAW) said once:

In the name of Allah, at His command and on the Shariah of Allah's Messenger:

And (Abu Khalid's version) said once:

In the Shariah of Allah, at His command, according to the sunnah of Allah's Messenger (SAW)

[*Abu Dawud* 3213, *Ibn e Majah* 1550]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 55

Spreading a sheet of cloth in the grave and placing corpse thereon

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(1049)

الَّذِي أَلْحَدَ قَبْرَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو طَلْحَةَ وَالَّذِي أَلْقَى الْقَطِيفَةَ تَحْتَهُ شُقْرَانُ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Jafar ibn Muhammad narrated from his father that Abu Talhah dug the grave of Allah's Messenger (SAW) and the one who stretched a piece of cloth under the Prophet (SAW) was Shuqran, the freedman of Allah's Messenger (SAW). Ja'far reported that Ibn Abu Rafi told him that he heard Shuqran say, "By Allah, I had spread the piece of cloth under Allah's Messenger in the grave."

(1050)

جُعِلَ فِي قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَطِيفَةٌ حَمْرَاءُ

Sayyidina Ibn Abbas (RA) said, "A red cloak was spread in the grave of Allah's Messenger

(SAW)" [*Ahmed*2021, *Muslim* 967, *Nisai* 2008]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 56

Levelling the grave

(1051)

أَنَّ عَلِيًّا قَالَ لِأَبِي الْهَيَّاجِ الْأَسَدِيِّ أَبْعَثُكَ عَلَى مَا بَعَثَنِي بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا تَدَعَ قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ وَلَا تِمْثَالًا إِلَّا طَمَسْتَهُ

Abu Wail reported that Sayyidina Ali (RA) said to Abu Hayyaj Asadi, "I am sending you to do what the Prophet sent me to do, (that) leave no high grave without levelling it (with the ground) and no picture without obliterating it."

[*Muslim* 969, *Abu Dawud* 3218, *Nisai* 2027)

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 57

About disapproval to walk over and sit on graves

(1052)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَجْلِسُوا عَلَى الْقُبُورِ وَلَا تُصَلُّوا إِلَيْهَا

Sayyidina Abu Marthad Ghartawi reported that the Prophet said, "Do not sit on graves and do not offer prayers in their direction.

[*Ahmed*17216, *Nisai* 972, *Abu Dawud* 3229, *Nisai* 756]

(1053)

Ali ibn Hujr andAbu Ammar reported from Walid ibn *Muslim*, from Abdur Rahman ibn Yazid ibn Jabir, from Busr ibn Ubaydullah, from Wathilah ibn Asqa, from Abu Marthad,

from Allahs Messenger (SAW) a hadith like that. It does not mention Abu Idris and this is sahih.

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 58

Large graves plastering and writing thereon disapproved

(1054)

نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُجَصَّصَ الْقُبُورُ وَأَنْ يُكْتَبَ عَلَيْهَا وَأَنْ يُبْنَى عَلَيْهَا وَأَنْ تُوطَأَ

Sayyidina Jabir (RA) reported that Allah's Messenger (SAW) forbade that graves should be plastered and that anything should be inscribed thereon and that a structure should be raised on them and that they should be trodden on.

[*Muslim* 970, *Abu Dawud* 3225, *Nisai* 2023]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 59

What may a man say on visiting graveyard

(1055)

مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقُبُورِ الْمَدِينَةِ فَأَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْأَثَرِ

Sayyindina lbn Abbas narrated that Allah's Messenger — passed by some graves of Madinah. He turned his face towards them, and said: Peace be on you, O people of the grave! May Allah forgive us and you. You have gone before us and we are to follow.

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 60

Permission to visit graves

(1056)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَقَدْ أُذِنَ لِمُحَمَّدٍ فِي زِيَارَةِ قَبْرِ أُمِّهِ فَزُورُوهَا فَإِنَّهَا تُذَكِّرُ الْآخِرَةَ

Sulayman ibn Buraydah reported from his father that Allah's Messenger (SAW) said, "I had disallowed you to visit graves. Now, indeed, Muhammad has been permitted to visit the grave of his mother. So, you (too) visit graves, for, that reminds of the Hereafter."

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 61

Women visiting graves

(1057)

تُوُفِّيَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ بِحُبْشِيٍّ قَالَ فَحُمِلَ إِلَى مَكَّةَ فَدُفِنَ فِيهَا فَلَمَّا قَدِمَتْ عَائِشَةُ أَتَتْ قَبْرَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ فَقَالَتْ وَكُنَّا كَنَدْمَانَيْ جَذِيمَةَ حِقْبَةً

مِنْ الدَّهْرِ حَتَّى قِيلَ لَنْ يَتَصَدَّعَا

فَلَمَّا تَفَرَّقْنَا كَأَنِّي وَمَالِكًا

لِطُولِ اجْتِمَاعٍ لَمْ نَبِتْ لَيْلَةً مَعَا

ثُمَّ قَالَتْ وَاللَّهِ لَوْ حَضَرْتُكَ مَا دُفِنْتَ إِلَّا حَيْثُ مُتَّ وَلَوْ شَهِدْتُكَ مَا زُرْتُكَ

Abdullah ibn Abu Mulykah narrated that Abdur Rahman ibn Abu Bakr died at Habshi. His

body was brought to Makkah and buried there. When Sayyidah Ayshah (RA) came (to Makkah), she came to the grave of Abdur Rahman ibn Abu Bakr and said (in poetry) 'The two of us were like friends of Jazimah, together for an age so that it was thought we were unseparable. When we were apart, though we had been together for a long time, it seemed that we had never been together.' Thereafter, she said, "By Allah, if I was there, I would have buried you not save where you died and if I had seen you,I would not have visited you (today)."

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 62

Dislike for women to visit graves

(1058)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ زَوَّارَاتِ الْقُبُورِ

Sayyidina Abu Hurayrah (RA) narrated that Allah's Messenger (SAW) cursed women who visited graves frequently.

[*Ahmed*8678, *Ibn e Majah* 1576]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 63

Burying at night

(1059)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ قَبْرًا لَيْلًا فَأُسْرِجَ لَهُ سِرَاجٌ فَأَخَذَهُ مِنْ قِبَلِ الْقِبْلَةِ وَقَالَ رَحِمَكَ اللَّهُ إِنْ كُنْتَ لَأَوَّاهًا تَلَّاءً لِلْقُرْآنِ وَكَبَّرَ عَلَيْهِ أَرْبَعًا

Sayyidina Ibn Abbad (RA) narrated that the Prophet (SAW) got down a grave in the night (to bury some one), so light was provided him by a lantern. He held him from the side of

qiblah and said, 'May Allah be merciful to you. You were soft-hearted and a great reciter of the Qur'an." He then called the takbir four times (leading the funeral salah).

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 64

About speaking well of the dead

(1060)

مُرَّ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَنَازَةٍ فَأَثْنَوْا عَلَيْهَا خَيْرًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَبَتْ ثُمَّ قَالَ أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ

Sayyidina Anas ibn Maalik (RA) reported that a funeral passed by Allah's Messenger and the sahabah spoke well of him. So, he said, "(Paradise) has become due (to him)." He added, "You are Allah's witnesses on earth."

[*Ahmed*12937, *Bukhari* 2642, *Muslim* 949, *Nisai* 1928, *Ibn e Majah* 1491]

(1061)

قَدِمْتُ الْمَدِينَةَ فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَمَرُّوا بِجَنَازَةٍ فَأَثْنَوْا عَلَيْهَا خَيْرًا فَقَالَ عُمَرُ وَجَبَتْ فَقُلْتُ لِعُمَرَ وَمَا وَجَبَتْ قَالَ أَقُولُ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مُسْلِمٍ يَشْهَدُ لَهُ ثَلَاثَةٌ إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ قَالَ قُلْنَا وَاثْنَانِ قَالَ وَاثْنَانِ قَالَ وَلَمْ نَسْأَلْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْوَاحِدِ

Abu Aswad Dayli narrated that he came to Madinah and sat down by Sayyidina Umar ibn Khattab . A funeral passed by and people spoke highly of him. So, Umar (RA) said, "It is due." He asked him, "What is due?" He said "I have spoken as had spoken Allah's Messenger (SAW). He had said, 'When three people speak well of a *Muslim*, Paradise becomes his right.' We asked about two people and he said, 'Even then.' We did not ask him about one person."

10- BOOK OF FUNERALS

Chapter 65

About reward to one whose son dies

(1062)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَمُوتُ لِأَحَدٍ مِنْ الْمُسْلِمِينَ ثَلَاثَةٌ مِنْ الْوَلَدِ فَتَمَسَّهُ النَّارُ إِلَّا تَحِلَّةَ الْقَسَمِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "If a *Muslim* suffers death of three sons then the fire of Hell will not touch him except to fulfil the oath."

[*Ahmed*7269, *Bukhari* 6656, *Muslim* 2632, *Nisai* 1871]

(1063)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَدَّمَ ثَلَاثَةً لَمْ يَبْلُغُوا الْحُلُمَ كَانُوا لَهُ حِصْنًا حَصِينًا مِنْ النَّارِ قَالَ أَبُو ذَرٍّ قَدَّمْتُ اثْنَيْنِ قَالَ وَاثْنَيْنِ فَقَالَ أُبَيُّ بْنُ كَعْبٍ سَيِّدُ الْقُرَّاءِ قَدَّمْتُ وَاحِدًا قَالَ وَوَاحِدًا وَلَكِنْ إِنَّمَا ذَاكَ عِنْدَ الصَّدْمَةِ الْأُولَى

Sayyidina Ahdullah ibn Masud reported that Allah's Messenger (SAW) said, "He who is predeceased by three minor children will find them as a strong fort against the Fire." Abu Dharr (RA) said, "I have been predeceased by two', so he said, "And by two." Then, Ubayy ibn Kab (RA) , the chief of the reciters of the Qur'an, said, "I have lost one child ahead of me." He said, "And one also. But, that is only (if patience is shown) at the first shock."

[*Ahmed*4077, *Ibn e Majah* 1606]

(1064)

أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ كَانَ لَهُ فَرَطَانِ مِنْ أُمَّتِي أَدْخَلَهُ اللَّهُ بِهِمَا الْجَنَّةَ فَقَالَتْ عَائِشَةُ فَمَنْ كَانَ لَهُ فَرَطٌ مِنْ أُمَّتِكَ قَالَ وَمَنْ كَانَ لَهُ فَرَطٌ يَا مُوَفَّقَةُ قَالَتْ فَمَنْ لَمْ يَكُنْ لَهُ فَرَطٌ مِنْ أُمَّتِكَ قَالَ فَأَنَا فَرَطُ أُمَّتِي لَنْ يُصَابُوا بِمِثْلِي

Sayyidina Ibn Abbas (RA) reported having heard from Allah's Messenger (SAW) If anyone of my Ummah has two children who precede him then Allah will admit him to Paradise because of them." So, Sayyidah Ayshah (RA) asked him, "What of one of your ummah who has one child who precedes him?" He said, "And, he who has one child who precedes him, O fortunate one!" She asked, "What of one who has no child to precede him from your ummah?" He said, "I am the farat of my ummah who have never been afflicted aslike (suffering loss of) me."

[*Ahmed*3098]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 66

Who are the martyrs

(1065)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الشُّهَدَاءُ خَمْسٌ الْمَطْعُونُ وَالْمَبْطُونُ وَالْغَرِقُ وَصَاحِبُ الْهَدْمِ وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "Martyrs are of five kinds : He who dies of plague is a martyr, he who dies of stomach-ache is a martyr, he who dies trapped in falling wall or the like is a martyr, he who is killed in Allah's path is a martyr.'

[*Ahmed*10293, *Bukhari* 653, *Muslim* 19141

(1066)

قَالَ سُلَيْمَانُ بْنُ صُرَدٍ لِخَالِدِ بْنِ عُرْفُطَةَ أَوْ خَالِدٌ لِسُلَيْمَانَ أَمَا سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ قَتَلَهُ بَطْنُهُ لَمْ يُعَذَّبْ فِي قَبْرِهِ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ نَعَمْ

Abu Ishaq Sabi'i reported that Sulayman ibn Sarad (RA) said to Khalid ibn Urfatab or Khalid said to Sulayman (RA), "Did you Lear Allah's Messenger say that one who dies of a disease of the belly will not be punished in the grave?" So, one of them said to his companion, "Yes."

[*Ahmed*22563]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 67

Disapproval to flee from plague

(1067)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ الطَّاعُونَ فَقَالَ بَقِيَّةُ رِجْزٍ أَوْ عَذَابٍ أُرْسِلَ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ فَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا وَإِذَا وَقَعَ بِأَرْضٍ وَلَسْتُمْ بِهَا فَلَا تَهْبِطُوا عَلَيْهَا

Sayyidina Usamah ibn Zayd (RA) reported that the Prophet (SAW) mentioned plague and said, "It is the remnant of the punishment sent to a section of the Banu Israil. When it occurs in a land and you are there, do not go away from there, and if it occurs in a land and you are not there then do not descend into it."

[*Bukhari* 3473, *Muslim* 2218]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 68

About one who loves to meet Allah, Allah also loves to meet him

(1068)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ

Sayyidina Ubadah ibn Samit reported that the Prophet said, "He who holds meeting with Allah dear, Allah also holds dear meeting with him. And if anyone hates to meet Allah then Allah also hates to meet him."

[*Ahmed*2275, *Bukhari* 6507, *Muslim* 2683, *Nisai* 4264]

(1069)

أَنَّهَا ذَكَرَتْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ كُلُّنَا نَكْرَهُ الْمَوْتَ قَالَ لَيْسَ ذَلِكَ وَلَكِنَّ الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَرِضْوَانِهِ وَجَنَّتِهِ أَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ اللَّهُ لِقَاءَهُ وَإِنَّ الْكَافِرَ إِذَا بُشِّرَ بِعَذَابِ اللَّهِ وَسَخَطِهِ كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ

Sayyidah Ayshah (RA) reported that she recalled Allah's Messenger (SAW) saying that if anyone loves to meet Allah then Allah also love to meet him and if he hates to meet Allah then Allah too hates to meet him. She said, "0 Messenger of Allah, all of us detest death."

He said, "That is not so. But when the Believer is given glad tidings of Allah's mercy and His pleasure and His Paradise, he loves the meeting with Allah. And Allah also loves to meet him. As for the disbeliever, when he is given tidings of Allah's punishment and His wrath he hates to meet Allah and Allah hates the meeting with him."

[*Ahmed*24227, *Bukhari* 6507, *Muslim* 2684, *Nisai* 1938]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 69

About one who commits suicide, his funeral prayer is not offered

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(1070)

أَنَّ رَجُلًا قَتَلَ نَفْسَهُ فَلَمْ يُصَلِّ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidina Samurah (RA) narrated that a man killed himself. So, the Prophet (SAW) did not pray his funeral salah.

[*Ahmed*20906, *Muslim* 978, *Nisai* 1960]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 70

Funeral salah over a debtor

(1071)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِرَجُلٍ لِيُصَلِّيَ عَلَيْهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلُّوا عَلَى صَاحِبِكُمْ فَإِنَّ عَلَيْهِ دَيْنًا قَالَ أَبُو قَتَادَةَ هُوَ عَلَيَّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْوَفَاءِ قَالَ بِالْوَفَاءِ فَصَلَّى عَلَيْهِ

Uthman ibn Abdullah ibn Mawhib reported having heard Abdullah ibn Abu Qatadah narrate on the authority of his father that a funeral was brought before the Prophet (SAW) that the funeral salah might be offered. He commanded (to his companions i "Pray over your companion for there is a debt against him." So, Abu Qatadah (RA) said, "That debt, I take over." Allah's Messenger (SAW) asked, "All of- it?" He confirmed, "All of it." Hence, the Prophet (SAW) prayed his funeral salah.

[*Ibn e Majah* 2407]

(1072)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتَى بِالرَّجُلِ الْمُتَوَفَّى عَلَيْهِ الدَّيْنُ فَيَقُولُ هَلْ تَرَكَ لِدَيْنِهِ مِنْ قَضَاءٍ فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ وَفَاءً صَلَّى عَلَيْهِ وَإِلَّا قَالَ لِلْمُسْلِمِينَ صَلُّوا عَلَى صَاحِبِكُمْ فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفُتُوحَ قَامَ فَقَالَ أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَمَنْ تُوُفِّيَ مِنْ الْمُسْلِمِينَ فَتَرَكَ دَيْنًا عَلَيَّ قَضَاؤُهُ وَمَنْ تَرَكَ مَالًا فَهُوَ لِوَرَثَتِهِ

Sayyidah.Abu Hurayrah (RA) narrated : If a debtor's body was brought to Allah's Messenger (SAW) for the funeral salah, he would ask, "Has he left anything to repay debts?" If he was told that he had left enough to pay off his debts then he would lead his funeral salah, otherwise he would ask the *Muslims* to pray over their companion. When Allah opened for him (a number of) victories, he stood up and said, "I am better for the Believers than their own selves. Hence, if any of the Believers dies leaving a debt

then his debt is on me, and if he leaves behind property then that belongs to the heirs."

[*Ahmed*9855, *Bukhari* 2298, *Muslim* 1619, *Nisai* 1963]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 71

About punishment in the grave

(1073)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قُبِرَ الْمَيِّتُ أَوْ قَالَ أَحَدُكُمْ أَتَاهُ مَلَكَانِ أَسْوَدَانِ أَزْرَقَانِ يُقَالُ لِأَحَدِهِمَا الْمُنْكَرُ وَالْآخَرُ النَّكِيرُ فَيَقُولَانِ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ فَيَقُولُ مَا كَانَ يَقُولُ هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَيَقُولَانِ قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا فِي سَبْعِينَ ثُمَّ يُنَوَّرُ لَهُ فِيهِ ثُمَّ يُقَالُ لَهُ نَمْ فَيَقُولُ أَرْجِعُ إِلَى أَهْلِي فَأُخْبِرُهُمْ فَيَقُولَانِ نَمْ كَنَوْمَةِ الْعَرُوسِ الَّذِي لَا يُوقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ حَتَّى يَبْعَثَهُ اللَّهُ مِنْ مَضْجَعِهِ ذَلِكَ وَإِنْ كَانَ مُنَافِقًا قَالَ سَمِعْتُ النَّاسَ يَقُولُونَ فَقُلْتُ مِثْلَهُ لَا أَدْرِي فَيَقُولَانِ قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ ذَلِكَ فَيُقَالُ لِلْأَرْضِ الْتَئِمِي عَلَيْهِ فَتَلْتَئِمُ عَلَيْهِ فَتَخْتَلِفُ فِيهَا أَضْلَاعُهُ فَلَا يَزَالُ فِيهَا مُعَذَّبًا حَتَّى يَبْعَثَهُ اللَّهُ مِنْ مَضْجَعِهِ ذَلِكَ

Sayyidina Abu Hurayrah (RA) narrated that Allah's Messenger (SAW) said: When the corpse, or (he said) one of you, is lowered in the grave, two angels, black-coloured with blue eyes, come to him. One of them is called Munkar and the other Nakir. They ask him, "What do you say about this man?" He answers what he was used to say (in the world), "He is Allah's slave and His Messenger U And I bear witness that there is no God but Allah and that Muhammad is His slave and His Messenger.' They both say, "Indeed, we knew that you would say so." Then his grave is expandea seventy cubits by seventy cubits and illuminated for him, and he is told, "Go to sleep." He says, "I wish to return to my family and inform them." But, they say, "Sleep as a newly married sleeps, whom

none but the dearest of his family may wake up", until Allah resurrects him from his sleep. But, if he is a hypocrite, he says, "I have heard people say and I say the like of that, while I do not know." So, they both say, "Indeed, we knew that you would say so." And it is said to the earth, "Press in upon him", and it presses itself upon him. So, his ribs are squeezed together and the punishment does not cease on him till Allah resurrects him from that place of his.

(1074)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَاتَ الْمَيِّتُ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ فَإِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ ثُمَّ يُقَالُ هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ يَوْمَ الْقِيَامَةِ

Sayyidina Ibn Umar reported that Allah's Messenger (SAW) said, "When a person dies, his resting place is shown to him. If he is to be in Paradise then his abode in Paradise (is shown) and if he is to be in the Fire then his abode in the Fire. After that, it is said, "This your abode till Allah resurrects you on the Day of Resurrection."

[*Ahmed*5119, *Bukhari* 1379, *Muslim* 2866, *Nisai* 2072]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 72

Consoling the afflicted

(1076)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ عَزَّى مُصَابًا فَلَهُ مِثْلُ أَجْرِهِ

Sayyidina Abdullah (RA) reported that the Prophet (SAW) said, "One who comforts a person who suffers gets a reward like the sufferer's."

[*Ibn e Majah* 1602]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Cahapter 73

About one who dies on Friday

(1076)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَمُوتُ يَوْمَ الْجُمُعَةِ أَوْ لَيْلَةَ الْجُمُعَةِ إِلَّا وَقَاهُ اللَّهُ فِتْنَةَ الْقَبْرِ

Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (SAW) said, "No *Muslim* dies on the day of Friday or the night of Friday but Allah protects him from the trial in the grave."

[*Ahmed*6593]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 74

Making haste with the funeral

(1077)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ يَا عَلِيُّ ثَلَاثٌ لَا تُؤَخِّرْهَا الصَّلَاةُ إِذَا أَتَتْ وَالْجَنَازَةُ إِذَا حَضَرَتْ وَالْأَيِّمُ إِذَا وَجَدْتَ لَهَا كُفْئًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَمَا أَرَى إِسْنَادَهُ بِمُتَّصِلٍ

Sayyidina Ali ibn Abu Talib (RA) reported that Allah's Messenger (SAW) said to him, "Three things you should not postpone : the prayer when the hour for it arrives, the funeral when it is ready, and (the marriage of) an unmarried woman when you find a suitable match for her."

[*Ahmed* 828, *Ibn e Majah* 1486, *Tirmidhi* 171]

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 75

Another on the virtues of consolation

(1078)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَزَّى ثَكْلَى كُسِيَ بُرْدًا فِي الْجَنَّةِ

Sayyidina Abu Barzah (RA) reported that Allah's Messenger (SAW) said, "One who comforts a woman who has lost a child will be given to wear a striped cloak in Paradise."

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 76

Observing rafa' yadayn in the funeral salah

(1079)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَبَّرَ عَلَى جَنَازَةٍ فَرَفَعَ يَدَيْهِ فِي أَوَّلِ تَكْبِيرَةٍ وَوَضَعَ الْيُمْنَى عَلَى الْيُسْرَى

Sayyidina Abu Hurayrah narrated that once Allah's Messenger (SAW) called Allah u Akbar in the funeral salah, he raised his hands at the first takbir and then placed the right hand over the left.

10- BOOK OF FUNERALS

Narrated from Allah's Messenger (SAW)

Chapter 77

A Believer's heart worries about debt

(1080)

Sayyidina Abu Hurayrah reorted that Allah's Messenger (SAW) said, "The Believer's heart is suspended with his debt till it is paid."

(1081)

Muhammad ibn Bashshar reported the same hadith from Abdur Rahman ibn Mahdi, from Ibrahim ibn Sa'd who from his father, from Amr ibn Salamah who from his father, from Abu Hurayrah ''

[*Ahmed*10160 *Ibn e Majah* 2413]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 1

Merit of marriage and encouragement for it

(1082)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِينَ الْحَيَاءُ وَالتَّعَطُّرُ وَالسِّوَاكُ وَالنِّكَاحُ

Sayyidina Abu Ayyub rreported Allah's Messenger as saying, "Four things are from the sunnah of the Prophets (SAW) modesty, perfume, siwak and marriage".

[*Ahmed* 23641]

(1083)

خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَابٌ لَا نَقْدِرُ عَلَى شَيْءٍ فَقَالَ يَا مَعْشَرَ الشَّبَابِ عَلَيْكُمْ بِالْبَاءَةِ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ فَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ الْبَاءَةَ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّ الصَّوْمَ لَهُ وِجَاءٌ

Sayyidina Abdullah ibn Mas'ud (RA) narrated : We went out with Allah's Messenger (SAW) while we were young men and we were unable to do anything (that is, not even afford marriage). He said, "0 Group of young men! It is incumbent that you marry for it protects the eye and the private parts. So, he among you who cannot marry, let him fast, for, fasting dries up (lust)".

[*Ahmed* 4023, *Bukhari* 1905, *Muslim* 1400, Abu Dawud 2046, *Nisai* 3206, *Ibn e Majah* 1845]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 2

About abstaining from marriage

(1084)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ التَّبَتُّلِ

Sayyidina Samurah reported that the Prophet (SAW) disallowed celibacy.

[*Nisai* 3211, *Ibn e Majah* 18491

(1085)

رَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ وَلَوْ أَذِنَ لَهُ لَاخْتَصَيْنَا

Sayyidina Sad ibn Abu Waqqas reported : Allah's Messenger denied Uthman ibn Maz'un permission to observe celibacy. If he had permitted him, then, indeed, we would have had ourselves castrated.

[*Ahmed* 1516, *Muslim* 1402, *Bukhari* 5073, *Nisai* 3209, *Ibn e Majah* 1848]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 3

About marrying the best from religious angle

(1086)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ إِلَيْكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَزَوِّجُوهُ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ عَرِيضٌ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "When a man proposes marriage and you are pleased with his religion and his character then marry (your daughter) to him. If you do not do it then there would be mischief on earth and much corruption".

[*Ibn e Majah* 1967]

(1087)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَأَنْكِحُوهُ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ قَالُوا يَا رَسُولَ اللَّهِ وَإِنْ كَانَ فِيهِ قَالَ إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَأَنْكِحُوهُ ثَلَاثَ مَرَّاتٍ

Sayyidina Abu Hatim Muzani narrated: Allah’s Messenger (SAW) said, “When a man with whose religion and character you are satisfied comes to you, marry him. Unless you do it, there would be mischief on earth, and corruption”. They asked, “0 Messenger of Allah (SAW) even though he has nothing?” He reported, “When comes to you one with whose religion and character you are pleased, marry him”. He repeated these words three times.

11- BOOK OF MARRIAGE

Narrated from Allah’s Messenger (SAW)

Chapter 5

About looking at the fiancee

(1089)

أَنَّهُ خَطَبَ امْرَأَةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْظُرْ إِلَيْهَا فَإِنَّهُ أَحْرَى أَنْ يُؤْدَمَ بَيْنَكُمَا

Sayyidina Mughirah ibn Shu’bah (RA) said that he proposed to a woman. So, the Prophet (SAW) said to him, “Look at her. That would strengthen your love for one another”.

[*Ahmed* 18160, *Nisai* 3232, *Ibn e Majah* 1865]

11- BOOK OF MARRIAGE

Narrated from Allah’s Messenger (SAW)

Chapter 4

About one who seeks three characteristics before marrying

(1088)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمَرْأَةَ تُنْكَحُ عَلَى دِينِهَا وَمَالِهَا وَجَمَالِهَا فَعَلَيْكَ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ

Sayyidna Jabir (RA) reported that the Prophet (SAW) said, "A woman is married for her religion, her wealth or her beauty. So, it is upon you that you pick one for religion may your hands be dusty".

[*Ahmed* 14310, *Muslim* 715, *Nisai* 3223, *Ibn e Majah* 1860]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 6

About announcing the marriage

(1090)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصْلُ مَا بَيْنَ الْحَرَامِ وَالْحَلَالِ الدُّفُّ وَالصَّوْتُ

Sayyidina Muhammad ibn Hatib al-Jumahi (RA) narrated that Allah's Messenger (SAW) said, "The division between the lawful and the unlawful lies in the daff (tambourine) and the voice" (which is the announcement).

[*Ahmed* 15451, *Nisai* 3366, *Ibn e Majah* 1896]

(1091)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْلِنُوا هَذَا النِّكَاحَ وَاجْعَلُوهُ فِي الْمَسَاجِدِ وَاضْرِبُوا عَلَيْهِ بِالدُّفُوفِ

Sayyidah Ayshah narrated that Allah's Messenger (SAW) said, "Publicise these marriages, conduct them in mosques, and beat the dufuf (tambourines) to announce them".

(1092)

جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ عَلَيَّ غَدَاةَ بُنِيَ بِي فَجَلَسَ عَلَى فِرَاشِي كَمَجْلِسِكَ مِنِّي وَجُوَيْرِيَاتٌ لَنَا يَضْرِبْنَ بِدُفُوفِهِنَّ وَيَنْدُبْنَ مَنْ قُتِلَ مِنْ آبَائِي يَوْمَ بَدْرٍ إِلَى أَنْ قَالَتْ إِحْدَاهُنَّ وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ

Sayyidah Rubbayyi bint Mu'awwiz ibn Afra (RA)narrated: Allah's Messenger (SAW) came to me on the morning after my nuptuals. He sat down on my bed just as you are now sitting with me while our female slaves were playing the daff and recited eulogies about our ancestors who were martyred at Badr till one of them recited:

And among us is the Prophet (SAW) who knows about the monow.

So, he said to her, "Observe silence from that, but say that which you had been saying before this".

[*Ahmed* 27089, *Bukhari* 4001, Abu Dawud 4922, *Ibn e Majah* 1897]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 7

What is said to the married (couple)

(1093)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَفَّأَ الْإِنْسَانَ إِذَا تَزَوَّجَ قَالَ بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي الْخَيْرِ

Sayyidina Abu Hurayrah (RA) reported that when a man married, the Prophet (SAW) would say to him, "May Allah bless you and bless it for you and may He join you with goodness!"

[*Ahmed* 8965, Abu Dawud 2130, *Ibn e Majah* 1905]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 8

Supplication at the time of cohabition

(1094)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ أَحَدَكُمْ إِذَا أَتَى أَهْلَهُ قَالَ بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبْ الشَّيْطَانَ مَا رَزَقْتَنَا فَإِنْ قَضَى اللَّهُ بَيْنَهُمَا وَلَدًا لَمْ يَضُرَّهُ الشَّيْطَانُ

Sayyidina Ibn Abbas (RA)reported that Allah's Messenger Th said, "When one of you approaches his wife, he must say: In the name of Allah! 0 Allah! Cause us to keep away from the devil and keep the devil off from what you provide us. Then if Allah has decreed a child for them, the devil will not harm him".

[*Ahmed* 1908, *Bukhari* 5165, *Muslim* 1434, Abu Dawud 2161, *Ibn e Majah* 1919]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 9

The hours when it is mustahab to marry

(1095)

تَزَوَّجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَوَّالٍ وَبَنَى بِي فِي شَوَّالٍ وَكَانَتْ عَائِشَةُ تَسْتَحِبُّ أَنْ يُبْنَى بِنِسَائِهَا فِي شَوَّالٍ

Sayyidah Ayshah (RA) said, "Allah's Messenger married me in Shawwal and consumated his marriage with me in Shawwal". Hence she liked for her friends to get married in Shawwal.

[*Muslim* 1423, *Nisai* 3233, *Ibn e Majah* 1995]

11- BOOK OF MARRIAGE

Chapter 10

About the Walimah (or, wedding feast)

(1096)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ فَقَالَ مَا هَذَا فَقَالَ إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ فَقَالَ بَارَكَ اللَّهُ لَكَ أَوْلِمْ وَلَوْ بِشَاةٍ

Sayyidina Anas ibn Maalik narrated Allah's Messenger observed the trace of yellow on Abdur Rahman ibn Awf (RA) and asked, "What is it?" He said, "I have married a woman for the weight of nawah in gold". He said, "May Allah bless you. Give a wedding feast, even with a sheep only". [*Ahmed* 13369, *Bukhari* 5155, *Nisai* 3370, *Muslim* 1427, *Ibn e Majah* 1907]

(1097)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْلَمَ عَلَى صَفِيَّةَ بِنْتِ حُيَيٍّ بِسَوِيقٍ وَتَمْرٍ

Sayyidina Anas ibn Maalik (RA) reportedthat the Prophet (SAW) gave a wedding-feast for (his marriage with) Safiyah bint Huyyayi with Sawiq and dates.

[*Ahmed* 12079, Abu Dawud 3744, *Ibn e Majah* 1909]

(1098)

Muhammad ibn Yahya also reported from Humayd who from Sufyan a hadith similar to this.

(1099)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامُ أَوَّلِ يَوْمٍ حَقٌّ وَطَعَامُ يَوْمِ الثَّانِي سُنَّةٌ وَطَعَامُ يَوْمِ الثَّالِثِ سُمْعَةٌ وَمَنْ سَمَّعَ سَمَّعَ اللَّهُ بِهِ

Sayyidina IbnMas'ud (RA) reported that Allah's Messenger (SAW) said, "The meal on the first day is right (ful). The meal on the second day is sunnah, and the meal on the third day is ostentatious. So, if anyone makes that heard then Allah will make him heard.

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 11

About accepting an invitation

(1100)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ائْتُوا الدَّعْوَةَ إِذَا دُعِيتُمْ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) said, "Accept the invitation when you are invited".

[*Ahmed* 4730, *Bukhari* 2129, *Muslim* 1429, Abu Dawud 3736, *Ibn e Majah* 1914]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 12

About the gate crasher

(1101)

جَاءَ رَجُلٌ يُقَالُ لَهُ أَبُو شُعَيْبٍ إِلَى غُلَامٍ لَهُ لَحَّامٍ فَقَالَ اصْنَعْ لِي طَعَامًا يَكْفِي خَمْسَةً فَإِنِّي رَأَيْتُ فِي وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجُوعَ قَالَ فَصَنَعَ طَعَامًا ثُمَّ أَرْسَلَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَاهُ وَجُلَسَاءَهُ الَّذِينَ مَعَهُ فَلَمَّا قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّبَعَهُمْ رَجُلٌ لَمْ يَكُنْ مَعَهُمْ حِينَ دُعُوا فَلَمَّا انْتَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْبَابِ قَالَ لِصَاحِبِ الْمَنْزِلِ إِنَّهُ اتَّبَعَنَا رَجُلٌ لَمْ يَكُنْ مَعَنَا حِينَ دَعَوْتَنَا فَإِنْ أَذِنْتَ لَهُ دَخَلَ قَالَ فَقَدْ أَذِنَّا لَهُ فَلْيَدْخُلْ

Sayyidina Abu Mas'ud (RA) narrated : A man called Abu Shu'ayb came to his slave,

Lahham and said to him, 'Prepare for me a meal that would suffice five people, for, I see signs of hunger on the face of Allah's Messenger (SAW). So, he prepared the food. After that, he sent him to the Prclphet r'-' li L0 and invited him and thejee sitting with him. When the Prophet (SAW) stood up, a man who had not been with him when he was invited followed him. So, when he came to the door, he said to the owner of the house, 'A man who was not with us at the time of invitation has followed us and if you permit him, admit him. He said, "Indeed, we permit him'. So, he entered.

[*Ahmed* 14807, *Nisai* 2081, *Muslim* 2036]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 13

About marrying a virgin

(1102)

تَزَوَّجْتُ امْرَأَةً فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَتَزَوَّجْتَ يَا جَابِرُ فَقُلْتُ نَعَمْ فَقَالَ بِكْرًا أَمْ ثَيِّبًا فَقُلْتُ لَا بَلْ ثَيِّبًا فَقَالَ هَلَّا جَارِيَةً تُلَاعِبُهَا وَتُلَاعِبُكَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ عَبْدَ اللَّهِ مَاتَ وَتَرَكَ سَبْعَ بَنَاتٍ أَوْ تِسْعًا فَجِئْتُ بِمَنْ يَقُومُ عَلَيْهِنَّ قَالَ فَدَعَا لِي

Sayyidina Jabir ibn Abdullah ' narrated I married a woman and then came to the Prophet 3i L- . He asked, "Have you married, 0 Jabir?" I said, "Yes!" He asked, "A virgin or a widow?" I said, "Rather, a widow". He said, "Why not a young girl? You would have played with her and she with you". I said, "0 Messenger of Allah! Indeed Abdullah has died and left behind seven daughters, or nine. So, I took one who may look after them". So, he prayed for me.

[*Ahmed* 14966, *Bukhari* 5367, M715, *Nisai* 3216]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 14

Marriage is void without guardians consent

(1103)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نِكَاحَ إِلَّا بِوَلِيٍّ

Sayyidina Abu Musa (RA) reported that Allah's Messenger (SAW) said, "Marriage is not performed if the (consent of the) guardian is not there".

[*Ahmed* 19535, Abu Dawud 2085, *Ibn e Majah* 1881]

(1104)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا امْرَأَةٍ نَكَحَتْ بِغَيْرِ إِذْنِ وَلِيِّهَا فَنِكَاحُهَا بَاطِلٌ فَنِكَاحُهَا بَاطِلٌ فَنِكَاحُهَا بَاطِلٌ فَإِنْ دَخَلَ بِهَا فَلَهَا الْمَهْرُ بِمَا اسْتَحَلَّ مِنْ فَرْجِهَا فَإِنْ اشْتَجَرُوا فَالسُّلْطَانُ وَلِيُّ مَنْ لَا وَلِيَّ لَهُ

Sayyidah Ayshah reported that Allah's Messenger (SAW) said, "If any woman marries without the consent of her guardian then her marriage is void. Her marriage is void. Her marriage is void. If he cohabits with her then for her is the dower with which her immodesty is turned lawful. And if they dispute with one another then the ruler is the guardian of one who has no gurardian". [*Ahmed* 24426, Abu Dawud 2083, *Ibn e Majah* 1879]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 15

Marriage is not proper without witnesses

(1105)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَغَايَا اللَّاتِي يُنْكِحْنَ أَنْفُسَهُنَّ بِغَيْرِ بَيِّنَةٍ

Sayyidina Ibn Abbas reported that the Prophet (SAW) said, "They are adultresses who marry without witnesses". Yusuf ibn Hammad said that Abdul Ala traced this hadith to the Prophet (marfu') in his tafsir, but related it mawquf in the Book of Talaq (Divorce)

without making it marfu'.

(1106)
Qutaybah reported from Ghundar who from Sa'eed the like of it, but did not make it marfu', and that is sahih.

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 16

The marriage sermon

(1107)
عَلَّمَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّشَهُّدَ فِي الصَّلَاةِ وَالتَّشَهُّدَ فِي الْحَاجَةِ قَالَ التَّشَهُّدُ فِي الصَّلَاةِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَالتَّشَهُّدُ فِي الْحَاجَةِ إِنَّ الْحَمْدَ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا فَمَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَيَقْرَأُ ثَلَاثَ آيَاتٍ قَالَ عَبْثَرٌ فَفَسَّرَهُ لَنَا سُفْيَانُ الثَّوْرِيُّ

{ اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ }

{ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا }

{ اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا }

Sayyidina Abdullah (RA) said : Allah's Messenger (SAW) taught us the tashahhud for the salah and the tashahhud for some need. The tashahhud in salah is:

All adorations of the tongue are for Allah, as also those of the body and wealth or good things. Peace be on you, 0 Prophet, and Allah's mercy and His blessings. Peace be on us and on all righteous slaves of Allah. I bear witness that there is no God but Allah and I bear witness that Muhammad is His slave and His Messenger.

And, the tashahhud in case of need, like marriage, is:

All praise belongs to Allah. We ask Him for help and seek His forgiveness. And we seek refuge in Allah from the evils of our ownselves, and (from) our wicked deeds. He whom Allah guides, none can send astray, and he whom He leaves to stray, there is no guide for him. And I testify that there is no God but Allah, and I testify that Muhammad is His slave and His Messenger".

Then three verses of the Qur'an are recited. Abthar said that Suf yan Thawri specified them:

"(0 you who Believe)0 Fear Allah as He should be feared, and die not save you be *Muslim*s. (3: 102)

(0 mankind!) Fear your Lord, Who created you from a single person, and from him He created his mate, and from the twain He spread abroad many men and women. So fear Allah by whom you demand (you rights) of one another, and fear (breaking) kinship of wombs. Surely Allah is ever watchful over you. (4: 1)

(0 you who believe!) Fear Allah and speak words straight to the point. He will set right your deeds for you and will forgive your sins, and whosoever obeys Allah and His Messenger, he indeed hasgained a mighty trimph. (33: 70-71)

[*Ahmed* 3877, Abu Dawud 2118, *Muslim* 3274, *Ibn e Majah* 1892]

(1108)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ خُطْبَةٍ لَيْسَ فِيهَا تَشَهُّدٌ فَهِيَ كَالْيَدِ الْجَذْمَاءِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, 'Every sermon that lacks tashahhud is like the hand of a leper."

[*Ahmed* 8526, Abu Dawud 4841]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 17

To obtain permission from the virgin and the widow

(1109)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُنْكَحُ الثَّيِّبُ حَتَّى تُسْتَأْمَرَ وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ وَإِذْنُهَا الصُّمُوتُ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "A widow is not married till She is consulted. And a virgin is not married till her permission is sought. Her permission is silence".

[*Ahmed* 9611, *Bukhari* 5136, *Muslim* 1419, *Nisai* 5611, *Ibn e Majah* 1871]

(1110)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا وَإِذْنُهَا صُمَاتُهَا

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said, "A widow has more right to her person than her guardian while a virgin's consent must be sought, her consent being her silence".

[*Muslim* 1421, Abu Dawud 2098, *Nisai* 3257, *Ibn e Majah* 1870]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 18

An orphan girl must not be compelled to marry

(1111)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْيَتِيمَةُ تُسْتَأْمَرُ فِي نَفْسِهَا فَإِنْ صَمَتَتْ فَهُوَ إِذْنُهَا وَإِنْ أَبَتْ فَلَا جَوَازَ عَلَيْهَا يَعْنِي إِذَا أَدْرَكَتْ فَرَدَّتْ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "An orphan girl should be consulted about herself. If she oberves silence, that signifies her consent, but if she rejects then there is no compulsion over her".

[*Ahmed* 7531, Abu Dawud 2093]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 19

If two guardians marry her to two different men, then what

(1112)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا امْرَأَةٍ زَوَّجَهَا وَلِيَّانِ فَهِيَ لِلْأَوَّلِ مِنْهُمَا وَمَنْ بَاعَ بَيْعًا مِنْ رَجُلَيْنِ فَهُوَ لِلْأَوَّلِ مِنْهُمَا

Sayyidina Samurah ibn Jundub reported that Allah's Messenger (SAW) said, 'If two guardians have given a woman in marriage then she belongs to the first of the two. And if anyone sells something to two men then it goes to the first of them".

[*Ahmed* 20106, Abu Dawud 2088, *Nisai* 4696, *Ibn e Majah* 2344]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 20

About a slave marrying without master's permission

(1113)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا عَبْدٍ تَزَوَّجَ بِغَيْرِ إِذْنِ سَيِّدِهِ فَهُوَ عَاهِرٌ

Sayyidina Jabir ibn Abdullah (RA) reported that the Prophet (SAW)said, "Any slave who marries without his master's permission is an adulterer".

[*Ahmed* 14216, Abu Dawud 2078]

(1114)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا عَبْدٍ تَزَوَّجَ بِغَيْرِ إِذْنِ سَيِّدِهِ فَهُوَ عَاهِرٌ

Abdullah ibn Muhammad ibn Aqil reported on the authority of Sayyidina Jabir ibn Abdullah (RA) that the Prophet said, “Any slave who marries without his master’s pemission is a fornicator”.

11- BOOK OF MARRIAGE

Narrated from Allah’s Messenger (SAW)

Chapter 21

Concerning women’s dower

(1115)

أَنَّ امْرَأَةً مِنْ بَنِي فَزَارَةَ تَزَوَّجَتْ عَلَى نَعْلَيْنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَضِيتِ مِنْ نَفْسِكِ وَمَالِكِ بِنَعْلَيْنِ قَالَتْ نَعَمْ قَالَ فَأَجَازَهُ

Aasim ibn Abduflah reported that he heard from Abdullah ibn Aamir ibn Rabi’ah on the authority of his father that a woman of Banu Fazarah married against a dower of a pair of shoes. So, Allah’s Messenger (SAW) said, “Are you pleased to give yourself and your property against a pair of shoes?” She said, “Yes!’ He then gave her permission.

[*Ahmed* 15676, *Ibn e Majah* 1888]

11- BOOK OF MARRIAGE

Narrated from Allah’s Messenger (SAW)

Chapter 22

More on it

(1116)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَتْهُ امْرَأَةٌ فَقَالَتْ إِنِّي وَهَبْتُ نَفْسِي لَكَ فَقَامَتْ طَوِيلًا فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ فَزَوِّجْنِيهَا إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ فَقَالَ هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصْدِقُهَا فَقَالَ مَا عِنْدِي إِلَّا إِزَارِي هَذَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِزَارُكَ إِنْ أَعْطَيْتَهَا جَلَسْتَ وَلَا إِزَارَ لَكَ فَالْتَمِسْ شَيْئًا قَالَ مَا أَجِدُ قَالَ فَالْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ قَالَ فَالْتَمَسَ فَلَمْ يَجِدْ شَيْئًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ مَعَكَ مِنْ الْقُرْآنِ شَيْءٌ قَالَ نَعَمْ سُورَةُ كَذَا وَسُورَةُ كَذَا لِسُوَرٍ سَمَّاهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنْ الْقُرْآنِ

Sayyidina Sahl ibn Sad Saidi (RA) reported that a woman came to Allah's Messenger (SAW) and said, "I submit myself to you". Then, she stood for a long time. A man said, "0 Messenger of Allah, marry me to her, if you do not need her". He said, "Do you have anything to give her (by way of dower)?' He said, "I have nothing but this lower wrapper of the body". So, Allah's Messenger (SAW) said, "If you give it to her then you will sit and have no lower garment on you. So, Look out for something else". He said, "I do not find". The Prophet (SAW) said, "Search, even if you find an iron ring". He said, "I sought but could not find anything". So, Allah's Messenger asked him, "Do you have with you anything of the Qur'an?" He said, "Yes, That surah, and that surah. So Allah's Messenger (SAW) said, "I marry you,to her with what you have of the Qur'an".

[*Ahmed* 22862, *Bukhari* 5029, *Muslim* 1425, *Nisai* 31971]

(1117)

أَلَا لَا تُغَالُوا صَدُقَةَ النِّسَاءِ فَإِنَّهَا لَوْ كَانَتْ مَكْرُمَةً فِي الدُّنْيَا أَوْ تَقْوَى عِنْدَ اللَّهِ لَكَانَ أَوْلَاكُمْ بِهَا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا عَلِمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَكَحَ شَيْئًا مِنْ نِسَائِهِ وَلَا أَنْكَحَ شَيْئًا مِنْ بَنَاتِهِ عَلَى أَكْثَرَ مِنْ ثِنْتَيْ عَشْرَةَ أُوقِيَّةً

Abu Ajfa reported that Sayyidina Umar (RA) ibn Khattab said, "Do not exaggerate in giving women their dower, for, if that was honourable in this world and righteous in the sight of Allah then the most worthy of you to give it would have been the Prophet of Allah I do not know that Allah's Messenger (SAW) married any of his wives or gave any of his daughters in marriage for more than twelve ooqiyas".

[Abu Dawud 2106, *Nisai* 3346, *Ibn e Majah* 1887]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 23

About one who frees his female slave and marries her

(1118)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْتَقَ صَفِيَّةَ وَجَعَلَ عِتْقَهَا صَدَاقَهَا

Sayyidina Anas ibn Maalik reported that Allah's Messenger (SAW) set free (Sayyidah) Safiyah and made her freedom her dower.

[*Ahmed* 12839, *Muslim* 1365, Abu Dawud 2054, *Nisai* 3339, *Ibn e Majah* 1957]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 24

About the merits of that

(1119)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ عَبْدٌ أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ فَذَاكَ يُؤْتَى أَجْرَهُ مَرَّتَيْنِ وَرَجُلٌ كَانَتْ عِنْدَهُ جَارِيَةٌ وَضِيئَةٌ فَأَدَّبَهَا فَأَحْسَنَ أَدَبَهَا ثُمَّ أَعْتَقَهَا ثُمَّ تَزَوَّجَهَا يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ فَذَلِكَ يُؤْتَى أَجْرَهُ مَرَّتَيْنِ وَرَجُلٌ آمَنَ بِالْكِتَابِ الْأَوَّلِ ثُمَّ جَاءَ الْكِتَابُ الْآخَرُ فَآمَنَ بِهِ فَذَلِكَ يُؤْتَى أَجْرَهُ مَرَّتَيْنِ

Abu Burdah ibn Abu Musa reported on his father's authority that Allahs Messenger (SAW) said, "Three people will be given their reward twice. A slave who gives the right of Allah and the right of his master - so, he will be given his reward two times. And a man who has a female slave (who is) beautiful and he teaches her manners after which

he emancipates her and marries her seeking thereby Allah's pleasure - so, he will get his reward twofold. And, a man who believed in an earlier Scripture (Torah, Zabur, Injeel) and then comes to him the other Book (the Qur'an), so he believes in it (too) - so, he is given his reward two times".

[*Ahmed* 19732, *Bukhari* 97, *Muslim* 154, *Nisai* 3344, *Ibn e Majah* 1956]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 25

About one who divorces his wife before having sexual intercourse with her can he marry her daughter

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(1120)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا رَجُلٍ نَكَحَ امْرَأَةً فَدَخَلَ بِهَا فَلَا يَحِلُّ لَهُ نِكَاحُ ابْنَتِهَا وَإِنْ لَمْ يَكُنْ دَخَلَ بِهَا فَلْيَنْكِحْ ابْنَتَهَا وَأَيُّمَا رَجُلٍ نَكَحَ امْرَأَةً فَدَخَلَ بِهَا أَوْ لَمْ يَدْخُلْ بِهَا فَلَا يَحِلُّ لَهُ نِكَاحُ أُمِّهَا

Amr ibn Shu'ayb reported on the authority of his father who from his grandfather that the Prophet (SAW) said, "For any man who marries a woman and has sexual intercourse with her it, is not lawful to marry her daughter. But, if he has not had sexual intercourse with her then he can marry her daughter. And, as for a man who marries a woman and whether he has sexual intercourse with her or not, it is not lawful to marry her mother".

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 26

One who divorces his wife three times, so she marries another man who divorces her before approaching her

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(1121)

جَاءَتْ امْرَأَةُ رِفَاعَةَ الْقُرَظِيِّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنِّي كُنْتُ عِنْدَ رِفَاعَةَ فَطَلَّقَنِي فَبَتَّ طَلَاقِي فَتَزَوَّجْتُ عَبْدَ الرَّحْمَنِ بْنَ الزَّبِيرِ وَمَا مَعَهُ إِلَّا مِثْلُ هُدْبَةِ الثَّوْبِ فَقَالَ أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ لَا حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ

Sayyidah Ayshah (RA) narrated: The wife of Rifa'ah Qurazi came to Allah's Messenger and said, "I was married to Rifa'ah but he divorced me and made it an irrevocable divorce. So, I married Abdur Rahman ibn Zubayr, but he has not with him save the like of edges of the garment". So, he asked, "Do you want to return to Rifa'ah? No, not until you taste his sweetness and he tastes your sweetness"

[*Ahmed* 24153, *Bukhari* 2639. *Muslim* 1433, *Ibn e Majah* 1932]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 27

About the muhill and the muhallil

(1122)

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ الْمُحِلَّ وَالْمُحَلَّلَ لَهُ

Sayyidina jabir Ibn Abdullah (RA) and Sayyidina Ali (RA)reported that Allah's Messenger (SAW) cursed the muhill and the muhallil (the one who considers the unlawful as lawful, or makes it lawful for the first husband, and the one who gets it done for himself).

[Abu Dawud 2026, *Ibn e Majah* 1935]

(1123)

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُحِلَّ وَالْمُحَلَّلَ لَهُ

Muhmud ibn Ghaylan also reported this hadith. He reported from Abu Ahmad, from Sufyan, from Abu Qays, from Huzayl ibn Shurahbil who from Sayyidina Abdullah ibn Mas'ud (RA)that the Prophet cursed one who makes lawful (a woman for her first husband and one who gets it done. [*Nisai* 3413]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 28

About the marriage mutah

(1124)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ مُتْعَةِ النِّسَاءِ وَعَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ زَمَنَ خَيْبَرَ

Sayyidina Ali ibn Abu Talib reported that the Prophet (SAW) forbade Mutah (temporary marriage) of women, and the consuming of the flesh of domestic asses. This was during the Battle of Khaybar. [*Bukhari* 5115, *Muslim* 1406, *Nisai* 2262, *Ibn e Majah* 1961]

(1125)

إِنَّمَا كَانَتْ الْمُتْعَةُ فِي أَوَّلِ الْإِسْلَامِ كَانَ الرَّجُلُ يَقْدَمُ الْبَلْدَةَ لَيْسَ لَهُ بِهَا مَعْرِفَةٌ فَيَتَزَوَّجُ الْمَرْأَةَ بِقَدْرِ مَا يَرَى أَنَّهُ يُقِيمُ فَتَحْفَظُ لَهُ مَتَاعَهُ وَتُصْلِحُ لَهُ شَيْئَهُ حَتَّى إِذَا نَزَلَتْ الْآيَةُ { إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ }

Mahmud ibn Ghaylan reported from Sufyan ibn Uqbah (brother of Qabisah ibn Uqbah), from Sufyan Thawri, from Musa ibn Ubaydah, from Muhammad ibn Ka'b and he from Ibn Abbas (RA) that he said, "Mutah was allowed in the beginning of Islam. If anyone travelled to a new place where he had no acquaintance then he took a wife there for as many days as he intended to stay there that she may take care of his property and serve him. This went on till this verse was revealed:

Except in regard to their spouses or those whom their right hands possess. Thereafter, all sexual relationships beside these two became forbidden.

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 29

About marriage shighar being disallowed

(1126)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا جَلَبَ وَلَا جَنَبَ وَلَا شِغَارَ فِي الْإِسْلَامِ وَمَنْ انْتَهَبَ نُهْبَةً فَلَيْسَ مِنَّا

Sayyidina Imran ibn Husayn (RA) reported that the Prophet (SAW) said, There is no jalaba, no janaba and no shighar in Islam, and he who plunders is not one of us.

[*Ahmed* 19876, Abu Dawud 2581, *Nisai* 3832]

(1127)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الشِّغَارِ

Sayyidina Ibn Umar (RA) reported that the Prophet (SAW) forbade shighar.

[*Ahmed* 4526, *Bukhari* 5112, *Muslim* 1425, Abu Dawud 2074, *Nisai* 3334, *Ibn e Majah* 1883]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 30

Aunt and niece cannot be married to the same man

(1128)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ تُزَوَّجَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ عَلَى خَالَتِهَا

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) forbade marriage of a woman to the husband of her (paternal or maternal) aunt.

[*Ahmed* 353]

(1129)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ الْعَمَّةُ عَلَى ابْنَةِ أَخِيهَا أَوْ الْمَرْأَةُ عَلَى خَالَتِهَا أَوْ الْخَالَةُ عَلَى بِنْتِ أُخْتِهَا وَلَا تُنْكَحُ الصُّغْرَى عَلَى الْكُبْرَى وَلَا الْكُبْرَى عَلَى الصُّغْرَى

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger forbade that a woman should be married to the same man who had married her paternal aunt, or a paternal aunt to a man who had married her brother's daughter; or a woman to the same man who had married her maternal aunt, or a maternal aunt to a man who had married her sister's daughter. Neither must a younger sister be married to the man who is married to her elder sister nor an elder sister to one who is married to her younger sister

[*Bukhari* 5108, Abu Dawud 2065, *Nisai* 32931

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 31

About placing condition at time of marriage

(1130)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَقَّ الشُّرُوطِ أَنْ يُوفَى بِهَا مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ

Sayyidina Uqbah ibn Aamir Juhanni reported that Allah's Messenger (SAW) said, 'The most rightful conditions to which are faithful are those by which you make sexual intercourse lawful". [*Ahmed* 17304, *Bukhari* 2721, *Muslim* 1418, Abu Dawud 3139, *Nisai* 3274]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 32

About a man who becomes a Muslim and he had ten wives before that

(1131)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَقَّ الشُّرُوطِ أَنْ يُوفَى بِهَا مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ

Sayyidina Ibn Umar (RA) reported that Ghaylan ibn Salamah Thaqafi embraced Islam. He had ten wives (whom he had married) in pre-Islamic days and they too embraced Islam with him. So, the Prophet (SAW) commanded him to choose four of them.

[*Ahmed* 4609, *Ibn e Majah* 1953]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 33

About a man who embraces Islam while he has two sisters as his wives

(1132)

أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَسْلَمْتُ وَتَحْتِي أُخْتَانِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَرْ أَيَّتَهُمَا شِئْتَ

Abu Wahb Jayshani reported that he heard Ibn Firoz Daylami narrate on the authority of his father that he met the Prophet (SAW) and said, "0 Messenger of Allah, I have embraced Islam and have two sisters as wives". So, he said, "Choose whichever one you like".

[*Ahmed* 18062, Abu Dawud 2243, *Ibn e Majah* 1950]

(1133)

أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَسْلَمْتُ وَتَحْتِي أُخْتَانِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَرْ أَيَّتَهُمَا شِئْتَ

Dahhak ibn Firoz Daylami narrated on the authority of his father. He narrated: I said, '0 Messenger of Allah, I embraced Islam and had two sisters as my wives." He instructed

me, Choose whichever of the two you like."

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 34

About one who buys a female slave who is pregnant

(1134)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَسْقِ مَاءَهُ وَلَدَ غَيْرِهِ

Sayyidina Ruwayfi ibn Thabit narrated that the Prophet (SAW) said, "He who believes in Allah and the Last Day must not water the child of another." (It means he must not have sexual intercourse with a woman who is pregnant from another man, after buying her, etc.)

[Abu Dawud 2158]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 35

About a female slave who has a husband is it right to have sexual intercourse with her

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(1135)

أَصَبْنَا سَبَايَا يَوْمَ أَوْطَاسٍ وَلَهُنَّ أَزْوَاجٌ فِي قَوْمِهِنَّ فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَزَلَتْ

{ وَالْمُحْصَنَاتُ مِنْ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ }

Sayyidina Abu Sa'eed Khudri (RA) narrated : On the day of Awtas (the Battle) we got some women captives who had their husbands among their people. We mentioned that

to Allah's Messenger (SAW). So, these words were revealed:

And (also forbidden) are all married women, except those whom your right hands possess(4:24)

[*Ahmed* 11691, *Muslim* 1456, Abu Dawud 2155, *Nisai* 3330]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 36

About disapproval of dower against fornication

(1136)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ

Sayyidina Abu Masud Ansari (RA)reported that Allah's Messenger (SAW)forbade (taking) the price of dogs, remuneration of an adultress and sweets of the soothsayers.

[*Ahmed* 17069, *Bukhari* 2237, *Muslim* 1567, Abu Dawud 3428, *Nisai* 3680, *Tirmidhi* 1276]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 37

About prohibition to make proposal to one already proposed

(1137)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ وَلَا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ

Sayyidina Abu Hurayrah reported that Allah's Messenger said, 'Let no man offer a price against his brother and let him not propose marriage to whom his brother has already done".

[*Bukhari* 2140, *Muslim* 1413, Abu Dawud 3438, Abu Dawud 3, *Nisai* 3236, *Ibn e Majah* 1867, T 1226]

(1138)

دَخَلْتُ أَنَا وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ فَحَدَّثَتْنَا أَنَّ زَوْجَهَا طَلَّقَهَا ثَلَاثًا وَلَمْ يَجْعَلْ لَهَا سُكْنَى وَلَا نَفَقَةً قَالَتْ وَوَضَعَ لِي عَشَرَةَ أَقْفِزَةٍ عِنْدَ ابْنِ عَمٍّ لَهُ خَمْسَةً شَعِيرًا وَخَمْسَةً بُرًّا قَالَتْ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ قَالَتْ فَقَالَ صَدَقَ قَالَتْ فَأَمَرَنِي أَنْ أَعْتَدَّ فِي بَيْتِ أُمِّ شَرِيكٍ ثُمَّ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ بَيْتَ أُمِّ شَرِيكٍ بَيْتٌ يَغْشَاهُ الْمُهَاجِرُونَ وَلَكِنْ اعْتَدِّي فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ فَعَسَى أَنْ تُلْقِي ثِيَابَكِ وَلَا يَرَاكِ فَإِذَا انْقَضَتْ عِدَّتُكِ فَجَاءَ أَحَدٌ يَخْطُبُكِ فَآذِنِينِي فَلَمَّا انْقَضَتْ عِدَّتِي خَطَبَنِي أَبُو جَهْمٍ وَمُعَاوِيَةُ قَالَتْ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ أَمَّا مُعَاوِيَةُ فَرَجُلٌ لَا مَالَ لَهُ وَأَمَّا أَبُو جَهْمٍ فَرَجُلٌ شَدِيدٌ عَلَى النِّسَاءِ قَالَتْ فَخَطَبَنِي أُسَامَةُ بْنُ زَيْدٍ فَتَزَوَّجَنِي فَبَارَكَ اللَّهُ لِي فِي أُسَامَةَ

Mahmud ibn Ghaylan reported from Abu Dawood, from Shu'bah and he from Abu Bakr ibn Abu Jahm (RA) who narrated : I and Abu Salamah ibn Abdur Rahman (RA) visited Sayyidah Fatimah bint Qays (RA). She said to them that her husband had divorced her three times (irrevocably) without making arrangement for her lodging and provision though he had deposited for her with his cousin ten qafiz grain, of which five were barley and five wheat. She said, "I went to Allah's Messenger (SAW) and mentioned that to him". He said, "He has done right," and he commanded her to spend her waiting period at the home of Sayyidah Umm Shairk (RA) . But, soon said to her, "The house of Umm Shairk is a house where the muhajirs gather, so pass your iddah (waiting period) at the home of Ibn Umm Maktum where if you have to undress, no one will see you. Then, when you have spent your iddah and anyone asks you to marry him, come to me". When she had spent her iddah, she received proposal from Abu Jahm and Mu'awiyah. She went to Allah's Messenger (SAW) and mentioned that to him. He said, "As for Mu'awiyah, he is a man with no property of his own. And as for Abu Jahm, he is a man severe on women'. Then, Sayyidina Usamah ibn Zayd proposed marriage to her, and he married her. And, Allah blessed her with Usamah.

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 38

Concerning azi (withdrawal of penis before emission of semen)

(1139)

قُلْنَا يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نَعْزِلُ فَزَعَمَتْ الْيَهُودُ أَنَّهَا الْمَوْءُودَةُ الصُّغْرَى فَقَالَ كَذَبَتْ الْيَهُودُ إِنَّ اللَّهَ إِذَا أَرَادَ أَنْ يَخْلُقَهُ فَلَمْ يَمْنَعْهُ

Sayyidina Jabir (RA) reported that they said, "0 Messenger of Allah (SAW) We practice azi, but the Jews imagine that to be a minor killing". He said, "The Jews lie. Indeed, if Allah intends to create someone, nothing prevents that".

[*Ahmed* 11288]

(1140)

كُنَّا نَعْزِلُ وَالْقُرْآنُ يَنْزِلُ

Sayyidina Jabir (RA) aid, "During the period the Quran was revealed, we used to practice azi". (He meant that the Prophet (SAW) did not forbid them to do so)

[*Ahmed* 14322, *Bukhari* 5208, *Muslim* 1440, *Ibn e Majah* 1927]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 39

Dislike of azi

(1141)

ذُكِرَ الْعَزْلُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِمَ يَفْعَلُ ذَلِكَ أَحَدُكُمْ

Sayyidina Abu Sa'eed (RA) reported that azl (coitus interruptus) was mentioed before Allah's Messenger(SAW). He asked, 'Why does one of you do it?" Ibn Umar added in his

version that the Prophet (SAW) did not say, “Let not any of you do it,” and their hadith continues. The Prophet (SAW) said, “There is no creation but that Allah is its Creator”. (which is to be created will come into existence). [*Bukhari* 7409, *Muslim* 1438, Abu Dawud 1141]

11- BOOK OF MARRIAGE

Narrated from Allah’s Messenger (SAW)

Chapter 40

Division of night between a widow and a virgin

(1142)

لَوْ شِئْتُ أَنْ أَقُولَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَكِنَّهُ قَالَ السُّنَّةُ إِذَا تَزَوَّجَ الرَّجُلُ الْبِكْرَ عَلَى امْرَأَتِهِ أَقَامَ عِنْدَهَا سَبْعًا وَإِذَا تَزَوَّجَ الثَّيِّبَ عَلَى امْرَأَتِهِ أَقَامَ عِنْدَهَا ثَلَاثًا

Sayyidina Anas ibn Maalik (RA)said: If you wish that I say that Allah’s Messenger (SAW) said but, I say, “It is sunnah that when a married man marries a virgin he should live with her seven days and when he marries a widow then he should live with her three days.

[*Ahmed* 12970, *Bukhari* 5213, *Muslim* 1461, Abu Dawud 2124, *Ibn e Majah* 779]

11- BOOK OF MARRIAGE

Narrated from Allah’s Messenger (SAW)

Chapter 41

On being fair to all wives

(1143)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْسِمُ بَيْنَ نِسَائِهِ فَيَعْدِلُ وَيَقُولُ اللَّهُمَّ هَذِهِ قِسْمَتِي فِيمَا أَمْلِكُ فَلَا تَلُمْنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ

Sayyidah Ayshah (RA) narrated that the Prophet (SAW) used to divide his time equally among his wives. He would pray, “0 Allah! This is my division in what I possess. So, do

not blame me concerning that which you possess but I do not".

[*Ahmed* 25165, Abu Dawud 2134, *Nisai* 3953, *Ibn e Majah* 1971]

(1144)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَانَ عِنْدَ الرَّجُلِ امْرَأَتَانِ فَلَمْ يَعْدِلْ بَيْنَهُمَا جَاءَ يَوْمَ الْقِيَامَةِ وَشِقُّهُ سَاقِطٌ

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) said, "If a man has two wives and he does not treat them equally then he will come on the Day of Resurrection with one of his sides decayed (or sagging)".

[*Ahmed* 25165, Abu Dawud 2133, *Ibn e Majah* 1969]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 42

About one of the idolator spouses becoming Muslim

(1145)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَدَّ ابْنَتَهُ زَيْنَبَ عَلَى أَبِي الْعَاصِي بْنِ الرَّبِيعِ بِمَهْرٍ جَدِيدٍ وَنِكَاحٍ جَدِيدٍ

Ibn Shu'ayb reported from his father from his grandfather that Allah's Messenger (SAW) returned his daughter, Sayyidah Zaynab (RA) to Sayyidina Abu Aas ibn Rabi (RA) against a fresh dower and a fresh marriage.

[*Ahmed* 6956, *Ibn e Majah* 2010]

(1146)

رَدَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَتَهُ زَيْنَبَ عَلَى أَبِي الْعَاصِي بْنِ الرَّبِيعِ بَعْدَ سِتِّ سِنِينَ

بِالنِّكَاحِ الْأَوَّلِ وَلَمْ يُحْدِثْ نِكَاحًا

Ibn Abbas narrated: The Prophet returned his daughter Zaynab to Abu Aas ibn Rabi' after six years against the first marriage and did not renew the marriage.

(1147)

أَنَّ رَجُلًا جَاءَ مُسْلِمًا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ جَاءَتْ امْرَأَتُهُ مُسْلِمَةً فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهَا كَانَتْ أَسْلَمَتْ مَعِي فَرُدَّهَا عَلَيَّ فَرَدَّهَا عَلَيْهِ

Sayyidina lhn Abbas narrated : In the fimes of the Prophet a man became a *Muslim*. After that his wife also came as ' *Muslim*. So he said, "0 Messenger of Allah, she had become a *Muslim* with me'. Hence, he returned her to him'

[Abu Dawud 2238]

11- BOOK OF MARRIAGE

Narrated from Allah's Messenger (SAW)

Chapter 48

About one who dies after marriage but before fixing the dower

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(1148)

أَنَّهُ سُئِلَ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً وَلَمْ يَفْرِضْ لَهَا صَدَاقًا وَلَمْ يَدْخُلْ بِهَا حَتَّى مَاتَ فَقَالَ ابْنُ مَسْعُودٍ لَهَا مِثْلُ صَدَاقِ نِسَائِهَا لَا وَكْسَ وَلَا شَطَطَ وَعَلَيْهَا الْعِدَّةُ وَلَهَا الْمِيرَاثُ فَقَامَ مَعْقِلُ بْنُ سِنَانٍ الْأَشْجَعِيُّ فَقَالَ قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بِرْوَعَ بِنْتِ وَاشِقٍ امْرَأَةٍ مِنَّا مِثْلَ الَّذِي قَضَيْتَ فَفَرِحَ بِهَا ابْنُ مَسْعُودٍ

Sayyidina lbn Mas'ud (RA) was asked about a man who married a woman hut before he could determine her dower and have sexual intercourse with her he died. So, lbn Masud (RA) said, 'Her dower is like that of women of her match, neither less nor more. And she will observe the iddah and have inheritance'. Thereupon Maqib ibn Sinab Ashja (RA) got up and said, "Allah's Messenger (SAW) decided the case of Barwa' bint Washiq a woman among us like what you have decided". So, Ibn Mas'ud (RA) was happy with it.

[Abu Dawud 2114, *Nisai* 3521, *Ibn e Majah* 1891]

12- BOOK OF SUCKLING

Narrated from Allah's Messenger

Chapter 1

What is forbidden by reason of fosterage is forbidden by reason of genealogy

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(1149)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ حَرَّمَ مِنْ الرَّضَاعِ مَا حَرَّمَ مِنْ النَّسَبِ

Sayyidina Ali reported that Allah's Messenger prohibited by reason of fosterage what he prohibited by reason of genealogy.

(1150)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ حَرَّمَ مِنْ الرَّضَاعَةِ مَا حَرَّمَ مِنْ الْوِلَادَةِ

Sayyidah Ayshah (RA) reported that Allah's Messenger said, "Indeed, Allah had forbidden by reason of fosterage what he has forbidden by reason of parentage".

[*Ahmed* 25508, *Nisai* 5099, *Muslim* 1444, *Nisai* 3300]

12- BOOK OF SUCKLING

Narrated from Allah's Messenger

Chapter 2

About foster relatives

(1151)

جَاءَ عَمِّي مِنْ الرَّضَاعَةِ يَسْتَأْذِنُ عَلَيَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْتَأْمِرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلْيَلِجْ عَلَيْكِ فَإِنَّهُ عَمُّكِ قَالَتْ إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ قَالَ فَإِنَّهُ عَمُّكِ فَلْيَلِجْ عَلَيْكِ

Sayyidah Ayshah(RA)said that her paternal uncle through fosterage sought permission to meet her. She declined to allow him (admittance to her home) till she had asked Allah's Messenger (SAW). So, Allah's Messenger (SAW) said, "He can come to you, for,

he is your paternal uncle." She submitted, "Only a woman had suckled me'. He said (again). "He is your paternal uncle and may visit you."

[*Ahmed* 25677, *Bukhari* 2644, *Muslim* 1445, *Nisai* 3298]

(1152)

أَنَّهُ سُئِلَ عَنْ رَجُلٍ لَهُ جَارِيَتَانِ أَرْضَعَتْ إِحْدَاهُمَا جَارِيَةً وَالْأُخْرَى غُلَامًا أَيَحِلُّ لِلْغُلَامِ أَنْ يَتَزَوَّجَ بِالْجَارِيَةِ فَقَالَ لَا اللِّقَاحُ وَاحِدٌ

It is reported that Sayyidina Ibn Abbas was asked about a man who had two female slaves. One of them suckled a female child and the other a male child. "Is it lawful for the boy to marry the girl?" He said, "No. The semen is the tame."

12- BOOK OF SUCKLING

Narrated from Allah's Messenger

Chapter 3

A couple of suckles do not establish fosterage relationship

(1153)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُحَرِّمُ الْمَصَّةُ وَلَا الْمَصَّتَانِ

Sayyidah Ayshah (RA) said on the authority of the Prophet (SAW) that one or two sucks do not establish forbidden relationship (of fosterage).

[*Ahmed* 3307, *Muslim* 1450, Abu Dawud 2063, *Nisai* 3310, *Ibn e Majah* 1642]

12- BOOK OF SUCKLING

Narrated from Allah's Messenger

Chapter 4

About testimony of one woman being enough to establish fosterage

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(1154)

تَزَوَّجْتُ امْرَأَةً فَجَاءَتْنَا امْرَأَةٌ سَوْدَاءُ فَقَالَتْ إِنِّي قَدْ أَرْضَعْتُكُمَا فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ تَزَوَّجْتُ فُلَانَةَ بِنْتَ فُلَانٍ فَجَاءَتْنَا امْرَأَةٌ سَوْدَاءُ فَقَالَتْ إِنِّي قَدْ أَرْضَعْتُكُمَا وَهِيَ كَاذِبَةٌ قَالَ فَأَعْرَضَ عَنِّي قَالَ فَأَتَيْتُهُ مِنْ قِبَلِ وَجْهِهِ فَأَعْرَضَ عَنِّي بِوَجْهِهِ فَقُلْتُ إِنَّهَا كَاذِبَةٌ قَالَ وَكَيْفَ بِهَا وَقَدْ زَعَمَتْ أَنَّهَا قَدْ أَرْضَعَتْكُمَا دَعْهَا عَنْكَ

Abdullah ibn Abu Mulaykah said that Uhayd ibn Abu Maryam narrated to him Irom Uthab ibn Harith. Abdullah (also) said that he heard Uqhah but he rememberred the hadith of Ubayd better that he (Uqbah ibn Harith (RA)) said: married a woman Then a black woman came and said, “Surely I have suckled both of you’. So, I came to the Prophet (SAW) and said, “I married so-and-so daughter of so-and-so when a black woman came to us and said, ‘I have suckled both of you’, but she is a liar.” He (the Prophet (SAW)) turned away his face from me and I came to him towards his face and said, “She is a liar”. He said, “And how is that while she maintains that she has suckled both of you. Send her away from you (meaning separate from your wife)”.

[*Bukhari* 88, Abu Dawud 3603, *Nisai* 3330]

12- BOOK OF SUCKLING

Narrated from Allah’s Messenger

Chapter 5

The unlawful relationship through fosterage is established only for an infant up to two years

(1155)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُحَرِّمُ مِنْ الرِّضَاعَةِ إِلَّا مَا فَتَقَ الْأَمْعَاءَ فِي الثَّدْيِ وَكَانَ قَبْلَ الْفِطَامِ

Sayyidah Umm Salamah(RA) reported that Allah’s Messenger said, Suckling does not make (marriage) unlawful unless it (the milk) enters the belly and is from the breasts : and it is before weaning.

12- BOOK OF SUCKLING

Narrated from Allah's Messenger

Chapter 6

About the right of the wet nurse

(1156)

أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَا يُذْهِبُ عَنِّي مَذَمَّةَ الرَّضَاعِ فَقَالَ غُرَّةٌ عَبْدٌ أَوْ أَمَةٌ

Hajja ibn Hajjaj Aslam: reported that his father asked the Prophet (SAW), "0 Messenger of Allah, what discharges from me the right of the wet nurse (who suckles the child)?" He said, "An excellent slave or female slave".

[*Ahmed* 15733, Abu Dawud 206, *Nisai* 3326]

12- BOOK OF SUCKLING

Narrated from Allah's Messenger

Chapter 7

About setting free a female slave who is married

(1157)

كَانَ زَوْجُ بَرِيرَةَ عَبْدًا فَخَيَّرَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاخْتَارَتْ نَفْسَهَا وَلَوْ كَانَ حُرًّا لَمْ يُخَيِّرْهَا

Sayyidah Ayshah (RA) repoted that the husband of Sayyidah Barirah (RA) was a slave. So, the Prophet (SAW) gave her a choice and she chose to be independent. Were he a free man, (His name was Mughith.) he would not have given her the choice. (His name was Mughith).

[*Muslim* 1504, Abu Dawud 2233, *Nisai* 3448, *Ibn e Majah* 2521]

(1158)

كَانَ زَوْجُ بَرِيرَةَ حُرًّا فَخَيَّرَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hanad reported from Abu Muawiyah, from A'mash, from Ibrahim, from Aswad that Sayyidah Ayshah (RA) said that the husband of Sayyidah Barirah(RA) was a free man and the Prophet (SAW) gave her choice.

[*Bukhari* 6754, Abu Dawud 2235, *Nisai* 3446]

(1159)

أَنَّ زَوْجَ بَرِيرَةَ كَانَ عَبْدًا أَسْوَدَ لِبَنِي الْمُغِيرَةِ يَوْمَ أُعْتِقَتْ بَرِيرَةُ وَاللَّهِ لَكَأَنِّي بِهِ فِي طُرُقِ الْمَدِينَةِ وَنَوَاحِيهَا وَإِنَّ دُمُوعَهُ لَتَسِيلُ عَلَى لِحْيَتِهِ يَتَرَضَّاهَا لِتَخْتَارَهُ فَلَمْ تَفْعَلْ

Sayyidina Ibn Abbas narrated: The husband of Barirah was a black slave of Banu Mughirah on the day Barirah was set free. By Allah, I can picture him while he moves about the streets of Madinah and its surroundings, his tears flowing down on his beard, hoping to please her that she might choose him. But, she did not do so. (His name was Mughith.)

12- BOOK OF SUCKLING

Narrated from Allah's Messenger

Chapter 8

The child belongs to the bed

(1160)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ

Sayyidina Abu Hurayrah reported that Allah's Messenger said, 'The child belongs to the (owner of the) bed while for the fornicator are stones, meaning rajm."

[*Ahmed* 7266, *Bukhari* 6818, *Muslim* 1458, *Nisai* 3480, *Ibn e Majah* 2006]

12- BOOK OF SUCKLING

Narrated from Allah's Messenger

Chapter 9

About one who looks at a woman and she pleases him

(1161)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى امْرَأَةً فَدَخَلَ عَلَى زَيْنَبَ فَقَضَى حَاجَتَهُ وَخَرَجَ وَقَالَ إِنَّ الْمَرْأَةَ إِذَا أَقْبَلَتْ أَقْبَلَتْ فِي صُورَةِ شَيْطَانٍ فَإِذَا رَأَى أَحَدُكُمْ امْرَأَةً فَأَعْجَبَتْهُ فَلْيَأْتِ أَهْلَهُ فَإِنَّ مَعَهَا مِثْلَ الَّذِي مَعَهَا

Sayyidina jabir(RA) narrated: The Prophet saw a woman, so he went to (his wife) Sayyidah Zaynab (RA) and fulfilled his desire. When he came out, he said, Surely a woman when she comes across, she comes in the shape of a devil. So, if one of you sees a woman and she pleases him, let him come to his wife, for, indeed, with her is that which is with her (the other).

[*Ahmed* 14544, *Muslim* 1403, Abu Dawud 2151]

12- BOOK OF SUCKLING

Narrated from Allah's Messenger

Chapter 10

About a husband's rights

(1162)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا

Sayvidina Abu Hurayrah (RA)reported that the Prophet (SAW) said, If I were lo command anyone to prostrate to anyone, I would have commanded woman to prostrate to her husband.

(1163)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا الرَّجُلُ دَعَا زَوْجَتَهُ لِحَاجَتِهِ فَلْتَأْتِهِ وَإِنْ كَانَتْ عَلَى التَّنُّورِ

Sayyidina Talq ibn Ali (RA) reported that Allahs Messenger (SAW) said, When a man calls his wife to satisfy his urge then she must go to him even if she is at the stove.

(1164)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا امْرَأَةٍ مَاتَتْ وَزَوْجُهَا عَنْهَا رَاضٍ دَخَلَتْ الْجَنَّةَ

Sayyidah Umm Salamah (RA) reported that Allahs Messenger (SAW) said, Any woman, who spends the night while her husband is pleased with her, will enter Paradise.

[*Ibn e Majah* 1854]

12- BOOK OF SUCKLING

Narrated from Allah's Messenger

Chapter 11

About a wife's rights

(1165)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ خُلُقًا

Sayyidina Abu Hurayrah reported that Allah's Messenger said, 'The perfect of Believers faith wise are the best of them in conduct. And the best of you are the best of you with their women, [Abu Dawud 4682]

(1166)

أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَّرَ

وَوَعَظَ فَذَكَرَ فِي الْحَدِيثِ قِصَّةً فَقَالَ أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُوطِئْنَ فُرُشَكُمْ مَنْ تَكْرَهُونَ وَلَا يَأْذَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ أَلَا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ

Sulayman ibn Amr ibn al-Ahwas reported that his father narrated to him that he observed the Farewell Pilgrimage with the Messenger of Allah (SAW) . He praised Allah and glorified Him and delivered a sermon and mentioned Allah.

The narrator while recounting the hadith related an account. He said, “Beware, I command to you to be good with the women, for, they are only (like) prisoners with you. You own nothing else over them besides that except that if they commit indecency openly, you may separate them from (your) beds and beat them, a simple beating. So, if they submit to you then do not look out for ways to hurt them.

Beware, you have rights over your wives and your wives have rights over you. As for your rights over your wives, they should not allow on your beds those whom you detest, and allow not in your homes those whom you detest. Beware, of their rights over you, do good to them in matters of their dress and their food”.

[*Ibn e Majah* 1851]

12- BOOK OF SUCKLING

Narrated from Allah’s Messenger

Chapter 12

About prohibition to commit unnatural act with women

(1167)

أَتَى أَعْرَابِيٌّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ الرَّجُلُ مِنَّا يَكُونُ فِي الْفَلَاةِ

فَتَكُونُ مِنْهُ الرُّوَيْحَةُ وَيَكُونُ فِي الْمَاءِ قِلَّةٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَسَا أَحَدُكُمْ فَلْيَتَوَضَّأْ وَلَا تَأْتُوا النِّسَاءَ فِي أَعْجَازِهِنَّ فَإِنَّ اللَّهَ لَا يَسْتَحْيِي مِنْ الْحَقِّ

Sayyidina Ali ibn Talq (RA) reported that a villager met Allah's Messenger and said, "0 Messenger of Allah, some of us happens to be in the desert where he might break wind and water is scarce there. (What must he do?)" So, Allah's Messenger (SAW) said, "When that happens to any of you, let him make ablution. And do not have intercourse with women through their anus. Indeed, Allah is not ashamed of the truth".

[Abu Dawud 205]

(1168)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْظُرُ اللَّهُ إِلَى رَجُلٍ أَتَى رَجُلًا أَوْ امْرَأَةً فِي الدُّبُرِ

Sayyidina Ibn Abbas (RA)reported that Allah's Messenger (SAW) said, "Allah will not look at a man who has intercourse with a man, or a woman through the anus".

(1169)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَسَا أَحَدُكُمْ فَلْيَتَوَضَّأْ وَلَا تَأْتُوا النِّسَاءَ فِي أَعْجَازِهِنَّ

Sayyidina Ali reported that Allah's Messenger (SAW) said, "If one of you breaks wind then he must perform ablution, and do not approach women through their anus".

12- BOOK OF SUCKLING

Narrated from Allah's Messenger

Chapter 13

About disapproval of women emerging with adornment

(1170)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الرَّافِلَةِ فِي الزِّينَةِ فِي غَيْرِ أَهْلِهَا كَمَثَلِ ظُلْمَةِ يَوْمِ الْقِيَامَةِ لَا نُورَ لَهَا

Sayyidah Maymunah bint Sa'dL(RA) the maid-servant of the Prophet (SAW) said that Allah's Messenger(SAW)said, "The example of the woman who struts and swags with adornment before others than her husband is like darkness on the Day of Resurrection with no ray of light for her".

12- BOOK OF SUCKLING

Narrated from Allah's Messenger

Chapter 14

About modesty

(1171)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَغَارُ وَالْمُؤْمِنُ يَغَارُ وَغَيْرَةُ اللَّهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ عَلَيْهِ

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) said, "Allah has modesty and the Believer also has modesty. Allah's modesty arises when the Believer perpetrates what is forbidden to him".

[*Ahmed* 9038, *Bukhari* 2143, *Muslim* 2761]

12- BOOK OF SUCKLING

Narrated from Allah's Messenger

Chapter 15

About disapproval for a woman travelling alone

(1172)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ

سَفَرًا يَكُونُ ثَلَاثَةَ أَيَّامٍ فَصَاعِدًا إِلَّا وَمَعَهَا أَبُوهَا أَوْ أَخُوهَا أَوْ زَوْجُهَا أَوْ ابْنُهَا أَوْ ذُو مَحْرَمٍ مِنْهَا

Sayyidina Abu Saeed (RA) reported that Allahs Messenger (SAW) said, It is not lawful for a woman who believes in Allah and the Last Day that she travel (alone) on a journey of three days except that she is accompanied by her father, her brother, her husband, her son or a mahram (besides them).

[*Ahmed* 41515, *Muslim* 1340, Abu Dawud 17, *Ibn e Majah* 2898]

(1173)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُسَافِرُ امْرَأَةٌ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ

Savyidina Abu Hurayrah reported that Allah's Messenger (SAW)said, "A woman must not undertake a journey of a day and night without a mahram accompanying her.

[*Ahmed* 7418, 9636, 81088, *Muslim* 1339, Abu Dawud 1723, *Ibn e Majah* 2899]

12- BOOK OF SUCKLING

Narrated from Allah's Messenger

Chapter 16

Disapproved to stay alone with non-mahram women

(1174)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ مِنْ الْأَنْصَارِ يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحَمْوَ قَالَ الْحَمْوُ الْمَوْتُ

Sayyidina Uqbah ibn Aamir (RA) reported that Allah's Messenger (SAW) said, Refrain from visiting women'. A man of the Ansar asked, "0 Messenger of Allah, what do you say about hamu?" He said, "The hamu are death".

[*Ahmed* 17352, *Muslim* 2172]

12- BOOK OF SUCKLING

Narrated from Allah's Messenger

Chapter 17

No Caption

(1175)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَلِجُوا عَلَى الْمُغِيبَاتِ فَإِنَّ الشَّيْطَانَ يَجْرِي مِنْ أَحَدِكُمْ مَجْرَى الدَّمِ قُلْنَا وَمِنْكَ قَالَ وَمِنِّي وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمُ

Sayyidina Jabir reported that the Prophet (SAW)said, "Do not visit women whose husbands are not at home, for, the devil circulates in each of you as blood circulates. They asked, And in you, too? He said, "In me, too, but Allah has helped me over him, so that I am safe.

[*Ahmed* 14329]

12- BOOK OF SUCKLING

Narrated from Allah's Messenger

Chapter 18

No Caption

(1176)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ

Sayyidina Ahdullah reported the Prophet (SAW) as saying, "A woman must observe the veil because when she comes out, the devil seeks an opportunity to tempt her.

12- BOOK OF SUCKLING

Narrated from Allah's Messenger

Chapter 19

No Caption

(1177)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُؤْذِي امْرَأَةٌ زَوْجَهَا فِي الدُّنْيَا إِلَّا قَالَتْ زَوْجَتُهُ مِنْ الْحُورِ الْعِينِ لَا تُؤْذِيهِ قَاتَلَكِ اللَّهُ فَإِنَّمَا هُوَ عِنْدَكِ دَخِيلٌ يُوشِكُ أَنْ يُفَارِقَكِ إِلَيْنَا

Sayyidina Mu'adh ibn Jabal (RA) reported that the Prophet said, "When a wife hurts her husband in this world, his wife in Paradise, from among the hural-ayn says "Do not hurt him. May Allah destroy you! He is only an alien with you and will soon separate from you to come to us".

[*Ibn e Majah* 2014, *Ahmed* 22162]

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 1

About sunnah divorce

(1178)

سَأَلْتُ ابْنَ عُمَرَ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَقَالَ هَلْ تَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ فَإِنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَسَأَلَ عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهُ أَنْ يُرَاجِعَهَا قَالَ قُلْتُ فَيُعْتَدُّ بِتِلْكَ التَّطْلِيقَةِ قَالَ فَمَهْ أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ

Yunus ibn Jabayr said that he asked Ibn Umar (RA)about a man who divorced this wife while she was menstruating. He asked him, “Do you know Abdullah ibn Umar? He had divorced his wife while she was menstruating. So Umar asked the Prophet (SAW) (about it) and he commanded him to (revoke and) take her back. Umar asked him if (the pronouncement of) the divorce would be counted and the Prophet said: Quiet! What, if he were helpless and mad (would that not have been reckoned)?’

[*Bukhari* 5252, *Muslim* 1741, Abu Dawud 2183, *Nisai* 3399, *Ibn e Majah* 2022]

(1179)

أَنَّهُ طَلَّقَ امْرَأَتَهُ فِي الْحَيْضِ فَسَأَلَ عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ لِيُطَلِّقْهَا طَاهِرًا أَوْ حَامِلًا

Saalim reported from his father that he (the father) divorced his wife while she was menstruating. So, Sayyidina Umar (RA) asked he Prophet about it. He said, “Command him to take her back, afterwards divorce her when she has purified, or is pregnant.”

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 2

One who divorced his wife saying albattah

(1048)

أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي طَلَّقْتُ امْرَأَتِي الْبَتَّةَ فَقَالَ مَا أَرَدْتَ بِهَا قُلْتُ وَاحِدَةً قَالَ وَاللَّهِ قُلْتُ وَاللَّهِ قَالَ فَهُوَ مَا أَرَدْتَ

Abdullah ibn Yazid ibn Rukanah reported on the authority of his father from his grandfather that he said that he went to the Prophet and said, "0 Messenger of Allah! I have divorced my wife (the divorce) albattah." He asked. "What did you intend by that?" He said, 'One pronouncement." He asked, "By Allah?" He answered, "(Yes), by Allah!" So, the Prophet (SAW) said, "And that is as you had intended." (only one is reckoned).

[Abu Dawud 2208, *Ibn e Majah* 2051]

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 3

About saying your affairs are in your hands

(1181)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثٌ قَالَ أَيُّوبُ فَلَقِيتُ كَثِيرًا مَوْلَى بَنِي سَمُرَةَ فَسَأَلْتُهُ فَلَمْ يَعْرِفْهُ فَرَجَعْتُ إِلَى قَتَادَةَ فَأَخْبَرْتُهُ فَقَالَ نَسِيَ

Ali ibn Nasr ibn Ali reported on the authority of Sulyman ibn Harb on the authority of Hammad ibn Zayd that he said to Ayyub, "Do you know of anyone besides Hasan who said that a man's saying to his wife, 'Your affairs are in your hands' implied three pronouncements of divorce?' He said, "None, except Hasan." Then he said, "0 Allah, forgive! Only that Qatadah narrated to me from Kathir, the freedman of Banu Samurah, from Abu Salamah, from Abu Hurayrah from the Prophet that he said that three divorces were (thus) effective." So Ayyub said further, "1 met Kathir, the freedman of Banu Samurah and asked him but he did not know it, so I returned to Qatadah and informed him of it, and he said that (Kathir) had forgotten.'

[Abu Dawud 2204, *Nisai* 3407]

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 4

Concerning delegation of authority (to woman, for divorce)

(1182)

خَيَّرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاخْتَرْنَاهُ أَفَكَانَ طَلاَقًا

Sayyidah Ayshah (RA)said, "Allah's Messenger (SAW) gave us option (to divorce or stay with him). So we chose (to stay with) him, Is that then a divorce?"

[*Ahmed* 25761, *Bukhari* 5263, *Muslim* 1477, *Nisai* 3200]

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 5

If a woman is given three divorces then the husband is not responsible for her food, clothing and shelter

(1183)

طَلَّقَنِي زَوْجِي ثَلاَثًا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لاَ سُكْنَى لَكِ وَلاَ نَفَقَةَ

Shahi reported that Sayyidah Fatimah bint Qays (RA) said that her husband divorced her with three pronouncements in the times of the Prophet Allah's Messenger said, "No shelter and no provision for you." Mughirah said that he mentioned this hadith to Ibrahim who reported that Sayyidina Umar (RA) said, "We cannot give up the Book ul Allah and the sunnah of our Prophet (SAW) for the word of a woman of whom we do not know whether she remembers or has forgotten." Hence, Sayyidina Umar used to

place upon the husband responsibility for shelter and provision during the iddah of the divorced woman.

Sha'hi narrated I visited Fatimah bint Qays and asked her about the judgement of Allah's Messenger (SAW) in her case. She said, "My husband divorced me the divorce al-battah. So I wrangled with him for shelter and provision, but the Prophet did not get me these thing."

In the hadith of Dawud, she is also quoted as saying, "He commanded me to pass my iddah at the house of Ibn Umm Maktum."

[*Ahmed* 27415, *Muslim* 1480. Abu Dawud 2288, *Nisai* 3400, *Ibn e Majah* 2024]

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 6

Divorce is ineffective before marriage

(1184)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نَذْرَ لِابْنِ آدَمَ فِيمَا لَا يَمْلِكُ وَلَا عِتْقَ لَهُ فِيمَا لَا يَمْلِكُ وَلَا طَلَاقَ لَهُ فِيمَا لَا يَمْلِكُ

Amr ibn Shu'ayb reported from his father, from his grandfather that Allah's Messenger (SAW) said, "The son of Aadam may make no vow about what he does not possess, and he need not set free what he does not possess, and he may not divorce what he does not possess.

[*Ahmed* 7009, Abu Dawud 2190, *Ibn e Majah* 2047]

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 7

About only two pronouncements of divorce for slave girl

(1185)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ طَلَاقُ الْأَمَةِ تَطْلِيقَتَانِ وَعِدَّتُهَا حَيْضَتَانِ

Sayyidah Ayshah (RA) reported that Allah's Messenger (SAW) said, The divorce of a slave woman is to pronounce it twice and her iddah is two (monthly) courses."

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 8

About one who divorces his wife in his mind

(1186)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَجَاوَزَ اللَّهُ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَكَلَّمْ بِهِ أَوْ تَعْمَلْ بِهِ

Sayyidina Abu Hurayrah reported that Allah's Messenger ' said, "Allah disregards from my ummah the thoughts that come to their minds as long as they do not speaks them out or act thereon."

[*Ahmed* 9503, *Bukhari* 5269, *Muslim* 127, Abu Dawud 2209, *Nisai* 3433, *Ibn e Majah* 2040]

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 9

Divorce takes effect even if pronounced in jest

(1187)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَهَزْلُهُنَّ جِدٌّ النِّكَاحُ وَالطَّلَاقُ وَالرَّجْعَةُ

Sayyidina Abu Hurayrah reported that Allah's Messenger said, Three things take place when done seriously, but they also take place when done in jest. They are marriage, divorce and taking back a wife (after revoking divorce)."

[Abu Dawud 2194, *Ibn e Majah* 2039]

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 10

About Khula' (dissolution of marriage at wife's request)

(1188)

أَنَّهَا اخْتَلَعَتْ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ أُمِرَتْ أَنْ تَعْتَدَّ بِحَيْضَةٍ

Sayydah Rubayyi bint Muawwiz ibn Afra (RA) reported that she sought dissolution of her marriage in the times of the Prophet (SAW) So, the Prophet commanded her to observe iddah till she got her menses once.

[*Nisai* 3495, *Ibn e Majah* 2058]

(1189)

أَنَّ امْرَأَةَ ثَابِتِ بْنِ قَيْسٍ اخْتَلَعَتْ مِنْ زَوْجِهَا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَعْتَدَّ بِحَيْضَةٍ

Sayyidina Ibn Abbas (RA) narrated that in the times of the Prophet the wife of Thabit ibn Qays sought separation from him (her husband). So, the Prophet (SAW) commanded her to observe iddah (waiting period) till she got her menstruation.

[Abu Dawud 2229, *Nisai* 3349]

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 11

Concerning women who seek Khul'

(1190)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُخْتَلِعَاتُ هُنَّ الْمُنَافِقَاتُ

Sayyidina Thawban reported that the Prophet (SAW) said, "Woman who seek divorce are hypocrites."

[*Ahmed* 3369]

(1191)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا مِنْ غَيْرِ بَأْسٍ فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ

This hadith is reported by Muhammad ibn Bashshar from Abdul Wahab Thaqafi, from Ayyub, from Abu Qalabah and he from an unnamed man, who from Thawban and he from the Prophet i that he said, 'The woman who seeks divorce from her husband for no reason will not even smell the fragrance of Paradise."

[*Ahmed* 22442, Abu Dawud 2226, *Ibn e Majah* 2055]

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 12

About treating women well

(1192)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَرْأَةَ كَالضِّلَعِ إِنْ ذَهَبْتَ تُقِيمُهَا كَسَرْتَهَا وَإِنْ تَرَكْتَهَا اسْتَمْتَعْتَ بِهَا عَلَى عِوَجٍ

Sayyidina Abu Hurayrah (RA)reported that Allah's Messenger said, "Indeed, woman is like a rib. If you try to straighten it, you will break it and if you leave her alone then you will enjoy her in spite of the crookedness."

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 13

About one whose father commands him to divorce his wife

(1193)

كَانَتْ تَحْتِي امْرَأَةٌ أُحِبُّهَا وَكَانَ أَبِي يَكْرَهُهَا فَأَمَرَنِي أَبِي أَنْ أُطَلِّقَهَا فَأَبَيْتُ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا عَبْدَ اللَّهِ بْنَ عُمَرَ طَلِّقْ امْرَأَتَكَ

Sayyidina Ibn Umar (RA) narrated I had a wife whom I loved very much, but my father did not like her. So, he commanded me to divorce her, but I refused .I mentioned this to the Prophet (SAW) and he said, "Abdullah ibn Umar, divorce your wife."

[*Ahmed* 5144, Abu Dawud 5138, *Ibn e Majah* 2088]

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 14

Woman must not ask that her co-wife should be divorced

(1194)

يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَسْأَلْ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْفِئَ مَا فِي إِنَائِهَا

Sayyidina Abu Hurayrah said that he was aware of this hadith. The Prophet (SAW) said, "No woman should demand that her sister (co-wife) should be divorced that she fill up from her vessel (that is, appropriate her share).

[*Bukhari* 2140, *Muslim* 1413, Abu Dawud 3438, *Nisai* 3236, *Ibn e Majah* 1867]

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 15

About an insane's divorce

(1195)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ طَلَاقٍ جَائِزٌ إِلَّا طَلَاقَ الْمَعْتُوهِ الْمَغْلُوبِ عَلَى عَقْلِهِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, Every divorce is permissible, except the divorce by an insane or an imbecile man."

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 16

(No caption)

(1196)

كَانَ النَّاسُ وَالرَّجُلُ يُطَلِّقُ امْرَأَتَهُ مَا شَاءَ أَنْ يُطَلِّقَهَا وَهِيَ امْرَأَتُهُ إِذَا ارْتَجَعَهَا وَهِيَ فِي الْعِدَّةِ وَإِنْ طَلَّقَهَا مِائَةَ مَرَّةٍ أَوْ أَكْثَرَ حَتَّى قَالَ رَجُلٌ لِامْرَأَتِهِ وَاللَّهِ لَا أُطَلِّقُكِ فَتَبِينِي مِنِّي وَلَا آوِيكِ أَبَدًا قَالَتْ وَكَيْفَ ذَاكَ قَالَ أُطَلِّقُكِ فَكُلَّمَا هَمَّتْ عِدَّتُكِ أَنْ تَنْقَضِيَ رَاجَعْتُكِ فَذَهَبَتْ الْمَرْأَةُ حَتَّى دَخَلَتْ عَلَى عَائِشَةَ فَأَخْبَرَتْهَا فَسَكَتَتْ عَائِشَةُ حَتَّى جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَتْهُ فَسَكَتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى نَزَلَ الْقُرْآنُ { الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ }

Sayyidah Ayshah (RA) narrated During pre-Islamic days, a man would divorce his wife as many times as he chose and he would revoke the divorce during her iddah-a hundred times ormore than that. In fact, a man said to his wife, "By Allah! I will never divorce you so that you remain with me and I will never approach you.' She asked, 'How is that?' He said, "I will divorce you and every time your iddab is to end, I will take you back.' The woman went till she met Sayyidah Ayshah and informed her (of her plight). Sayyidah Ayshah (RA) kept quiet and said nothing till the Prophet (SAW) came home and she informed him. He did not say anything till the Qur'an was revealed:

"Divorce is twice then either a retention with honour or a release with kindness." (2:229)

Sayyidah Ayshah (RA) said that thereafter people kept count of the divorce those who had pronounced previously and these too who had not.

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chatper 17

About a pregnant woman who delivers after her husband's death

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(1197)

وَضَعَتْ سُبَيْعَةُ بَعْدَ وَفَاةِ زَوْجِهَا بِثَلَاثَةٍ وَعِشْرِينَ أَوْ خَمْسَةٍ وَعِشْرِينَ يَوْمًا فَلَمَّا تَعَلَّتْ

تَشَوَّفَتْ لِلنِّكَاحِ فَأُنْكِرَ عَلَيْهَا فَذُكِرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنْ تَفْعَلْ فَقَدْ حَلَّ أَجَلُهَا

Sayyidina Abu Sanabil Ba'kak reported that Sayyidah Subay'ah (RA) delivered her child twenty-three or twenty-five days after her husband's death. When she purified after post childbirth bleeding. She adorned herself seeking to remarry, but objections were raised against her. That was mentioned to the Prophet and he said, "If she does that then she has already waited her number of days" (and is justified in marrying again).

[*Ahmed* 18738, *Nisai* 2505, *Ibn e Majah* 2027]

(1198)

تَذَاكَرُوا الْمُتَوَفَّى عَنْهَا زَوْجُهَا الْحَامِلَ تَضَعُ عِنْدَ وَفَاةِ زَوْجِهَا فَقَالَ ابْنُ عَبَّاسٍ تَعْتَدُّ آخِرَ الْأَجَلَيْنِ وَقَالَ أَبُو سَلَمَةَ بَلْ تَحِلُّ حِينَ تَضَعُ وَقَالَ أَبُو هُرَيْرَةَ أَنَا مَعَ ابْنِ أَخِي يَعْنِي أَبَا سَلَمَةَ فَأَرْسَلُوا إِلَى أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ قَدْ وَضَعَتْ سُبَيْعَةُ الْأَسْلَمِيَّةُ بَعْدَ وَفَاةِ زَوْجِهَا بِيَسِيرٍ فَاسْتَفْتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهَا أَنْ تَتَزَوَّجَ

Sulayman ibn Yasar reported that Sayyidina Abu Hurayrah Ibn Abbas and Abu Salamah ibn Abdur Rahman (RA) discussed about a pregnant woman whose husband had died and who delivers her child after his death. Ibn Abbas (RA) said, "The lengthier period will be her iddah (meaning, her waiting period will end on the birth of her child or completing of iddah whichever is last). Abu Salamah (RA) said, "No, she will become lawful when her child is born." Abu Hurayrah (RA) said, "I agree with my brother, Abu Salamah." Then, they sent (the question) to Sayyidah Umm Salamah, the noble wife of the Prophet (SAW). She said, "Suhay'ah Aslamiyah had delivered a child a few days after her husband's death. She enquired from Allah's Messenger (SAW) who commanded her to get married again."

[*Bukhari* 4909, *Muslim* 1485, *Nisai* 3509]

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 18

Iddah of a widow

(1199)

قَالَتْ زَيْنَبُ دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تُوُفِّيَ أَبُوهَا أَبُو سُفْيَانَ بْنُ حَرْبٍ فَدَعَتْ بِطِيبٍ فِيهِ صُفْرَةٌ خَلُوقٌ أَوْ غَيْرُهُ فَدَهَنَتْ بِهِ جَارِيَةً ثُمَّ مَسَّتْ بِعَارِضَيْهَا ثُمَّ قَالَتْ وَاللَّهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثَةِ أَيَّامٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

Humayd ibn Nafi reported from Sayyidah Zaynab bint Abu Salamah. She spoke to him about these three ahadith.

She said: I visited Umm Habibah (RA) wife of the Prophet (SAW)when her fahter Abu Sufyan ibn Harb died. She called for a perfume which had a yellowness or another substance. She applied it to a girl and then on her own cheeks, saying, “By Allah, I had no need for this except that I had heard Allah’s Messenger (SAW) say, ‘It not lawful for a woman who believes in Allah and the last day to mourn a dead person more than three days except that she mourn her dead husband for four months and ten days.”

[*Ahmed* 26816, *Bukhari* 680, *Muslim* 1486]

(1200)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

(Sayyidah) Zaynab went on to say: I then visited Zaynab bint Jahsh when her brother died. She called for perfume and applied it, saying, “By Allah, I had no need for the perfume other than that I had heard Allah’s Messenger (SAW) say, ‘It is not lawful for a woman who believes in Allah and the last day to mourn over the dead for more than three nights except over her husband for four months and ten days.’”

[*Bukhari* 681, *Muslim* 1487]

(1201)

جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنَتِي تُوُفِّيَ عَنْهَا زَوْجُهَا وَقَدْ اشْتَكَتْ عَيْنَيْهَا أَفَنَكْحَلُهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا مَرَّتَيْنِ أَوْ ثَلَاثَ مَرَّاتٍ كُلُّ ذَلِكَ يَقُولُ لَا ثُمَّ قَالَ إِنَّمَا هِيَ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ

(Sayyidah) Zaynab said further: I heard my mother, Umm Salamah .i say that a woman came to Allah's Messenger (SAW) said, "0 Messenger of Allah! The husband of my daughter has died. Her eyes ache. May she apply collyrium?" He said twice or thrice, "No." She asked and he would disallow every time till he said, "These are only four months and ten days while during pre-Islamic days one of you would throw camel dung at the end of a year"

[*Bukhari* 2168, *Muslim* 1488]

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 19

About one who makes zihar with his wife but has sexual intercourse with her before making an atonement

(1202)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمُظَاهِرِ يُوَاقِعُ قَبْلَ أَنْ يُكَفِّرَ قَالَ كَفَّارَةٌ وَاحِدَةٌ

Sayyidina Salamah ibn Sakhr al-Bayadi reported about anyone having sexual intercourse before making an atonement for zihar that the Prophet said, "Thereis only one expiation."

[*Ibn e Majah* 2064]

(1203)

أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ ظَاهَرَ مِنْ امْرَأَتِهِ فَوَقَعَ عَلَيْهَا فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي قَدْ ظَاهَرْتُ مِنْ زَوْجَتِي فَوَقَعْتُ عَلَيْهَا قَبْلَ أَنْ أُكَفِّرَ فَقَالَ وَمَا حَمَلَكَ عَلَى ذَلِكَ يَرْحَمُكَ اللَّهُ قَالَ رَأَيْتُ خَلْخَالَهَا فِي ضَوْءِ الْقَمَرِ قَالَ فَلَا تَقْرَبْهَا حَتَّى تَفْعَلَ مَا أَمَرَكَ اللَّهُ بِهِ

Sayyidina Ibn Abbas (RA) reported that a man came to the Prophet (SAW) after he had made zihar with his wife and indulged in sexual intercourse. He said, "0 Messenger of Allah, I have made zihar with my wife and followed it with sexual intercourse before making an expiation." He said, "And what compelled you to that, may Allah have mercy on you." He said, "I glanced at her anklet in the moon light (and was overpowered)." He said, "Now, do not approach her till you have done what Allah has commanded you to do."

[Abu Dawud 2221, *Nisai* 3457, *Ibn e Majah* 2065]

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 20

The expiation against zihar

(1204)

جَعَلَ امْرَأَتَهُ عَلَيْهِ كَظَهْرِ أُمِّهِ حَتَّى يَمْضِيَ رَمَضَانُ فَلَمَّا مَضَى نِصْفٌ مِنْ رَمَضَانَ وَقَعَ عَلَيْهَا لَيْلًا فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْتِقْ رَقَبَةً قَالَ لَا أَجِدُهَا قَالَ فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ قَالَ لَا أَسْتَطِيعُ قَالَ أَطْعِمْ سِتِّينَ مِسْكِينًا قَالَ لَا أَجِدُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِفَرْوَةَ بْنِ عَمْرٍو أَعْطِهِ ذَلِكَ الْعَرَقَ وَهُوَ مِكْتَلٌ يَأْخُذُ خَمْسَةَ عَشَرَ صَاعًا أَوْ سِتَّةَ عَشَرَ

صَاعًا إِطْعَامَ سِتِّينَ مِسْكِينًا

Sayyidina Abu Salamah (RA) and Muhammad ibn Abdur Rahman ibn Thawban narrated: A man of Banu Biyadah, Salman ibn Sakhr Ansari compared his wife to the back of his mother till the month of Ramadan ended. Barely had half the month passed when he had sexual intercourse with her in the night. He came to the Prophet (SAW) and mentioned those things to him. Allah's Messenger —' said to him, Free a slave." He said, "I cannot do that." He said, 'Then keep fast for two successive months." He said, "I am unable to do that." He said, "Then feed sixty poor people." He said, "I cannot." So, Allah's Messenger said to Farwah ibn Amr, "Give him that hag. It contains fifteen or sixteen sa enough to feed sixty poor people."

[*Ahmed* 16421, Abu Dawud 2213, *Ibn e Majah* 2062]

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 21

Concerning Eela

(1205)

آلَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نِسَائِهِ وَحَرَّمَ فَجَعَلَ الْحَرَامَ حَلاَلاً وَجَعَلَ فِي الْيَمِينِ كَفَّارَةً

Sayyidah Ayshah (RA) said that Allah's Messenger (SAW) took an oath of continence from his wives and made them unlawful for him. Then he made the unlawful lawful and made an expiation for his oath.

13- BOOK OF DIVORCE AND CURSES

Narrated from Allah's Messenger (SAW)

Chapter 22

Concerning li'an

(1206)

سُئِلْتُ عَنْ الْمُتَلَاعِنَيْنِ فِي إِمَارَةِ مُصْعَبِ بْنِ الزُّبَيْرِ أَيُفَرَّقُ بَيْنَهُمَا فَمَا دَرَيْتُ مَا أَقُولُ فَقُمْتُ مَكَانِي إِلَى مَنْزِلِ عَبْدِ اللَّهِ بْنِ عُمَرَ اسْتَأْذَنْتُ عَلَيْهِ فَقِيلَ لِي إِنَّهُ قَائِلٌ فَسَمِعَ كَلَامِي فَقَالَ ابْنُ جُبَيْرٍ ادْخُلْ مَا جَاءَ بِكَ إِلَّا حَاجَةٌ قَالَ فَدَخَلْتُ فَإِذَا هُوَ مُفْتَرِشٌ بَرْدَعَةَ رَحْلٍ لَهُ فَقُلْتُ يَا أَبَا عَبْدِ الرَّحْمَنِ الْمُتَلَاعِنَانِ أَيُفَرَّقُ بَيْنَهُمَا فَقَالَ سُبْحَانَ اللَّهِ نَعَمْ إِنَّ أَوَّلَ مَنْ سَأَلَ عَنْ ذَلِكَ فُلَانُ بْنُ فُلَانٍ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ لَوْ أَنَّ أَحَدَنَا رَأَى امْرَأَتَهُ عَلَى فَاحِشَةٍ كَيْفَ يَصْنَعُ إِنْ تَكَلَّمَ تَكَلَّمَ بِأَمْرٍ عَظِيمٍ وَإِنْ سَكَتَ سَكَتَ عَلَى أَمْرٍ عَظِيمٍ قَالَ فَسَكَتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُجِبْهُ فَلَمَّا كَانَ بَعْدَ ذَلِكَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ الَّذِي سَأَلْتُكَ عَنْهُ قَدْ ابْتُلِيتُ بِهِ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَاتِ الَّتِي فِي سُورَةِ النُّورِ

{ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ }

حَتَّى خَتَمَ الْآيَاتِ فَدَعَا الرَّجُلَ فَتَلَا الْآيَاتِ عَلَيْهِ وَوَعَظَهُ وَذَكَّرَهُ وَأَخْبَرَهُ أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ فَقَالَ لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا كَذَبْتُ عَلَيْهَا ثُمَّ ثَنَّى بِالْمَرْأَةِ فَوَعَظَهَا وَذَكَّرَهَا وَأَخْبَرَهَا أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ فَقَالَتْ لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا صَدَقَ قَالَ فَبَدَأَ بِالرَّجُلِ فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنْ الصَّادِقِينَ وَالْخَامِسَةُ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنْ الْكَاذِبِينَ ثُمَّ ثَنَّى بِالْمَرْأَةِ فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنْ الْكَاذِبِينَ وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنْ الصَّادِقِينَ ثُمَّ فَرَّقَ بَيْنَهُمَا

Sayyidina Saeed ibn jubayr narrated: During the times when Mus'ab ibn Zubayr was amir, I was asked about the couple who resorted to han, whether they should be separated. I did not know what I should say, so I got up and went to Abdullah ibn Umar

(RA). When I sought permission at his house, I was told that he was having a nap. He heard my voice and called out. "Ibn Jubayr, enter. You cannot have come without a reason." I went in and he was resting on a coarse sheet which is placed on camel saddle. I said, "0 Abu Abdur Rahman! Are the husband and wife who resort to han separated?" He said, "Subhan Allah (glory be to Allah)! Yes. So-and-so son of so-and-so was the first to ask this question, saying, '0 Messenger of Allah, if one of us were to see his wife commit indecency, what should he do? If he speaks then he speaks on a majur affair and if he keeps quiet then he maintains silence on a major affair'. The Prophet kept quiet and did not answer him. The man came back after a while and said, 'He who had asked you about it is confronted with that problem.' So, Allah revealed the verse that is in surah an-Nur;

And those who accuse their wives and there are no witnesses for them except themselves, the testimony of one of them shall be swearing by Allah four times that he is of the truthful. (24:6-9)

The Prophet thereafter, summoned that man and recited those words to him sermonised, reminded and advised him that the punishment in this world was lighter than the punishment in the hereafter. The man said 'By Him Who has sent you with the truth I have not accused, her falsely. 'Then the Prophetreiterated to the woman, sermonising, reminding and informing her that the punisment of the world is softer than the punishment of the hereafter. She said, 'No, by Him Who has sent you with the Truth, he has not spoken the truth.' The Prophet then began with the man and he bore witnessIour (times) testimony by Allah that he was of the truthful, and the fifth (testimony) that Allah's curse be on him if he was of the liars. Then he repeated (the procedure) with the woman and she bore witness four testimonies by Allah that he was of the liars and the fifth that Allah's wrath be on her if he was of the truthful. Then, the Prophet (SAW) made the two separate from one another."

[*Bukhari* 2164, *Muslim* 1493, *Nisai* 3470]

(1207)

لَاعَنَ رَجُلٌ امْرَأَتَهُ وَفَرَّقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُمَا وَأَلْحَقَ الْوَلَدَ بِالْأُمِّ

Sayyidina Ibn Umar (RA) reported that a man observed li'an against his wife. So, the Prophet (SAW) made them separate from one another and gave to their mother, right over children. [*Bukhari* 2026, *Muslim* 1494]

13- BOOK OF DIVORCE AND CURSES

Chapter 23

When a husband expires, where does woman spend her waiting period

(1208)

أَخْبَرَتْهَا أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْأَلُهُ أَنْ تَرْجِعَ إِلَى أَهْلِهَا فِي بَنِي خُدْرَةَ وَأَنَّ زَوْجَهَا خَرَجَ فِي طَلَبِ أَعْبُدٍ لَهُ أَبَقُوا حَتَّى إِذَا كَانَ بِطَرَفِ الْقَدُومِ لَحِقَهُمْ فَقَتَلُوهُ قَالَتْ فَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَرْجِعَ إِلَى أَهْلِي فَإِنَّ زَوْجِي لَمْ يَتْرُكْ لِي مَسْكَنًا يَمْلِكُهُ وَلَا نَفَقَةً قَالَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ قَالَتْ فَانْصَرَفْتُ حَتَّى إِذَا كُنْتُ فِي الْحُجْرَةِ أَوْ فِي الْمَسْجِدِ نَادَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ أَمَرَ بِي فَنُودِيتُ لَهُ فَقَالَ كَيْفَ قُلْتِ قَالَتْ فَرَدَدْتُ عَلَيْهِ الْقِصَّةَ الَّتِي ذَكَرْتُ لَهُ مِنْ شَأْنِ زَوْجِي قَالَ امْكُثِي فِي بَيْتِكِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ قَالَتْ فَاعْتَدَدْتُ فِيهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا قَالَتْ فَلَمَّا كَانَ عُثْمَانُ أَرْسَلَ إِلَيَّ فَسَأَلَنِي عَنْ ذَلِكَ فَأَخْبَرْتُهُ فَاتَّبَعَهُ وَقَضَى بِهِ

Sa'd ibn Ishaq ibn Ka'b ibn Ujrah reported from his paternal aunt Zaynab bint Kab ibn Ujrah that Sayyidah Fari'ah bint Maalik ibn Sinan the sister of Abu Sa'eed Khudri informed her: I went to Allah's Messenger (SAW) and asked him whether I should return to my family, the Banu Khudrah. My husband went out to search for his slaves and when he was in the vicinity of Qudum, he found them but they killed him. So, I asked if may I return to my folk, for, my husband had not left for me any house, that he owned or sustenance. Allah's Messenger (SAW) said, "Yes." So I went back but while I was yet in the room or mosque, Allah's Messenger (SAW) called me, or ordered someone and I was summoned to him. He asked me, 'What did you say?" I repeated to him the account I had recounted to him concerning my husband. He said, "Reside in your home till the prescribed period reaches its term." So, I spent my iddah in it for four months and ten days. When Uthman sent for me and asked me about it, I informed him and he abided by it and ruled according to it.

[*Ahmed* 27155, Abu Dawud 2300, *Nisai* 3527, *Ibn e Majah* 2031]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 1

About shunning doubts

(1902)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ وَبَيْنَ ذَلِكَ أُمُورٌ مُشْتَبِهَاتٌ لَا يَدْرِي كَثِيرٌ مِنْ النَّاسِ أَمِنْ الْحَلَالِ هِيَ أَمْ مِنْ الْحَرَامِ فَمَنْ تَرَكَهَا اسْتِبْرَاءً لِدِينِهِ وَعِرْضِهِ فَقَدْ سَلِمَ وَمَنْ وَاقَعَ شَيْئًا مِنْهَا يُوشِكُ أَنْ يُوَاقِعَ الْحَرَامَ كَمَا أَنَّهُ مَنْ يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يُوَاقِعَهُ أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ

Sayyidina Nu'man ibn Bashir (RA) reported that he heard Allah's Messenger (SAW) say, "The lawful is clearly defined and the unlawful is clearly defined, but between them are matters that are doubtful. Many of the people cannot decide whether they are lawful or unlawful. So, he who avoids them to guard his religion and honour has indeed, taken the safe path. And he who falls into some of it nearly falls into the unlawful, just as a shepherd who grazes his animals on the borders of a sanctuary might take them to the other side. Know that every king has a sanctuary. And know that the sanctuary of Allah is that which he has declared unlawful.

[*Ahmed* 18375, *Bukhari* 52, *Muslim* 1599, Abu Dawud 3329, *Nisai* 4463, *Ibn e Majah* 3986]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chpater 2

Concerning consuming interest

(1210)

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آكِلَ الرِّبَا وَمُؤْكِلَهُ وَشَاهِدَيْهِ وَكَاتِبَهُ

Sayyidina Ibn Mas'ud (RA) reported that Allah's Messenger (SAW) cursed the receiver of interest, its payer, the witnesses (to the deal) and the scribe who writes it down.

[*Ahmed* 3737, Abu Dawud 3333, *Ibn e Majah* 2777]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 3

About warning against lying and false testimony

(1211)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْكَبَائِرِ قَالَ الشِّرْكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَقَوْلُ الزُّورِ

Sayyidina Anas (RA) reported from the Prophet concerning major sins that he said, '(They are:) associating with Allah, disobedience and ingratitude to parents, killing someone and falsehood."

[*Ahmed* 12338, *Bukhari* 2653, *Muslim* 88, *Nisai* 4016, *Tirmidhi* 3029]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 4

Concerning merchants and the Prophet's name for them

(1212)

خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نُسَمَّى السَّمَاسِرَةَ فَقَالَ يَا مَعْشَرَ التُّجَّارِ إِنَّ الشَّيْطَانَ وَالْإِثْمَ يَحْضُرَانِ الْبَيْعَ فَشُوبُوا بَيْعَكُمْ بِالصَّدَقَةِ

Sayyidina Qays ibn Abu Gharazah narrated: Allah's Messenger (SAW) came towards us. We were called samasirah0 (by people). He said, '0 group of traders! Surely the devil

and sin are present in buying and selling. So blend your buying and selling with sadaqah (that it might serve as an expiation).”

[*Ahmed* 16134, Abu Dawud 3326, *Nisai* 3803, *Ibn e Majah* 2145]

(1213)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ

Sayyidina Abu Sa’eed reported that the Prophet said, ‘The truthful trustworthy merchant is with the Prophet (SAW) the True ones and the martyrs (on the Day of Resurrection).

[*Ibn e Majah* 2139 narrated Ibn Umar]

(1214)

أَنَّهُ خَرَجَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمُصَلَّى فَرَأَى النَّاسَ يَتَبَايَعُونَ فَقَالَ يَا مَعْشَرَ التُّجَّارِ فَاسْتَجَابُوا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَفَعُوا أَعْنَاقَهُمْ وَأَبْصَارَهُمْ إِلَيْهِ فَقَالَ إِنَّ التُّجَّارَ يُبْعَثُونَ يَوْمَ الْقِيَامَةِ فُجَّارًا إِلَّا مَنْ اتَّقَى اللَّهَ وَبَرَّ وَصَدَقَ

Ismail ibn Ubayd ibn Rifaah (RA) reported from his father, from his grandfather that he came out with the Prophet (SAW) towards the place of prayer. He saw people engaged in buying and selling. He said, ‘0 assembly of merchants!” So, they paid attention to Allah’s Messenger iiJ.’ and raised their necks and their sights towards him. He said, “The merchants would be raised on the Day of Resurrection as sinners, except those who fear Allah and are pious and truthful.”

[*Ibn e Majah* 2146]

14- BOOK OF BUYING AND SELLING

Narrated from Allah’s Messenger (SAW)

Chapter 5

One who swears falsely on his wares

(1215)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ قُلْنَا مَنْ هُمْ يَا رَسُولَ اللَّهِ فَقَدْ خَابُوا وَخَسِرُوا فَقَالَ الْمَنَّانُ وَالْمُسْبِلُ إِزَارَهُ وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ

Sayyidina Abu Dharr (RA) reported that the Prophet (SAW) said, “There are three (kinds of) people towards whom Alalh will not look (with mercy) on the Day resorrection and He will not make them pure and for them is a painful punishment.” He asked, “Who are they, 0 Messenger of Allah? Indeed they are frustrated and losers.” He said, “One who brags of his favours, one who drags his lower garment (wearing it below his ankles), and one who swears falsely when selling his wares.”

[*Muslim* 106]

14- BOOK OF BUYING AND SELLING

Narrated from Allah’s Messenger (SAW)

Chapter 6

About going out early for business

(1216)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا قَالَ وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهُمْ أَوَّلَ النَّهَارِ وَكَانَ صَخْرٌ رَجُلًا تَاجِرًا وَكَانَ إِذَا بَعَثَ تِجَارَةً بَعَثَهُمْ أَوَّلَ النَّهَارِ فَأَثْرَى وَكَثُرَ مَالُهُ

Sayyidina Sakhr Ghamidi reported that Allah’s Messnenger (SAW) prayed, “0 Allah, bless my urnmah in their early morning.’ Thus, when he sent an expedition or an army, he sent then at the beginning of the day. And Sakhr was a businessman and when he sent his salesmen or agents, he sent them in the beginning of the day. So he became rich and had plenty of wealth.

[*Ahmed* 15443, Abu Dawud 3206, *Ibn e Majah* 2236]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 7

About permission to specify price of a thing for an agreed period

(1217)

كَانَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَوْبَانِ قِطْرِيَّانِ غَلِيظَانِ فَكَانَ إِذَا قَعَدَ فَعَرِقَ ثَقُلَا عَلَيْهِ فَقَدِمَ بَزٌّ مِنْ الشَّامِ لِفُلَانٍ الْيَهُودِيِّ فَقُلْتُ لَوْ بَعَثْتَ إِلَيْهِ فَاشْتَرَيْتَ مِنْهُ ثَوْبَيْنِ إِلَى الْمَيْسَرَةِ فَأَرْسَلَ إِلَيْهِ فَقَالَ قَدْ عَلِمْتُ مَا يُرِيدُ إِنَّمَا يُرِيدُ أَنْ يَذْهَبَ بِمَالِي أَوْ بِدَرَاهِمِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَذَبَ قَدْ عَلِمَ أَنِّي مِنْ أَتْقَاهُمْ لِلَّهِ وَآدَاهُمْ لِلْأَمَانَةِ

Sayyidah Ayshah narrated that the Prophet had a pair of worn out garments from Qatar on his body. When he sat down and perspired, they proved heavy on his body. So, when a consignment (of cloth) arrived from Syria for a certain Jew, she submitted to him. "If only you would send someone to him and buy from him a pair of garments till it is easy for us to pay." So, he sent someone to him, but the Jew protested, "I know for sure what you intend. You intend to take away my property or my dirhams." Allah's Messneger (SAW) said, "He lies. He know definitely that I am the most righteous of them and the most perfect at repaying debts."

[*Nisai* 4637]

(1218)

تُوُفِّيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدِرْعُهُ مَرْهُونَةٌ بِعِشْرِينَ صَاعًا مِنْ طَعَامٍ أَخَذَهُ لِأَهْلِهِ

Ibn Abbas reported that when the Prophet (SAW) died, his coat of mail was in pledge with a Jew for twenty sa' of grain which he had taken for his family.

[*Ahmed* 3409, *Nisai* 4660, *Ibn e Majah* 2439]

(1219)

مَشَيْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِخُبْزِ شَعِيرٍ وَإِهَالَةٍ سَنِخَةٍ وَلَقَدْ رُهِنَ لَهُ دِرْعٌ عِنْدَ

يَهُودِيٍّ بِعِشْرِينَ صَاعًا مِنْ طَعَامٍ أَخَذَهُ لِأَهْلِهِ وَلَقَدْ سَمِعْتُهُ ذَاتَ يَوْمٍ يَقُولُ مَا أَمْسَى فِي آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاعُ تَمْرٍ وَلَا صَاعُ حَبٍّ وَإِنَّ عِنْدَهُ يَوْمَئِذٍ لَتِسْعَ نِسْوَةٍ

Abu Qatadah reported from Sayyidina Anas that he went to Allah's Messenger (SAW) with barely and rancid fat. At that time, the Prophet had pledged his coats of mails with a Jew for twenty sa of provison that he had taken for his family. He had heand him say one day that by evening the family of Muhammad did not preserve a sa' of dates of a sa' of grain while he had nine wives then.

[*Bukhari* 2069, l*Muslim* 2437, *Nisai* 4620, *Ahmed* 12363]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 8

Recording conditional transactions

(1220)

أَلَا أُقْرِئُكَ كِتَابًا كَتَبَهُ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قُلْتُ بَلَى فَأَخْرَجَ لِي كِتَابًا هَذَا مَا اشْتَرَى الْعَدَّاءُ بْنُ خَالِدِ بْنِ هَوْذَةَ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَرَى مِنْهُ عَبْدًا أَوْ أَمَةً لَا دَاءَ وَلَا غَائِلَةَ وَلَا خِبْثَةَ بَيْعَ الْمُسْلِمِ الْمُسْلِمَ

Muhammad ibn Bashshar (RA) reported from Abbad ibn Layth, the draper, who heard from Abdul Majid ibn Wahb that Adda ibn Khalid ibn Hawzah said to him, "Shall I not read to you a document that Allah's Messenger had recorded for me." He said, Certainly." So he brought a document that said: This is what Adda ibn Khalid ibn Hawzah bought from Muhammad, Messenger of Allah . He bought from him a slave, or a female slave, with no disease and no wickedness and he is not unlawful'. This is a transaction between two *Muslim*s.

[*Ahmed* 20357, *Bukhari* 34, *Ibn e Majah* 2251]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 9

About weights and measures

(1221)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِ الْمِكْيَالِ وَالْمِيزَانِ إِنَّكُمْ قَدْ وُلِّيتُمْ أَمْرَيْنِ هَلَكَتْ فِيهِ الْأُمَمُ السَّالِفَةُ قَبْلَكُمْ

Sayyidina Ibn Abbas reported that Allah's Messenger said to the people who meassured their sales by capacity and by weight, "You are, indeed, entrusted with two matters on account of which earlier people who were before your time, perished."

Chapter 10

About buying and selling through auction

(1222)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَاعَ حِلْسًا وَقَدَحًا وَقَالَ مَنْ يَشْتَرِي هَذَا الْحِلْسَ وَالْقَدَحَ فَقَالَ رَجُلٌ أَخَذْتُهُمَا بِدِرْهَمٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَزِيدُ عَلَى دِرْهَمٍ مَنْ يَزِيدُ عَلَى دِرْهَمٍ فَأَعْطَاهُ رَجُلٌ دِرْهَمَيْنِ فَبَاعَهُمَا مِنْهُ

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger (SAW) decided to sell a saddle cloth and a bowl. So, he said, "Who will buy this saddlecloth and bowl?" A man offered to buy both for a dirham. The Prophet said, "Who will raise it over a dirham? Who will raise it over a dirham?" So a man paid two dirhams, and he sold both to him for that price.

[Abu Dawud 1641, *Nisai* 4517, *Ibn e Majah* 2198]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 11

Concerning sale of mudabbar

(1223)

أَنَّ رَجُلًا مِنْ الْأَنْصَارِ دَبَّرَ غُلَامًا لَهُ فَمَاتَ وَلَمْ يَتْرُكْ مَالًا غَيْرَهُ فَبَاعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللَّهِ بْنِ النَّحَّامِ قَالَ جَابِرٌ عَبْدًا قِبْطِيًّا مَاتَ عَامَ الْأَوَّلِ فِي إِمَارَةِ ابْنِ الزُّبَيْرِ

Sayyidina Jabir (RA) reported that a man of the Ansar assured his slave that he would he free upon his death. When he died, he left nothing in legacy save the slave. The Prophet ' sold him to Nuaym ibn Naham. Sayyidina Jabir (RA) said further that the slave was a qubti (copt) and died during the first year of the rule of Ibn Zubayr .

[*Bukhari* 1084, *Muslim* 997]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 12

About dislike to receive sellers (outside city)

(1224)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنْ تَلَقِّي الْبُيُوعِ

Sayyidina Ibn Masud reported that the Prophet disallowed buying and selling from trade caravans outside the city (till they come into the city).

[*Bukhari* 2164, *Muslim* 1518, *Ibn e Majah* 2180, *Ahmed* 4096]

(1225)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُتَلَقَّى الْجَلَبُ فَإِنْ تَلَقَّاهُ إِنْسَانٌ فَابْتَاعَهُ فَصَاحِبُ السِّلْعَةِ فِيهَا بِالْخِيَارِ إِذَا وَرَدَ السُّوقَ

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) forbade going out to meet a caravan that brings grain to the city. If any man meets it and buys anything then the owners of grain have choice on coming to the market (to cancel the deal).

[*Muslim* 1519, Abu Dawud 3437, *Nisai* 4513]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 13

About a city dweller who is not allowed to sell the belonging of a villager

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(1226)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ قُتَيْبَةُ يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَبِيعُ حَاضِرٌ لِبَادٍ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said and Qutaybah also reported having heard that the Prophet (SAW) said "A city dweller must not sell for a villager."

[*Bukhari* 1083, *Muslim* 1520]

(1227)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَبِيعُ حَاضِرٌ لِبَادٍ دَعُوا النَّاسَ يَرْزُقُ اللَّهُ بَعْضَهُمْ مِنْ بَعْضٍ

Sayyidina Jabir (RA) reported that the Prophet (SAW) said "Let not a man from the city sell for a villager. Let people alone, Allah will provide them from each other."

[*Ahmed* 14347, *Muslim* 1522, Abu Dawud 3442, *Ibn e Majah* 2126]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 14

Prohibition to sell muhaqalah and muzabanah

(1228)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ

Abu Hurayrah (RA) narrated that Allah's Messenger (SAW) disallowed muhaqalah and muzabanah.

(1229)

عَنْ الْبَيْضَاءِ بِالسُّلْتِ فَقَالَ أَيُّهُمَا أَفْضَلُ قَالَ الْبَيْضَاءُ فَنَهَى عَنْ ذَلِكَ وَقَالَ سَعْدٌ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْأَلُ عَنْ اشْتِرَاءِ التَّمْرِ بِالرُّطَبِ فَقَالَ لِمَنْ حَوْلَهُ أَيَنْقُصُ الرُّطَبُ إِذَا يَبِسَ قَالُوا نَعَمْ فَنَهَى عَنْ ذَلِكَ

Abdullah ibn Yazid reported that Zayd Abut Ayyash asked Sad about buying wheat against barley. Sa'd asked, 'Which of these two things is superior?" Zayd said, Wheat." So, he disallowed that, saying, "I heard someone ask Allah's Messenger (SAW) about bartering dates for unripe dates. He asked those sitting besides him if the weight of unripe dates reduces when they ripen and it was confirmed to him that they reduce in weight. So, he disallowed that."

[Abu Dawud 3359, *Nisai* 4556, *Ibn e Majah* 2264]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 16

About prohibition to sell the young in a she-camel's womb

(1233)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ حَبَلِ الْحَبَلَةِ

Sayyidina Ibn Umar (RA) reported that the Prophet (SAW) forbade sale of habal al-habalah (whereby a man buys the off-spring of a she-camel still in its mother's womb).

[*Bukhari* 1086, *Muslim* 1514, *Nisai* 4633, *Ahmed* 5511]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 15

Disapporval to sell fruit before they are ripe

(1230)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ النَّخْلِ حَتَّى يَزْهُوَ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger forbade sale of dates till they were brilliant in colour.

[*Ahmed* 4493, *Muslim* 1535, Abu Dawud 3368, *Nisai* 4565]

(1231)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ السُّنْبُلِ حَتَّى يَبْيَضَّ وَيَأْمَنَ الْعَاهَةَ نَهَى الْبَائِعَ وَالْمُشْتَرِيَ

With the same sanad, it is reported that the Prophet (SAW) forbade sale of wheat till they were white and safe from calamity. He forbade (both) the buyer and the seller.

(1232)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْعِنَبِ حَتَّى يَسْوَدَّ وَعَنْ بَيْعِ الْحَبِّ حَتَّى يَشْتَدَّ

Sayyidina Anas , reported that Allah's Messenger (SAW) disallowed sale of grapes till they were black and of grain till they hardened.

[Abu Dawud 3371, *Ibn e Majah* 2217]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 17

Fraudulent sale is forbidden

(1234)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْغَرَرِ وَبَيْعِ الْحَصَاةِ

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) forbade insecure transactions and those depending on throw of stones.

[*Ahmed* 8893, *Muslim* 1513, Abu Dawud 3376, *Nisai* 4530, *Ibn e Majah* 2194]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 18

Disapproval to combine two transactions in one

(1235)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعَتَيْنِ فِي بَيْعَةٍ

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) forbade combining of two transactions in one.

[*Nisai* 4641]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 19

It is disallowed to sell that which is not in seller's possession

(1236)

أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَأْتِينِي الرَّجُلُ يَسْأَلُنِي مِنْ الْبَيْعِ مَا لَيْسَ عِنْدِي أَبْتَاعُ لَهُ مِنْ السُّوقِ ثُمَّ أَبِيعُهُ قَالَ لَا تَبِعْ مَا لَيْسَ عِنْدَكَ

Sayyidina Hakim in Hizam reported that he submitted to Allah's Messenger (SAW) that people came to him asking him for things that he did not have, "May buy them from the market and sell them to these people?" He said, "Do not sell that which is not with you.'

[*Ahmed* 15311, Abu Dawud 3503, *Nisai* 4624, *Ibn e Majah* 2187]

(1237)

نَهَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَبِيعَ مَا لَيْسَ عِنْدِي

Sayyidina Hakim ibn Hizam narrated that Allah's Messenger (SAW) disallowed him to sell that which he did have on his hands.

(1238)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ سَلَفٌ وَبَيْعٌ وَلَا شَرْطَانِ فِي بَيْعٍ وَلَا رِبْحُ مَا لَمْ يُضْمَنْ وَلَا بَيْعُ مَا لَيْسَ عِنْدَكَ

Ahmad ibn Mani reported from Isma'il ibn Ibrahim, from Ayyub, from Amr ibn Shu'ayh who from his father and he from the grandfather of Amr ascending up to Abdullah ibn Amr that Allah's Messenger (SAW) said, salaf. Wa Bai are not lawful . Also, two conditions in one sale are not allowed. Also, profit of what he is not a guarantor is not allowed. In the same way, it is not lawful to sell that which is not in one's possession."

[*Ahmed* 6683, Abu Dawud 3504, *Nisai* 4642, *Ibn e Majah* 2188]

(1239)

نَهَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَبِيعَ مَا لَيْسَ عِنْدِي

Hasan ibn Ali Khallal, Abdah ibn Abdullah and many narrators, reported this hadith from Abdus Samad ibn Abdul Warith, from Yazid ibn Ibrahim, from Ibn Sirin, from Ayyub, from Yusuf ibn Maahak from Hakim that Allah's Messenger (SAW) disallowed him to sell that which he did not possess.

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 20

It is disapproved to sell wala or to gift it

(1240)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْوَلَاءِ وَهِبَتِهِ

Ibn Umar (RA) reported that Allah's Messenger (SAW) disallowed the selling of wala, or giving it as gift.

[*Bukhari* 1244, *Muslim* 1506, *Ahmed* 4560, Abu Dawud 2919, *Nisai* 4668, *Ibn e Majah* 2747]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 21

Disapproved to sell animal against animal on credit

(1241)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْحَيَوَانِ بِالْحَيَوَانِ نَسِيئَةً

Sayyidina Samurah (RA) reported that the Prophet (SAW) forbade barter of any animal against an animal on credit.

[*Ahmed* 20163, Abu Dawud 3356, *Nisai* 4631]

(1242)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَيَوَانُ اثْنَانِ بِوَاحِدٍ لَا يَصْلُحُ نَسِيئًا وَلَا بَأْسَ بِهِ يَدًا بِيَدٍ

Sayyidina Jabir (RA) reported that Allah's Messenger (SAW) said, "It is not proper to sell one animal against two. But, there is no harm in selling against spot payment.'

[*Ibn e Majah* 2271]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 22

About buying one slave for two slaves

(1243)

جَاءَ عَبْدٌ فَبَايَعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْهِجْرَةِ وَلَا يَشْعُرُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ عَبْدٌ فَجَاءَ سَيِّدُهُ يُرِيدُهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعْنِيهِ فَاشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ ثُمَّ لَمْ يُبَايِعْ أَحَدًا بَعْدُ حَتَّى يَسْأَلَهُ أَعَبْدٌ هُوَ

Sayyidina Jabir (RA) reported that a slave came to the Prophet (SAW) and pledged allegiance over hijrah and the Prophet (SAW) did not perceive that he was a slave. When his master came with the intention to take him away, the Prophet (SAW) said, "Sell him to me." So, he bought him against two black slaves. Thereafter, he never took pledge of allegiance from anyone till he had asked him if he was a slave.

[*Muslim* 1602, Abu Dawud 3358, *Nisai* 4621, *Ibn e Majah* 2869, *Ahmed* 14778]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 23

About exchange of wheat for wheat at par, but disapproval for imbalanced exchange

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(1244)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الذَّهَبُ بِالذَّهَبِ مِثْلًا بِمِثْلٍ وَالْفِضَّةُ بِالْفِضَّةِ مِثْلًا بِمِثْلٍ وَالتَّمْرُ بِالتَّمْرِ مِثْلًا بِمِثْلٍ وَالْبُرُّ بِالْبُرِّ مِثْلًا بِمِثْلٍ وَالْمِلْحُ بِالْمِلْحِ مِثْلًا بِمِثْلٍ وَالشَّعِيرُ

بِالشَّعِيرِ مِثْلًا بِمِثْلٍ فَمَنْ زَادَ أَوْ ازْدَادَ فَقَدْ أَرْبَى بِيعُوا الذَّهَبَ بِالْفِضَّةِ كَيْفَ شِئْتُمْ يَدًا بِيَدٍ وَبِيعُوا الْبُرَّ بِالتَّمْرِ كَيْفَ شِئْتُمْ يَدًا بِيَدٍ وَبِيعُوا الشَّعِيرَ بِالتَّمْرِ كَيْفَ شِئْتُمْ يَدًا بِيَدٍ

Sayyidina Ubadah ibn Samit (RA) reported that the Prophet (SAW) said, "Sell gold for gold like for like, and siiver for silver like for like, and date for date like for like, and wheat for wheat like for like, and salt for salt like for like, and barley for barley like for like. If anyone exceeds, in taking or giving then he has dealt in interest. Sell gold for silver as you like on spot payment, and wheat for dates as you like on spot payment, and barley for dates as you like on spot payment." (credit and less measure are disallowed).

[*Muslim* 1587, Abu Dawud 3349, *Nisai* 4571, *Ibn e Majah* 2254]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chpater 24

About coins

(1245)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَمِعَتْهُ أُذُنَايَ هَاتَانِ يَقُولُ لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلٍ وَالْفِضَّةَ بِالْفِضَّةِ إِلَّا مِثْلًا بِمِثْلٍ لَا يُشَفُّ بَعْضُهُ عَلَى بَعْضٍ وَلَا تَبِيعُوا مِنْهُ غَائِبًا بِنَاجِزٍ

Nafi reported that he and Sayyidina lbn Umar (RA) went to Sayyidina Abu Sa'eed (SAW) who said to them: I heard with my two ears that Allah's Messenger (SAW) said, 'Don't pay gold for gold but like for like, and silver for silver but like for like. Do not pay more or less. Do not delay payment (to the future) but make payment on the spot."

(*Bukhari* 1097, *Muslim* 1584, *Nisai* 4570, *Ahmed* 111494]

(1246)

كُنْتُ أَبِيعُ الْإِبِلَ بِالْبَقِيعِ فَأَبِيعُ بِالدَّنَانِيرِ فَآخُذُ مَكَانَهَا الْوَرِقَ وَأَبِيعُ بِالْوَرِقِ فَآخُذُ مَكَانَهَا

الدَّنَانِيرَ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدْتُهُ خَارِجًا مِنْ بَيْتِ حَفْصَةَ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ لَا بَأْسَ بِهِ بِالْقِيمَةِ

Sayyidina Ibn Umar narrated : I used to sell camels against dinars in the market, Baqi, In return I would take dirhams and would also sell for dirham and take dirnars. Then I came to Allah's Messenger .i-, 3i' and found him coming out of the house of Hafsah. I asked him about it and he said, "There is no harm in that against a (determined) price."

[*Ahmed* 4883, Abu Dawud 3354, *Nisai* 4593, *Ibn e Majah* 2262]

(1247)

أَقْبَلْتُ أَقُولُ مَنْ يَصْطَرِفُ الدَّرَاهِمَ فَقَالَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ وَهُوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ أَرِنَا ذَهَبَكَ ثُمَّ ائْتِنَا إِذَا جَاءَ خَادِمُنَا نُعْطِكَ وَرِقَكَ فَقَالَ عُمَرُ كَلَّا وَاللَّهِ لَتُعْطِيَنَّهُ وَرِقَهُ أَوْ لَتَرُدَّنَّ إِلَيْهِ ذَهَبَهُ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْوَرِقُ بِالذَّهَبِ رِبًا إِلَّا هَاءَ وَهَاءَ وَالْبُرُّ بِالْبُرِّ رِبًا إِلَّا هَاءَ وَهَاءَ وَالشَّعِيرُ بِالشَّعِيرِ رِبًا إِلَّا هَاءَ وَهَاءَ وَالتَّمْرُ بِالتَّمْرِ رِبًا إِلَّا هَاءَ وَهَاءَ

Maalik ibn Aws ibn Hadathan (RA) narrated: I advanced (into the market) saying, "Who will exchange my dinars for dirhams?" Talhah ibn Ubaydullah who was sitting by Umar ibn Khattab said (to me), "Show me your gold and come back (after a while) when my servant comes and I will pay you by silver." Umar ibn Khattab exclaimed, "Certainly not! By Allah, you will pay him the dirham (now) or return to him his gold. For, Allah's Messenger said, 'Silver for gold is interest unless it is prompt and on spot (payment), and wheat for wheat is interest unless it is prompt and on spot (payment), and barley for barley is interest unless it is prompt and spot (payment), and dates for dates is interest unless it is prompt and spot (payment)'."

[*Bukhari* 1081, *Muslim* 1586]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 25

About selling dates after fertilising and slave who has wealth

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(1248)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ ابْتَاعَ نَخْلًا بَعْدَ أَنْ تُؤَبَّرَ فَثَمَرَتُهَا لِلَّذِي بَاعَهَا إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ وَمَنْ ابْتَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلَّذِي بَاعَهُ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ

Saalim reported from his father that he heard Allah's Messenger say, "If anyone buys palm-trees after the dates are fertilised then its fruit belongs to the seller unless the buyer has placed a condition. And if anyone buys a slave who owns property then the property belongs to the seller unless the buyer has placed a condition'

[*Bukhari* 1106, *Muslim* 1543, *Ibn e Majah* 2211, Abu Dawud 3433, *Nisai* 4636]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 26

Option to both parties before they separate

(1249)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا أَوْ يَخْتَارَا قَالَ فَكَانَ ابْنُ عُمَرَ إِذَا ابْتَاعَ بَيْعًا وَهُوَ قَاعِدٌ قَامَ لِيَجِبَ لَهُ الْبَيْعُ

Sayyidina lbn Umar (RA) reported that Allah's Messenger (SAW) said, "They two parties (to a transaction) have aright to annul the transaction till they have not separated, or kept the right intact (in the transaction to annul it (later)." The sub narrator said that when Ibn Umar concluded a bargain and he was seated, he would stand up so that the bargain become wajib (obligatory).

[*Bukhari* 1062, *Muslim* 1531]

(1250)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا وَإِنْ كَتَمَا وَكَذَبَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا

Sayyidina Hakim ibn Hizam (RA) reported that Allah's Messenger (SAW) said, "The seller and the buyer have a right to annul the transaction as long as they do not separate. If they speak the truth and clarify everything then there will be blessing in their deal, but if they lie and conceal then blessing will be taken away from their deal."

[*Bukhari* 1053, *Muslim* 1532]

(1251)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا إِلَّا أَنْ تَكُونَ صَفْقَةَ خِيَارٍ وَلَا يَحِلُّ لَهُ أَنْ يُفَارِقَ صَاحِبَهُ خَشْيَةَ أَنْ يَسْتَقِيلَهُ

Amr ibn Shu'ayb (RA) reported from his father who from his grandfather that Allah's Messenger (SAW) said, "As long as they do not separate the seller and the buyer have a right to annul the transaction unless it is a transaction with the right to annul included in it, and it is not allowed to one to separate from his friend apprehending that he might ask for an annulment.'

[Abu Dawud 3456, *Nisai* 4490]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 27

(No Caption)

(1252)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَتَفَرَّقَنَّ عَنْ بَيْعٍ إِلَّا عَنْ تَرَاضٍ

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) said, "The seller and the buyer must not separate except with mutual consent."

[Abu Dawud 3458]

(1253)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيَّرَ أَعْرَابِيًّا بَعْدَ الْبَيْعِ

Sayyidina Jabir (RA) reported that the Prophet (SAW) gave option to a villager after the sale transaction.

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 28

About one who is deceived in a (sale) transaction

(1254)

أَنَّ رَجُلًا كَانَ فِي عُقْدَتِهِ ضَعْفٌ وَكَانَ يُبَايِعُ وَأَنَّ أَهْلَهُ أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا رَسُولَ اللَّهِ احْجُرْ عَلَيْهِ فَدَعَاهُ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَهَاهُ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي لَا أَصْبِرُ عَنْ الْبَيْعِ فَقَالَ إِذَا بَايَعْتَ فَقُلْ هَاءَ وَهَاءَ وَلَا خِلَابَةَ

Sayyidina Anas reported that a man who traded often always ended up deceived. The people of his house met the Prophet and said, "0 Messenger of Allah, forbid him from committing any transaction." So, he summoned him and disallowed him to trade, but he said, '0 Messenger of Allah I cannot endure without engaging in trade." The Prophet said, 'Say when you engage in buying and selling this is a transaction on equal terms and there is no fraud or deceiving."

[Abu Dawud 3501, *Nisai* 4492]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 29

About an animal who was not milked

(1255)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اشْتَرَى مُصَرَّاةً فَهُوَ بِالْخِيَارِ إِذَا حَلَبَهَا إِنْ شَاءَ رَدَّهَا وَرَدَّ مَعَهَا صَاعًا مِنْ تَمْرٍ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, 'If anyone buys much animal whose owner had accumulated its milk for many days then he has the right to return it after milking it, but he must also give one sa' dates with it."

[*Bukhari* 1083, *Muslim* 1524, *Ahmed* 9016]

(1256)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اشْتَرَى مُصَرَّاةً فَهُوَ بِالْخِيَارِ ثَلَاثَةَ أَيَّامٍ فَإِنْ رَدَّهَا رَدَّ مَعَهَا صَاعًا مِنْ طَعَامٍ لَا سَمْرَاءَ

Sayyidina Abu Hurayrah reported that the Prophet said, "If anyone buys a musarrah (an animal whose teats were up that milk might accumulate) then he has the option (or three days to return it, and he must return with it a sa' of provision. But that must not he wheat, something other than wheat.

[*Muslim* 1524, Abu Dawud 3444]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 30

About placing condition to ride animal while selling it

(1257)

أَنَّهُ بَاعَ مِنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعِيرًا وَاشْتَرَطَ ظَهْرَهُ إِلَى أَهْلِهِ

Sayyidina Jabir ibn Ahdullah (RA) said that he sold a camel to the Prophet on condition that he would ride it till his home (before handing it over).

[*Bukhari* 2967, *Muslim* 715]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 31

To obtain benefit from that which is pledged

(1258)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظَّهْرُ يُرْكَبُ إِذَا كَانَ مَرْهُونًا وَلَبَنُ الدَّرِّ يُشْرَبُ إِذَا كَانَ مَرْهُونًا وَعَلَى الَّذِي يَرْكَبُ وَيَشْرَبُ نَفَقَتُهُ

Sayyidina Abu Hurayrah reported that Allah's Messenger said, "It is allowed to ride an animal or consume its milk if it is pledged. Its feeding is the responsibility of the rider and one who consumes its milk."

[*Bukhari* 2512, Abu Dawud 3526, *Ibn e Majah* 2440, *Ahmed* 10116]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 32

Buying a necklace with gold and gems

(1259)

اشْتَرَيْتُ يَوْمَ خَيْبَرَ قِلَادَةً بِاثْنَيْ عَشَرَ دِينَارًا فِيهَا ذَهَبٌ وَخَرَزٌ فَفَصَلْتُهَا فَوَجَدْتُ فِيهَا أَكْثَرَ مِنْ اثْنَيْ عَشَرَ دِينَارًا فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تُبَاعُ حَتَّى تُفْصَلَ

Sayyidina Fadalah ibn Ubayd (RA) reported that he bought a garland during the Khybar expedition for twelve dinars. Gold and pearls were pierced into it. He unbound it and found it to he costlier than twelve dinars. So, he mentioned that to the Prophet (SAW) who said, "Let it not be sold till it is unpierced."

[*Muslim* 1591, Abu Dawud 3352, *Tirmidhi* 4573, *Ahmed* 24017]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 33

About condition wala when setting free a male or female slave

(1260)

أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ فَاشْتَرَطُوا الْوَلَاءَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَرِيهَا فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْطَى الثَّمَنَ أَوْ لِمَنْ وَلِيَ النِّعْمَةَ

Sayyidah Ayshah (RA) intended to buy Barirah. They (the sellers) put the condition of wala. So, the Prophet (SAW) advised her, "Buy her, for, wala is for one who pays the price or, one who gains the blessing.'

[*Bukhari* 2169, *Muslim* 1504, Abu Dawud 2915, *Nisai* 4653, *Ahmed* 5936]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 34

(No Caption)

(1261)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ حَكِيمَ بْنَ حِزَامٍ يَشْتَرِي لَهُ أُضْحِيَّةً بِدِينَارٍ فَاشْتَرَى أُضْحِيَّةً فَأُرْبِحَ فِيهَا دِينَارًا فَاشْتَرَى أُخْرَى مَكَانَهَا فَجَاءَ بِالْأُضْحِيَّةِ وَالدِّينَارِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ضَحِّ بِالشَّاةِ وَتَصَدَّقْ بِالدِّينَارِ

Sayyidina Hakim ibn Hizam narrated that Allah's Messenger sent him to buy for him a sacrificial animal for a dinar. So, he bought one and sold it with a profit of a dinar. Then he bought another in its place and came to the Prophet/.J_ with a sacrificial animal and a dinar. He commanded him to sacrifice the animal and give away the dinar in sadaqah.

[Abu Dawud 3386]

(1262)

دَفَعَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِينَارًا لِأَشْتَرِي لَهُ شَاةً فَاشْتَرَيْتُ لَهُ شَاتَيْنِ فَبِعْتُ إِحْدَاهُمَا بِدِينَارٍ وَجِئْتُ بِالشَّاةِ وَالدِّينَارِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ لَهُ مَا كَانَ مِنْ أَمْرِهِ فَقَالَ لَهُ بَارَكَ اللَّهُ لَكَ فِي صَفْقَةِ يَمِينِكَ فَكَانَ يَخْرُجُ بَعْدَ ذَلِكَ إِلَى كُنَاسَةِ الْكُوفَةِ فَيَرْبَحُ الرِّبْحَ الْعَظِيمَ فَكَانَ مِنْ أَكْثَرِ أَهْلِ الْكُوفَةِ مَالًا

Sayyidina Urwah Bariqiy narrated that Allah’s Messenger (SAW) gave him a dinar and instructed him to buy for him a sheep. So, he bought for him two sheep and sold one of them for a dinar and came to the Prophet (SAW) with a sheep and a dinar and mentioned to him what had transpired. He said, “May Allah make your transactions with your hand advantageous.” After that he went to Kunasah in Kufah and made great profit. He was the richest man of Kufah.

[*Bukhari* 3642, Abu Dawud 3384, *Ibn e Majah* 2402, *Ahmed* 13380]

14- BOOK OF BUYING AND SELLING

Narrated from Allah’s Messenger (SAW)

Chapter 35

About the mukatab who can pay for his freedom

(1263)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَصَابَ الْمُكَاتَبُ حَدًّا أَوْ مِيرَاثًا وَرِثَ بِحِسَابِ مَا عَتَقَ مِنْهُ

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) said, When a slave who has bound himself to buy his freedom receives blood-money or an inheritance, he will inherit according to the extent he has been emancipated. The Prophet J1 also said, “As for his bloodwit, it will be paid for him (to his heirs) to the extent he has paid for his freedom the bloodwit of a free person and remainder of bloodmit for a slave (to his master).”

[Abu Dawud 4582, *Nisai* 4829]

(1264)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَقُولُ مَنْ كَاتَبَ عَبْدَهُ عَلَى مِائَةِ أُوقِيَّةٍ فَأَدَّاهَا إِلَّا عَشْرَ أَوَاقٍ أَوْ قَالَ عَشَرَةَ دَرَاهِمَ ثُمَّ عَجَزَ فَهُوَ رَقِيقٌ

Amr ibn Shu'ayb reported on the authority his father from his grand father that he heard Allah's Messenger (SAW) say, "If anyone agrees to set free his slave at a hundred ooqiyah and he pays it except ten ooqiyah or, he said ten dirhams then he remains to be a slave."

[Abu Dawud 3927, *Ibn e Majah* 2519, *Ahmed* 6678]

(1265)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ عِنْدَ مُكَاتَبِ إِحْدَاكُنَّ مَا يُؤَدِّي فَلْتَحْتَجِبْ مِنْهُ

Sayyidah Umm Salamah (RA) reported that Allah's Messenger (SAW) said, "If the mukatab of one of you has so much as would buy his freedom then observe the veil before him.

[Abu Dawud 3928, *Ibn e Majah* 2520, *Ahmed* 36535]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 36

If a debtor becomes a pauper but has with him his property

(1266)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ أَيُّمَا امْرِئٍ أَفْلَسَ وَوَجَدَ رَجُلٌ سِلْعَتَهُ عِنْدَهُ بِعَيْنِهَا فَهُوَ أَوْلَى بِهَا مِنْ غَيْرِهِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "If anyone turns a pauper but a man finds with him his merchandise (or articles) intact then he has more right to it than others.

[*Bukhari* 2402, *Muslim* 1559, Abu Dawud 3519, *Ahmed* 7127]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 37

About prohibition to a *Muslim* to hand over wine to a dhimmi to sell it for him

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(1267) كَانَ عِنْدَنَا خَمْرٌ لِيَتِيمٍ فَلَمَّا نَزَلَتْ الْمَائِدَةُ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُ وَقُلْتُ إِنَّهُ لِيَتِيمٍ فَقَالَ أَهْرِيقُوهُ

Sayyidina Abu Sa'eed (RA) reported that they had wine belonging to an orphan. When (the surah) al-Ma'idah was revealed (prohibiting wine,) he asked Allah's Messenger (SAW) about it and said, "It belongs to an orphan." He said, "Pour it out."

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 38

No Caption

(1268) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدِّ الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكَ وَلَا تَخُنْ مَنْ خَانَكَ

Sayyidina Abu Hurayrah (RA) Abu Waddak was Jabr ibn Nawf reported that Allah's Messenger (SAW) said, "Return the trust to him who has trusted you with it, but do not commit treachery with one who commits treachery."

[Abu Dawud 3535]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 39

It is necessary to return that which is borrowed

(1269)

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي الْخُطْبَةِ عَامَ حَجَّةِ الْوَدَاعِ الْعَارِيَةُ مُؤَدَّاةٌ وَالزَّعِيمُ غَارِمٌ وَالدَّيْنُ
مَقْضِيٌّ

Sayyidina Abu Umamah (RA) reported having heard Allah's Messenger (SAW) say during his sermon of the Farewell pilgrimage, 'What is borrowed must be returned, the guarantor is held responsible, and a debt must be repayed."

[Abu Dawud 3565, *Ibn e Majah* 2398, *Ahmed* 22357]

(1270)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَلَى الْيَدِ مَا أَخَذَتْ حَتَّى تُؤَدِّيَ

Sayyidina Samurah narrated that the Prophet (SAW) said, "On the hands is what it has taken till it returns it." Qatadah said that Hasan forgot after that and said, "He is your trustee. There is no penalty against it, the borrowing."

[Abu Dawud 3561, *Ibn e Majah* 2400, *Ahmed* 20107]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 40

About hoarding grain

(1271)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَحْتَكِرُ إِلَّا خَاطِئٌ

Sayyidina Ma'mar ibn Abdullah ibn Nadlah reported that he heard Allah's Messenger (SAW) say, "No one withholds goods till price rises, but is a sinner."

The narrator said that he remarked to Sa'eed(Ibn Musayyab), "0 Abu Muhammad, you too withhold goods." He said, "Ma'mar also did that" and it is also reported about Sa'eed ibn Musayyab that he hoarded olive oil and hay and the like (which are not edibles).

[*Muslim* 1605, Abu Dawud 3447, *Ibn e Majah* 2154, *Ahmed* 15758]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 41

Selling animals whose milk is accumulated

(1272)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَسْتَقْبِلُوا السُّوقَ وَلَا تُحَفِّلُوا وَلَا يُنَفِّقْ بَعْضُكُمْ لِبَعْضٍ

Sayyidina Ibn Abbas reported that the Prophet (SAW) said, "Do not go out to meet merchandise. Do not tie up the udders of the animals (to deceive buyers thereby). And do not cheat, some of you the others (by presenting yourselves as buyers that prices may go high).'

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 42

About appropriating a *Muslims* property after taking a false oath

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(1273)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَلَفَ عَلَى يَمِينٍ وَهُوَ فِيهَا فَاجِرٌ لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ فَقَالَ الْأَشْعَثُ بْنُ قَيْسٍ فِيَّ وَاللَّهِ لَقَدْ كَانَ ذَلِكَ كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنْ الْيَهُودِ أَرْضٌ فَجَحَدَنِي فَقَدَّمْتُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَكَ بَيِّنَةٌ قُلْتُ لَا فَقَالَ لِلْيَهُودِيِّ احْلِفْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِذًا يَحْلِفُ فَيَذْهَبُ بِمَالِي فَأَنْزَلَ اللَّهُ تَعَالَى
{ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا }
إِلَى آخِرِ الْآيَةِ

Sayyidina Abdullah ibn Mas'ud (RA) narrated: Allah's Messenger (SAW) said, "If anyone takes a false oath to appropriate a *Muslims* property then (on the Day of Resurrection) he will meet Allah while He is angry with him." Sayyidina Ash'ath said "This was about me. By Allah, indeed that was between me and a man among the Jews, a piece of land (that we held together). But, he disowned me. So, I took him to the Prophet '' who asked me, 'Do you have a witness?' 1 said, 'No.' He asked the Jew to take an oath, but I interrupted, '0 Messenger of Allah he will take an oath and go away with my property.' On that occesion, Allah revealed: Surely those who barter Allah's covenant and their oaths, for a small price (3:77 to the end)

[*Bukhari* 1176, *Muslim* 138, *Tirmidhi* 3007, Abu Dawud 3243, IM2323, *Ahmed* 4049]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 43

About what happens if buyer and seller dispute

(1274)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اخْتَلَفَ الْبَيِّعَانِ فَالْقَوْلُ قَوْلُ الْبَائِعِ وَالْمُبْتَاعُ بِالْخِيَارِ

Sayyidina Ibn Mas'ud reported that Allah's Messenger (SAW) said, "When the two

parties disagree, the word of the seller prevails while the buyer has option (to withdraw)."

[Abu Dawud 3511, *Nisai* 4657, *Ahmed* 4444]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 44

About selling excess water

(1275)

نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْمَاءِ

Sayyidina lyas ibn Abdul Muzaniy said that the Prophet (SAW) disallowed sale of water.

[Abu Dawud 3478, *Nisai* 4670, *Ibn e Majah* 2476, *Ahmed* 17236]

(1276)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لاَ يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ الْكَلَأُ

Sayyidina Abu Hurayrab (RA) reported that the Prophet (SAW) said, "Excess water must not be disallowed in order that thereby herbage may be prevented.

[*Bukhari* 2253, *Muslim* 1566, *Nisai* 5774, *Ahmed* 8328]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 45

About disapproval of payment for pairing male with female

(1277)

نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَسْبِ الْفَحْلِ

Sayyidina Ibn Umar reported that the Prophet (SAW) forbade seeking of wages for

pairing male and female.

[*Bukhari* 1134, Abu Dawud 3429, *Nisai* 4680, *Ahmed* 4630]

(1278)

أَنَّ رَجُلًا مِنْ كِلَابٍ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَسْبِ الْفَحْلِ فَنَهَاهُ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا نُطْرِقُ الْفَحْلَ فَنُكْرَمُ فَرَخَّصَ لَهُ فِي الْكَرَامَةِ

Sayyidina Anas ibn Maalik (RA) narrated that a man of Kilab asked Allah's Messenger about hiring a male to pair with a female, but he forbade him. However, he said, '0 Messenger of Allah, we leave the male (with the female) and people give us gifts." So he gave permission to receive that.

(1279)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَسْبُ الْحَجَّامِ خَبِيثٌ وَمَهْرُ الْبَغِيِّ خَبِيثٌ وَثَمَنُ الْكَلْبِ خَبِيثٌ

Sayyidina Rafi ibn Khadij (RA) reported that Allah's Messenger (SAW) said, "The earnings of a cupper are bad, the remuneration paid to a prostitute are bad and the price paid for a dog is bad."

[*Muslim* 1568, Abu Dawud 3421, *Nisai* 4294, *Ahmed* 17259]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 46

About price paid for a dog

(1280)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ

Sayyidina Abu Masud Ansari (RA) said thatAllah's Messenger (SAW) forbade the price

paid for a dog, remuneration paid to a prostitute and sweets (presents) to a soothsayer.

[*Bukhari* 2237, *Muslim* 1576]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 47

About earnings of a cupper

(1281)

أَنَّهُ اسْتَأْذَنَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي إِجَارَةِ الْحَجَّامِ فَنَهَاهُ عَنْهَا فَلَمْ يَزَلْ يَسْأَلُهُ وَيَسْتَأْذِنُهُ حَتَّى قَالَ اعْلِفْهُ نَاضِحَكَ وَأَطْعِمْهُ رَقِيقَكَ

Ibn Muhaysah, brother of Banu Harithah, reported from his father that he sought the Prophet's (SAW) permission to receive wages against cupping. He disallowed it. However, he did not cease to ask for permission till the Prophet said, "Use it to pay for the feed of the camel and food for the slave."

[Abu Dawud 3422]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 48

About permission to pay wages to the cupper

(1282)

احْتَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَجَمَهُ أَبُو طَيْبَةَ فَأَمَرَ لَهُ بِصَاعَيْنِ مِنْ طَعَامٍ وَكَلَّمَ أَهْلَهُ فَوَضَعُوا عَنْهُ مِنْ خَرَاجِهِ وَقَالَ إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةَ أَوْ إِنَّ مِنْ أَمْثَلِ دَوَائِكُمْ الْحِجَامَةَ

Hamayd narrated : I asked Anas (RA) about the wages of a cupper. He said, "Allah's Mesenger (SAW) had himself cupped and Abu Taybah was the cupper. So, he commanded that two sa provision be paid to him and also recommended his masters to remit the Khiraj from him. And, he said that the best healing that you can adopt is cupping, or, he said that the most excellent of your medicines is cupping.'

[*Muslim* 1577]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 49

About dislike for the price paid for dogs and cats

(1283)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ثَمَنِ الْكَلْبِ وَالسِّنَّوْرِ

Sayyidina Jabir (RA) said that Allah's Messenger (SAW) disallowed the price paid for dogs and cats.

[Abu Dawud 3479]

(1284)

نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ الْهِرِّ وَثَمَنِهِ

Sayyidina Jabir (RA) reported that Allah's Messenger (SAW) forbade eating cats and (taking) their price.

[Abu Dawud 3480]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 50

No Caption

(1285)

نَهَى عَنْ ثَمَنِ الْكَلْبِ إِلَّا كَلْبَ الصَّيْدِ

Sayyidina Abu Huraryrah (RA) said that he (the Prophet) forbade the price paid for a dog except a hunting dog.

14- BOOK OF BUYING AND SELLING

Narrated from Allah’s Messenger (SAW)

Chapter 51

About disapproval of sale of singers

(1286)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَبِيعُوا الْقَيْنَاتِ وَلَا تَشْتَرُوهُنَّ وَلَا تُعَلِّمُوهُنَّ وَلَا خَيْرَ فِي تِجَارَةٍ فِيهِنَّ وَثَمَنُهُنَّ حَرَامٌ فِي مِثْلِ هَذَا أُنْزِلَتْ هَذِهِ الْآيَةُ { وَمِنْ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ } إِلَى آخِرِ الْآيَةِ

Sayyidina Abu Umamah (RA) reported that Allah’s Messenger (SAW) said, ‘Do not sell singing-girls, nor buy them, nor teach them (to sing). And there is no good in this business and the price paid for them is unlawful.” It is about like this case that this verse was revealed:

And of mankind is he who buys frivolous discourse. (31: 6 to the end)

[*Muslim* 2168]

14- BOOK OF BUYING AND SELLING

Narrated from Allah’s Messenger (SAW)

Chapter 52

About disapproval to separate brothers or mother and child while selling them

(1287)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ فَرَّقَ بَيْنَ الْوَالِدَةِ وَوَلَدِهَا فَرَّقَ اللَّهُ بَيْنَهُ وَبَيْنَ أَحِبَّتِهِ يَوْمَ الْقِيَامَةِ

Sayyidina Abu Ayyub (RA) reported that Allah's Messenger (SAW) said, "If anyone separates a mother and her child then Allah will separate him and his dear one on the Day of Resurrection."

(1288)

وَهَبَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُلَامَيْنِ أَخَوَيْنِ فَبِعْتُ أَحَدَهُمَا فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ مَا فَعَلَ غُلَامُكَ فَأَخْبَرْتُهُ فَقَالَ رُدَّهُ رُدَّهُ

Sayyidina Ali (RA) narrated : Allah's Messenger bestowed on me a gift of two slaves (who were) brothers. I sold One of them. So, he said to me, "0 Ali, what did your slave do?" I informed him of that and he said repeatedly. "Bring him back, bring him back."

[*Ibn e Majah* 2249]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 53

About one who finds defect in a slave he buys after he gets him to do some work

(1289)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى أَنَّ الْخَرَاجَ بِالضَّمَانِ

Sayyidah Ayshah (RA) reported that Allah's Messenger (SAW) gave judgment that the defect found in a slave was offset by the profit derived from his work.

[Abu Dawud 3508, *Nisai* 4497)

(1290)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى أَنَّ الْخَرَاجَ بِالضَّمَانِ

Abu Salamah reported from Yahya ibn Khalaf who from Umar ibn Ali who from Hisham ibn Urwah who from his father who from Sayyidah Ayshah (RA)that Allah's Messenger said, "The profit from everything offsets its defect."

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 54

About one who passes by the fruit having permission to eat them

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(1291)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ دَخَلَ حَائِطًا فَلْيَأْكُلْ وَلَا يَتَّخِذْ خُبْنَةً

Sayyidina Ibn Umar (RA) reported that Allah's Messenger said, "He who goes into a garden is allowed to eat its fruit, but he cannot gather them in anything."

[*Ibn e Majah* 2301]

(1292)

كُنْتُ أَرْمِي نَخْلَ الْأَنْصَارِ فَأَخَذُونِي فَذَهَبُوا بِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَافِعُ لِمَ تَرْمِي نَخْلَهُمْ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ الْجُوعُ قَالَ لَا تَرْمِ وَكُلْ مَا وَقَعَ أَشْبَعَكَ اللَّهُ وَأَرْوَاكَ

Sayydidina Rafi ibn Amr (RA) narrated: I hit stones on the date trees of the ansar went they caught me and took me to the Prophet He said, "O Rafi way did you pelt stones at their palm-trees?" I said, "0 Messenger of Allah, I was hungry." He said, "Do not throw stones. Eat that which are lying down. May Allah satiate you and quench your thirst."

(1293)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ الثَّمَرِ الْمُعَلَّقِ فَقَالَ مَنْ أَصَابَ مِنْهُ مِنْ ذِي حَاجَةٍ غَيْرَ مُتَّخِذٍ خُبْنَةً فَلَا شَيْءَ عَلَيْهِ

Amr ibn Shu'ayb reported on the authority of his father from his grand father that the Prophet (SAW) was asked about dates on plam-trees. He said, 'If a needy person passes by them and eats them without collecting them then there is no harm."

[Abu Dawud 1710, *Nisai* 2490]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 55

About disapproval to allow exception in bargain

(1294)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ وَالثُّنْيَا إِلَّا أَنْ تُعْلَمَ

Sayyidina Jabir (RA) reported that Allah's Messenger (SAW) forbade muhaqalah, muzabanah, mukhabarah and thunya, unless it was known (how much it is).

[*Bukhari* 2119, *Muslim* 1539, *Nisai* 3879, *Ahmed* 4882]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 56

About disapproval to sell grain before taking possession

(1295)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ ابْتَاعَ طَعَامًا فَلَا يَبِعْهُ حَتَّى يَسْتَوْفِيَهُ

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) said, “He who buys grain must not sell it before he gets possession of it.” Sayyidina Ibn Abbas said. “I think it applies to everything of this kind.”

[*Muslim* 1525, Abu Dawud 3496, *Nisai* 4609, *Ahmed* 3481]

14- BOOK OF BUYING AND SELLING

Narrated from Allah’s Messenger (SAW)

Chapter 57

About disapproval to make an offer against a brothers offer

(1296)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَلَا يَخْطُبْ بَعْضُكُمْ عَلَى خِطْبَةِ بَعْضٍ

Sayyidina Ibn Umar reported that the Prophet (SAW) said, ‘None of you must sell at a lower price what is offered by another. And none of you must propose marriage to a woman when another has done so.”

[*Bukhari* 2139, *Muslim* 3436, *Nisai* 4510, *Ibn e Majah* 2171, *Ahmed* 4531]

14- BOOK OF BUYING AND SELLING

Narrated from Allah’s Messenger (SAW)

Chapter 58

About selling wine and prohibition to do that

(1297)

Sayyidina Abu Talhah (RA) narrated that he said, “O Prophet (SAW)of Allah, I had bought wine for the orphans under my care.” He said, “Pour out the wine and smash down the jars.”

[Abu Dawud 3675, *Ahmed* 12190]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 59

Prohibition to prepare vinger from wine

(1298)

سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُتَّخَذُ الْخَمْرُ خَلًّا قَالَ لَا

Sayyidina Anas ibn Maalik (RA) reported that someone asked Allah's Messenger (SAW) if he could prepare vinegar from wine. He said 'No.'

[*Muslim* 1983]

(1299)

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْخَمْرِ عَشْرَةً عَاصِرَهَا وَمُعْتَصِرَهَا وَشَارِبَهَا وَحَامِلَهَا وَالْمَحْمُولَةُ إِلَيْهِ وَسَاقِيَهَا وَبَائِعَهَا وَآكِلَ ثَمَنِهَا وَالْمُشْتَرِي لَهَا وَالْمُشْتَرَاةُ لَهُ

Sayyidina Anas ibn Maalik reported that Allah's Messenger (SAW) cursed ten man concerning wine.

(1) One who extracts it. (2) One who gets it extracted. (3) One who drinks it. (4) One who delivers it. (5) One to whom it is brought. (6) One who serves it. (7) One who sells it. (8) One who receives its price. (9) One who buys it. (10) One for whom it is bought. [*Ibn e Majah* 3381]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 60

Milking animals without permission of their masters

(1300)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَتَى أَحَدُكُمْ عَلَى مَاشِيَةٍ فَإِنْ كَانَ فِيهَا صَاحِبُهَا فَلْيَسْتَأْذِنْهُ فَإِنْ أَذِنَ لَهُ فَلْيَحْتَلِبْ وَلْيَشْرَبْ وَإِنْ لَمْ يَكُنْ فِيهَا أَحَدٌ فَلْيُصَوِّتْ ثَلَاثًا فَإِنْ أَجَابَهُ أَحَدٌ فَلْيَسْتَأْذِنْهُ فَإِنْ لَمْ يُجِبْهُ أَحَدٌ فَلْيَحْتَلِبْ وَلْيَشْرَبْ وَلَا يَحْمِلْ

Sayyidina Samurah ibn Jundub (RA) reported that the Prophet (SAW) said, 'If you come to a herd of animals and their owner is present then seek his permission. If he gives permission then milk (the animal) and drink it. But, if there is no one then call out three times and when someone answers, seek his permission. If no one answers you then milk the animal and drink but do not carry any milk away." [Abu Dawud 2619]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 61

About selling hide of dead animals and idols

(1301)

أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ يَقُولُ إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ فَقِيلَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهُ يُطْلَى بِهَا السُّفُنُ وَيُدْهَنُ بِهَا الْجُلُودُ وَيَسْتَصْبِحُ بِهَا النَّاسُ قَالَ لَا هُوَ حَرَامٌ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ قَاتَلَ اللَّهُ الْيَهُودَ إِنَّ اللَّهَ حَرَّمَ عَلَيْهِمْ الشُّحُومَ فَأَجْمَلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ

Sayyidina Jabir ibn Abdullah (RA) narrated that he heard Allah's Messenger say in the year of conquest (of Makkah) while he was at Makkah, "Indeed, Allah and His Messenger have forbidden the sale of wine, dead animal, swine and idols." Someone asked. '0 Messenger of Allah! What do you say about fat of dead animal, for it is used to coat and plate ships and anoint skins, and people light lamps with it." He said, "No, that

is unlawful." He added thereafter, "May Allah destroy the Jews! Allah made unlawful for them fat, they melted it and sold it and consumed its price."

[*Bukhari* 2236 *Muslim* 1581, Abu Dawud 3486, *Nisai* 4669, *Ibn e Majah* 2167, *Ahmed* 14479]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 62

About disapproval to take back a gift

(1302)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ لَنَا مَثَلُ السُّوءِ الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said, "Not for us is the evil example of one who takes back his gift being like a dog that returns to its vomit."

[*Bukhari* 2621, *Muslim* 1622]

(1303)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَا يَحِلُّ لِأَحَدٍ أَنْ يُعْطِيَ عَطِيَّةً فَيَرْجِعَ فِيهَا إِلَّا الْوَالِدَ فِيمَا يُعْطِي وَلَدَهُ

Muhammad ibn Bashshar reported this hadith from Ibn Abu Adi, who from Husayn ibn Muallim, and he from Amr ibn Shu'ayb, and he from Tawus, who from Ibn Umar and Ibn Abbas .

[Abu Dawud 3539, *Nisai* 3692]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 63

About al-Araya and its permissibility

(1304)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ إِلَّا أَنَّهُ قَدْ أَذِنَ لِأَهْلِ الْعَرَايَا أَنْ يَبِيعُوهَا بِمِثْلِ خَرْصِهَا

Sayyidina Zayd ibn Thabit (RA) reported that the Prophet (SAW) disallowed muhaqalah and muzabanah, but allowed those worthy of al-araya to sell by estimate (that is, the fruit on the tree against the plucked ones by estimate).

[*Bukhari* 2183, *Muslim* 1539]

(1305)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ فِي بَيْعِ الْعَرَايَا فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ أَوْ كَذَا

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) allowed the sale araya less than five wasq by estimate, or something like that.

[*Bukhari* 2190, *Muslim* 1541, Abu Dawud 3364, *Nisai* 4543]

(1306)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْخَصَ فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا

Sayyidina Zayd ibn Thabit reported that Allah's Messenger (SAW) allowed araya sale by estimate.

[*Bukhari* 2184, *Muslim* 1539]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 64

More about it

(1307)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْمُزَابَنَةِ الثَّمَرِ بِالتَّمْرِ إِلَّا لِأَصْحَابِ الْعَرَايَا فَإِنَّهُ قَدْ أَذِنَ لَهُمْ وَعَنْ بَيْعِ الْعِنَبِ بِالزَّبِيبِ وَعَنْ كُلِّ ثَمَرٍ بِخَرْصِهِ

Walid ibn Kathie reported from Bashir ibn Yasar, the freed man of Banu Harithah that Rafi' ibn Khadij and Sahi ibn Aku Hathmah narrated to him that Allah's Messenger forbade sale muzabanah - fruit (on trees) against fruit (on the fields, plucked from trees) except to the deserving of araya, for, he had permitted them. And, he forbade exchange of fresh grapes with dried grapes and all fruit on estimation.

[*Muslim* 1540]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 65

About disapproval for najsh

(1308)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ قُتَيْبَةُ يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَنَاجَشُوا

Sayyidiria Abu Hurayrah (RA) reported that the Prophet said and Qutayabah said that he learnt of it from the Prophet (SAW), 'Do not practice najsh."

(*Bukhari* 2150, *Muslim* 1515]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 66

About weighing down the scale

(1309)

جَلَبْتُ أَنَا وَمَخْرَفَةُ الْعَبْدِيُّ بَزًّا مِنْ هَجَرَ فَجَاءَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَاوَمَنَا بِسَرَاوِيلَ وَعِنْدِي وَزَّانٌ يَزِنُ بِالْأَجْرِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْوَزَّانِ زِنْ وَأَرْجِحْ

Sayyidina Suwayd ibn Qays (RA) narrated: I and Makhramah Abdi brought cloth from Hajar. The Prophet (SAW) came to us and struck a deal for trousers (lower garment). I had hired a man to weigh. The Prophet said to the man, “Weigh and tilt the scale.”

[Abu Dawud 3336, *Nisai* 4606, *Ibn e Majah* 2220, *Ahmed* 19120]

14- BOOK OF BUYING AND SELLING

Narrated from Allah’s Messenger (SAW)

Chapter 67

About showing leniency to thehard pressed debtor

(1310)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهُ أَظَلَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ

Sayyidina Abu Hurayrah (RA) reported that Allah’s Messenger said, “If anyone gives respite to his hard-pressed debtor and also forgives part of his debt then Allah will give him shade under his Throne on the Day of Resurrection, the day when there will be no shade except its shade.’

(1311)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُوسِبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ فَلَمْ يُوجَدْ لَهُ مِنْ الْخَيْرِ شَيْءٌ إِلَّا أَنَّهُ كَانَ رَجُلًا مُوسِرًا وَكَانَ يُخَالِطُ النَّاسَ وَكَانَ يَأْمُرُ غِلْمَانَهُ أَنْ يَتَجَاوَزُوا عَنْ الْمُعْسِرِ فَقَالَ اللَّهُ عَزَّ وَجَلَّ نَحْنُ أَحَقُّ بِذَلِكَ مِنْهُ تَجَاوَزُوا عَنْهُ

Sayyidina Abu Mas'ud (RA) reported that Allah's Messenger (SAW) said, "A man belonging to an ummah that preceded you was subjected to reckoning but nothing of good was found in his account except that he was an affluent man who had dealings with people. He had commanded his slaves to condone (the debt of) a hard-pressed. So Allah said: We are more deserving of that, so forgive him."

[*Muslim* 1561, *Ahmed* 17082]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 68

Delayed repayment of debt by a rich person is unjust

(1312)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَطْلُ الْغَنِيِّ ظُلْمٌ وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيٍّ فَلْيَتْبَعْ

Sayyidina Abu Hurayrah reported that the Prophet said, "Procrastination by the rich (in repaying debts) is injustice to someone (and it is to oppress him). And, if one of you is directed to a rich person then he must go (and recover from him)." (This is explained as a transfer of debt by the debtor to his own debtor who is rich, so the creditor must approach him).

[*Bukhari* 3287, *Muslim* 1564]

(1313)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَطْلُ الْغَنِيِّ ظُلْمٌ وَإِذَا أُحِلْتَ عَلَى مَلِيءٍ فَاتْبَعْهُ وَلَا تَبِعْ بَيْعَتَيْنِ فِي بَيْعَةٍ

Ibn Umar (RA) narrated that the Prophet (SAW) said, 'Procrastination by the rich is unjust. When one of you is referred to a rich person then he must go. And he must not interfere between two (bargaining) parties with his quotation.

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 69

About the sale munabazah and mulamasah

(1314)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْمُنَابَذَةِ وَالْمُلاَمَسَةِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) forbade the transactions under munabazah and mulamasah.

[*Bukhari* 268, *Muslim* 1511]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 70

To pay in advance for grain and dates

(1315)

قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَهُمْ يُسْلِفُونَ فِي الثَّمَرِ فَقَالَ مَنْ أَسْلَفَ فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ

Sayyidina Ibn Abbas (RA) reported that when Allah's Messenger (SAW) came to Madinah, the Madinans used to pay in advance for dates. So he instructed, "If anne receives advance payment then it is necessary to specify the weight or measure and the time of delivery."

[*Bukhari* 2239, *Nisai* 1604, Abu Dawud 3463, *Ibn e Majah* 2280, *Ahmed* 2458]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 71

If a partner wishes to sell his share in a land

(1316)

أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ لَهُ شَرِيكٌ فِي حَائِطٍ فَلَا يَبِيعُ نَصِيبَهُ مِنْ ذَلِكَ حَتَّى يَعْرِضَهُ عَلَى شَرِيكِهِ

Sayyiidinaa Jabir ibn Abdullah reported that the Prophet said, "If anyone owns a share in a garden then he must not sell his share in that without informing his (other) partner (s)."

[*Muslim* 1608]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 72

About mukhabarah and mu'awamah

(1317)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ وَالْمُعَاوَمَةِ وَرَخَّصَ فِي الْعَرَايَا

Sayyidina Jabir (RA) reported that the Prophet (SAW) forbade transactions (known as) muhaqalah, muzabanah, mukhabarah and mu'awamah but permitted araya.

[*Bukhari* 2189, *Muslim* 1536]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 73

About borrowing

(1318)

غَلَا السِّعْرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا رَسُولَ اللَّهِ سَعِّرْ لَنَا فَقَالَ إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّزَّاقُ وَإِنِّي لَأَرْجُو أَنْ أَلْقَى رَبِّي وَلَيْسَ أَحَدٌ مِنْكُمْ يَطْلُبُنِي بِمَظْلِمَةٍ فِي دَمٍ وَلَا مَالٍ

Sayyidina Anas (SAW) reported that the price increased in the times of Allah's Messenger (SAW) So they pleaded, 'O Messenger of Allah! Do fix prices for us. He said, 'Indeed, Allah is the One Who fixes prices Who withholds Who bestows and Who gives provision And I hope that I meet my Lord in such a condition that none of you has a demand over me for an injustice regarding blood and property."

[Abu Dawud 3451]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 74

About adulteration

(1319)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى صُبْرَةٍ مِنْ طَعَامٍ فَأَدْخَلَ يَدَهُ فِيهَا فَنَالَتْ أَصَابِعُهُ بَلَلًا فَقَالَ يَا صَاحِبَ الطَّعَامِ مَا هَذَا قَالَ أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ قَالَ أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ حَتَّى يَرَاهُ النَّاسُ ثُمَّ قَالَ مَنْ غَشَّ فَلَيْسَ مِنَّا

Sayyidina Abu Hurayrah (RA) reported that Allah’s Messenger (SAW) passed by a heap of grain. He put his hand into it and his fingers detected some dampness in it. He asked, ‘0 owner of the provision, what is this?” He said, “0 Messenger of Allah, it is from rain from the sky. He said, “Then why did you not put it on top of the heap of grain that people might see? He added, “He who deceives is not one of us.”

[Abu Dawud 3452]

14- BOOK OF BUYING AND SELLING

Narrated from Allah’s Messenger (SAW)

Chapter 75

About borrowing a camel or any other animal

(1320)

اسْتَقْرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِنًّا فَأَعْطَاهُ سِنًّا خَيْرًا مِنْ سِنِّهِ وَقَالَ خِيَارُكُمْ أَحَاسِنُكُمْ قَضَاءً

Sayyidina Abu Hurayrah (RA)reported that Allah’s Messenger (SAW) borrowed a young camel. When repaying, he returned a better camel young in years. He said,‘The best of you are they who repay debts in an exceillent manner.”

[*Bukhari* 2305, *Muslim* 160]

(1321)

أَنَّ رَجُلًا تَقَاضَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَغْلَظَ لَهُ فَهَمَّ بِهِ أَصْحَابُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا ثُمَّ قَالَ اشْتَرُوا لَهُ بَعِيرًا فَأَعْطُوهُ إِيَّاهُ فَطَلَبُوهُ فَلَمْ يَجِدُوا إِلَّا سِنًّا أَفْضَلَ مِنْ سِنِّهِ فَقَالَ اشْتَرُوهُ فَأَعْطُوهُ إِيَّاهُ فَإِنَّ خَيْرَكُمْ أَحْسَنُكُمْ قَضَاءً

Sayyidina Abu Hurayrah (RA) reported that a man demanded repayment of his loan from the Prophet ‘ and was rude in his demand. The sahabah (RA) were annoyed at that, but Allah’s Messenger i’ said, “Leave him alone, for the owner of a right may speak. Buy

for him a camel and give it to him." So they sought one, but could not find save one of better age than his. He said, "Buy it and give it to him, for, the best of you is he who excels over others in repaying his debt"

(1322)

اسْتَسْلَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَكْرًا فَجَاءَتْهُ إِبِلٌ مِنْ الصَّدَقَةِ قَالَ أَبُو رَافِعٍ فَأَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَقْضِيَ الرَّجُلَ بَكْرَهُ فَقُلْتُ لَا أَجِدُ فِي الْإِبِلِ إِلَّا جَمَلًا خِيَارًا رَبَاعِيًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطِهِ إِيَّاهُ فَإِنَّ خِيَارَ النَّاسِ أَحْسَنُهُمْ قَضَاءً

Sayyidina Abu Rafi the freed man of Allah's Messenger narrated: Allah's Messenger (SAW) borrrowed a young camel. Afterwards, when he received some camels of zakah, he commanded me to repay the man his young camel. So, I told him that I could not find a camel except one with four teeth, better than the man's. He said, "Give it to him, for, the best of men is he who repays his debt in the best manner."

[*Muslim* 1600, Abu Dawud 3346, *Nisai* 4617, *Ibn e Majah* 2285]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 76

No Caption

(1323)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ يُحِبُّ سَمْحَ الْبَيْعِ سَمْحَ الشِّرَاءِ سَمْحَ الْقَضَاءِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, 'Indeed, Allah loves politenes while selling, politeness while buying and politeness in repayment of debt."

(1324)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَفَرَ اللَّهُ لِرَجُلٍ كَانَ قَبْلَكُمْ كَانَ سَهْلًا إِذَا بَاعَ سَهْلًا إِذَا اشْتَرَى سَهْلًا إِذَا اقْتَضَى

Sayyidina jabir reported that Allah's Messenger said, "Allah forgave a man who lived before you because he was mild when selling, mild when buying and mild when demanding repayment."

[*Bukhari* 2076, *Ibn e Majah* 2203, *Ahmed* 4664]

14- BOOK OF BUYING AND SELLING

Narrated from Allah's Messenger (SAW)

Chapter 77

It is disallowed to buy and sell in a mosque

(1325)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي الْمَسْجِدِ فَقُولُوا لَا أَرْبَحَ اللَّهُ تِجَارَتَكَ وَإِذَا رَأَيْتُمْ مَنْ يَنْشُدُ فِيهِ ضَالَّةً فَقُولُوا لَا رَدَّ اللَّهُ عَلَيْكَ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said When you see a man selling or buying in a mosque, tell him, May Allah not make your business profitable. And, when you see anyone announcing loss of something, tell him, 'May Allah, never return it to you."

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 1

About the Qadi as transmitted from Allah's Messenger

(1326)

أَنَّ عُثْمَانَ قَالَ لِابْنِ عُمَرَ اذْهَبْ فَاقْضِ بَيْنَ النَّاسِ قَالَ أَوَ تُعَافِينِي يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ فَمَا تَكْرَهُ مِنْ ذَلِكَ وَقَدْ كَانَ أَبُوكَ يَقْضِي قَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ كَانَ قَاضِيًا فَقَضَى بِالْعَدْلِ فَبِالْحَرِيِّ أَنْ يَنْقَلِبَ مِنْهُ كَفَافًا فَمَا أَرْجُو بَعْدَ ذَلِكَ وَفِي الْحَدِيثِ قِصَّةٌ

Abdullah ibn Mawhib reported that Sayyidina Uthman (RA) said to Sayyidina Ibn Umar (RA), 'Go and judge between people." He said, Will you not excuse me from it, Amir ui-Mu mineen?' He said, "Why do you detest it while your father used to judge?" He said, "I have heard Allah's Messenger say, He who is a judge and judges with justice, then it is hoped that he will just manage to get over (on the Day resurrection), So shall I entertain hope even after that?" There is a in story this hadith.

(1327)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْقُضَاةُ ثَلَاثَةٌ قَاضِيَانِ فِي النَّارِ وَقَاضٍ فِي الْجَنَّةِ رَجُلٌ قَضَى بِغَيْرِ الْحَقِّ فَعَلِمَ ذَاكَ فَذَاكَ فِي النَّارِ وَقَاضٍ لَا يَعْلَمُ فَأَهْلَكَ حُقُوقَ النَّاسِ فَهُوَ فِي النَّارِ وَقَاضٍ قَضَى بِالْحَقِّ فَذَلِكَ فِي الْجَنَّةِ

Ibn Buraydah narrated on the authority of his father that the Prophet (SAW) said, The judges are of three kinds, two of whom will go to hell and one to paradise. A man who judges against (what is) right knowingly is the one to go to hell, and a judge who knows not and so violates the rights of people is the one who (too) will go to hell. And a judge who gives judgement according to (what is) right will go to paradise.

(1328)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ الْقَضَاءَ وُكِلَ إِلَى نَفْسِهِ وَمَنْ أُجْبِرَ عَلَيْهِ يُنْزِلُ اللَّهُ عَلَيْهِ مَلَكًا فَيُسَدِّدُهُ

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger (SAW) said, If anyone applies for the office of qadi then he is left to himself (and Allah does not help him), but if anyone is compelled to this office then an angel comes down to guide him (away from error).

[Abu Dawud 3578, *Ibn e Majah* 2309, *Ahmed* 12185]

(1329)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ ابْتَغَى الْقَضَاءَ وَسَأَلَ فِيهِ شُفَعَاءَ وُكِلَ إِلَى نَفْسِهِ وَمَنْ أُكْرِهَ عَلَيْهِ أَنْزَلَ اللَّهُ عَلَيْهِ مَلَكًا يُسَدِّدُهُ

Khaythama who was of Basra repoted from Sayyidina Anas (RA) that the Prophet said, If anyone craves for the office of judge and seeks to be recommended for it then he is left to tend for himself (and does not get Divine help). But if one is coerced into this office, then Allah sends down to him an angel who directs him (to help him).'

(1330)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ وَلِيَ الْقَضَاءَ أَوْ جُعِلَ قَاضِيًا بَيْنَ النَّاسِ فَقَدْ ذُبِحَ بِغَيْرِ سِكِّينٍ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "If anyone is appointed to the office of qadi, or made a qadi over people, then he is slaughtered without a knife.

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 2

About likelihood of a qadi being correct or wrong

(1331)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ فَأَخْطَأَ فَلَهُ أَجْرٌ وَاحِدٌ

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) said, "If a ruler endeavours to be just when giving a command and emerges correct then he gets a dual reward (one for securing the due of the owner of right and the other for his endeavour). But if he does not emerge correct then he gets (just) one reward (nevertheless)."

[*Bukhari* 7352, *Muslim* 1716, Abu Dawud 3574, *Ibn e Majah* 2314, *Ahmed* 17789]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 3

How may a qadi decide

(1332)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ كَيْفَ تَقْضِي فَقَالَ أَقْضِي بِمَا فِي كِتَابِ اللَّهِ قَالَ فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللَّهِ قَالَ فَبِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَإِنْ لَمْ يَكُنْ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَجْتَهِدُ رَأْيِي قَالَ الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidina Mu'adh (RA) reported that (when) Allah's Messenger sent him to Yarnan, he asked him how he would decide (cases). He said, "I will decide in accordance with Allahs Book (the Qur'an)." He asked, "What, if it is not in the Book of Allah?" He said, "Then according to the sunnah of Allah's Messenger ----: ." He asked, "And if it is not in the sunnah of Allah's Messenger?" He said, "I will make ijtihad0 through my judgemenet." The Prophet - said, "Praise belongs to Allah Who has made the messenger of the Messenger of Allah consistent with what pleases him."

[Abu Dawud 3592, *Ahmed* 22161]

(1333)

Muhammad ibn Bashshar reported from Muhmmad ibn Ja'far and Abdur Rahman ibn Mahdi and both of them from Shu'bah who from Abu Awn who from Harith ibn Amir, nephew of Mughirab ibn Shu'bah, from Mu'adh who from the Prophet (SAW) a hadith like that in marfu' form.

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 4

About a just imam

(1334)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَبَّ النَّاسِ إِلَى اللَّهِ يَوْمَ الْقِيَامَةِ وَأَدْنَاهُمْ مِنْهُ مَجْلِسًا إِمَامٌ عَادِلٌ وَأَبْغَضَ النَّاسِ إِلَى اللَّهِ وَأَبْعَدَهُمْ مِنْهُ مَجْلِسًا إِمَامٌ جَائِرٌ

Sayyidina Abu Sa'eed (RA) reported that Allah's Messenger (SAW) said, "The dearest of men to Allah and the nearest to Him in station on the Day of Resurrection will be a just imam. And, the most hated of all men to Allah and the farthest of them from Him in station will be an oppressive imam."

[*Ahmed* 11174]

(1335)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ مَعَ الْقَاضِي مَا لَمْ يَجُرْ فَإِذَا جَارَ تَخَلَّى عَنْهُ وَلَزِمَهُ الشَّيْطَانُ

Sayyidina Ibn Abu Awfa reported that Allah's Messenger(SAW) said, Allah is with the qadi as long as he is not unjust. When he becomes tyrannical, Allah separates from him and the devil attaches to him.

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 5

The qadi must not pronounce judgement before hearing both parties

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(1336)

قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَقَاضَى إِلَيْكَ رَجُلَانِ فَلَا تَقْضِ لِلْأَوَّلِ حَتَّى تَسْمَعَ كَلَامَ الْآخَرِ فَسَوْفَ تَدْرِي كَيْفَ تَقْضِي قَالَ عَلِيٌّ فَمَا زِلْتُ قَاضِيًا بَعْدُ

Sayyidina Ali reported that Allah's Messenger said to him, "If two people bring to you a dispute then do not judge for the first until you have heard the disposition of the second. So, soon you will know how to decide." Sayyidina Ali said, "I did not cease to be a qadi after that."

[Abu Dawud 3582, *Ibn e Majah* 2310, *Ahmed* 535]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 6

About the ruler of the people

(1337)

قَالَ عَمْرُو بْنُ مُرَّةَ لِمُعَاوِيَةَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ إِمَامٍ يُغْلِقُ بَابَهُ دُونَ ذَوِي الْحَاجَةِ وَالْخَلَّةِ وَالْمَسْكَنَةِ إِلَّا أَغْلَقَ اللَّهُ أَبْوَابَ السَّمَاءِ دُونَ خَلَّتِهِ وَحَاجَتِهِ وَمَسْكَنَتِهِ فَجَعَلَ مُعَاوِيَةُ رَجُلًا عَلَى حَوَائِجِ النَّاسِ

Sayyidina Amr ibn Murrah (RA) said to Sayyidina Mu'awiyah (RA) that he heard Allah's Messenger (SAW) say, "If a ruler shuts his door to the needy, the helpless and the poor then Allah shuts the doors of the heaven to his (the ruler's) helplessness, need and

poverty.” So, Mu’awiyah (RA) appointed a man to look into the needs of the people.

[*Ahmed* 18055]

(1338)
A hadith of the same meaning is reported by All ibn Hujr from Yahya ibn Hamzah, from Yazid ibn Abu Maryam, from Qasim ibn Mughirah, who from Abu Maryam, a sahabi.

15- BOOK OF JUDGEMENTS

Narrated from Allah’s Messenger (SAW)

Chapter 7

The qadi must not pronounce judgement when he is angry

(1339)

كَتَبَ أَبِي إِلَى عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرَةَ وَهُوَ قَاضٍ أَنْ لَا تَحْكُمْ بَيْنَ اثْنَيْنِ وَأَنْتَ غَضْبَانُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَحْكُمْ الْحَاكِمُ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ

Sayyidina Abdur Rahman ibn Abu Bakrah (SAW) narrated: My father wrote to Ubaydullah ibn Abu Bakrah who was a qadi, “Do not judge between two people while you are angry, for, I had heard Allah’s Messenger (SAW) say that a ruler must not judge between two people while he is in anger.”

[*Bukhari* 7158, *Muslim* 1717, Abu Dawud 3589, *Nisai* 5421, *Ibn e Majah* 2316, *Ahmed* 20401]

15- BOOK OF JUDGEMENTS

Narrated from Allah’s Messenger (SAW)

Chapter 8

About giving gifts to rulers

(1340)

بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ فَلَمَّا سِرْتُ أَرْسَلَ فِي أَثَرِي فَرُدِدْتُ فَقَالَ أَتَدْرِي لِمَ بَعَثْتُ إِلَيْكَ لَا تُصِيبَنَّ شَيْئًا بِغَيْرِ إِذْنِي فَإِنَّهُ غُلُولٌ { وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ } لِهَذَا دَعَوْتُكَ فَامْضِ لِعَمَلِكَ

Sayyidina Muaz ibn Jabal (RA) narrated : Allah’s Messenger (SAW) sent me to Yaman. When I had begun the journey, he sent after me and I was brought back to him. He asked, ‘Do you know why I sent for you? Do not take anything (from anyone) without my permission, for that is treachery. And he who is treacherous will come on the Day of Ressurrection with his treachery. This is why I had called you. Go now to your work.’

15- BOOK OF JUDGEMENTS

Narrated from Allah’s Messenger (SAW)

Chapter 9

About one who takes bribe and one who bribes in cases

(1341)

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيَ وَالْمُرْتَشِيَ فِي الْحُكْمِ

Sayyidina Abu Hurayrah (RA) reported that Allah’s Messenger (SAW) cursed the receiver of bribe and its giver, in litigation (brought to the qadi).

(1342)

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيَ وَالْمُرْتَشِيَ فِي الْحُكْمِ

Abu Musa Muhammad ibn Muthanna reported from Abu Aamir Aqadiy, from Abu Zib, from his uncle, Harith ibn Abdur Rahman, from Abu Salamah (RA) from Abdullah ibn Amri that the Prophet (SAW) cursed both the receiver and the giver of bribe.

[Abu Dawud 3580, *Ibn e Majah* 2313, *Ahmed* 7003]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 10

About accepting gifts and invitations

(1343)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أُهْدِيَ إِلَيَّ كُرَاعٌ لَقَبِلْتُ وَلَوْ دُعِيتُ عَلَيْهِ لَأَجَبْتُ

Sayyidina Anas ibn Maalik reported that Allah's Messenger (SAW) said, "If a sheeps trotter was presented to me, I would accept it and if I were invited over it then I would surely go.

[*Ahmed* 10247]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 11

Warning on a ruler's decision in favour of one who is not the rightful

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(1344)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَإِنَّمَا أَنَا بَشَرٌ وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَإِنْ قَضَيْتُ لِأَحَدٍ مِنْكُمْ بِشَيْءٍ مِنْ حَقِّ أَخِيهِ فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنْ النَّارِ فَلَا يَأْخُذْ مِنْهُ شَيْئًا

Sayyidah Umm Salamah (RA) reported that Allah's Messenger (SAW) said. "You bring your disputes to me (to judge between you) while I am only a human being. And, perhaps, some of you may be more eloquent in their arguments than others. So, if I decide for one of you (giving him) even a little bit of the right of his brother then I am only cutting out for him a piece of the fire, hence, let him not take anything of it."

[*Muslim* 1713]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 12

About witness for the plaintiff and oath for the defendant

(1345)

جَاءَ رَجُلٌ مِنْ حَضْرَمَوْتَ وَرَجُلٌ مِنْ كِنْدَةَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الْحَضْرَمِيُّ يَا رَسُولَ اللَّهِ إِنَّ هَذَا غَلَبَنِي عَلَى أَرْضٍ لِي فَقَالَ الْكِنْدِيُّ هِيَ أَرْضِي وَفِي يَدِي لَيْسَ لَهُ فِيهَا حَقٌّ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْحَضْرَمِيِّ أَلَكَ بَيِّنَةٌ قَالَ لَا قَالَ فَلَكَ يَمِينُهُ قَالَ يَا رَسُولَ اللَّهِ إِنَّ الرَّجُلَ فَاجِرٌ لَا يُبَالِي عَلَى مَا حَلَفَ عَلَيْهِ وَلَيْسَ يَتَوَرَّعُ مِنْ شَيْءٍ قَالَ لَيْسَ لَكَ مِنْهُ إِلَّا ذَلِكَ قَالَ فَانْطَلَقَ الرَّجُلُ لِيَحْلِفَ لَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا أَدْبَرَ لَئِنْ حَلَفَ عَلَى مَالِكَ لِيَأْكُلَهُ ظُلْمًا لَيَلْقَيَنَّ اللَّهَ وَهُوَ عَنْهُ مُعْرِضٌ

Alqamah ibn Wail reported from his father that a man from Hadramawt and a man from Kinda came to the Prophet (SAW) The Hadrami pleaded, "O Messenger of Allah, this man has seized my land." The Kindi said, "It is my land and in my hands; he has no right over it." The Prophet (SAW) said to the Hadrami, "Do you have a witness?" He said, "No." The Prophet (SAW) said, "Then you can ask him to state on an oath." He said, "0 Messenger of Allah, this man is a profligate, an immoral. He will not mind swearing at anything. He is not righteous." The Prophet said, "You haveno way but to get him to swear." So, the man turned to take an oath. When he turned, Allah's Messenger i' said, "If he swears over his property to sieze it unjustly then when he meets Allah (on the Day of Resurrection), He will turn away from him."

[*Muslim* 139, Abu Dawud 3245]

(1346)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي خُطْبَتِهِ الْبَيِّنَةُ عَلَى الْمُدَّعِي وَالْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ

Amr ibn Shu'ayb reoported from his father who reported from his grandfather that the Prophet (SAW) said during a sermon, "The plaintiff must present a witness while the respondent must take an oath."

(1347)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى أَنَّ الْيَمِينَ عَلَى الْمُدَّعَى عَلَيْهِ

Sayyidina Ibn Abbas (RA) reported that the Prophet gave verdict that the defendant must swear.

[*Bukhari* 1239, *Muslim* 1711]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 13

About oath with one witness

(1348)

قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْيَمِينِ مَعَ الشَّاهِدِ الْوَاحِدِ

Sayyidina Abu Hurayrah (SAW) rerported that Allah's Messenger (SAW) passed judgernent on the testimony of one witness and the oath of the defendant. Rabi'ah said that a son of Sad ibn Ubadah (RA) told him that they found in his book that the Prophet (SAW) had decided that an oath must be taken along with the presentation of a witness.

[Abu Dawud 3610, *Ibn e Majah* 2369]

(1349)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِالْيَمِينِ مَعَ الشَّاهِدِ

Sayyidina Jabir reported that the Prophet (SAW) decided a case against an oath and the tasimony of a witness.

(1350)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِالْيَمِينِ مَعَ الشَّاهِدِ الْوَاحِدِ

Ja’far ibn Muhammad reported on the authority of his father that the Prophet (SAW) judged on the basis of an oath and a single witness, And, he said, “Ali also decided between you on that basis.”

15- BOOK OF JUDGEMENTS

Narrated from Allah’s Messenger (SAW)

Chapter 14

About a slave belonging to two men one of whom sets him free

(1351)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَعْتَقَ نَصِيبًا أَوْ قَالَ شِقْصًا أَوْ قَالَ شِرْكًا لَهُ فِي عَبْدٍ فَكَانَ لَهُ مِنْ الْمَالِ مَا يَبْلُغُ ثَمَنَهُ بِقِيمَةِ الْعَدْلِ فَهُوَ عَتِيقٌ وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ قَالَ أَيُّوبُ وَرُبَّمَا قَالَ نَافِعٌ فِي هَذَا الْحَدِيثِ يَعْنِي فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ

Sayyidina Ibn Umar reported that the Prophet (SAW) said, ‘If anyone sets free his share in a slave and he has enough property that is equal to the market price of the slave then that slave is free, otherwise only to the extent of his share.” Sometimes Njafi narrated this hadith with the word (that is). The narrator was unsure what word the Prophet (SAW) used, but the meaning is nearly the same, ‘share.

[*Bukhari* 2524, *Muslim* 1501, AD3941, *Ibn e Majah* 2528, *Ahmed* 5927]

(1352)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَعْتَقَ نَصِيبًا لَهُ فِي عَبْدٍ فَكَانَ لَهُ مِنْ الْمَالِ مَا يَبْلُغُ ثَمَنَهُ فَهُوَ عَتِيقٌ مِنْ مَالِهِ

Saalim reported on the authority of his father that the Prophet (SAW) said, If anyone sets free the portion of his slave (who belongs in partnership) and he ha.s enough wealth as covers the price of the slave then the slave is free (meaning), that he must pay tie' other partners the price of the slave and liberate him wholly.

(1353)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَعْتَقَ نَصِيبًا أَوْ قَالَ شِقْصًا فِي مَمْلُوكٍ فَخَلَاصُهُ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ قُوِّمَ قِيمَةَ عَدْلٍ ثُمَّ يُسْتَسْعَى فِي نَصِيبِ الَّذِي لَمْ يُعْتَقْ غَيْرَ مَشْقُوقٍ عَلَيْهِ

Sayyidina Abu Hurayrah reported that Allahs Messenger said, 'If anyone emancipates his share (he said either or in a jointly-owned slave then if he is wealthy he must get him released wholly, but if he does not have enough wealth then a fair price of the slave must be determined. After that the slave must be made to work only to the extent of the share(s) not emancipated, without burdening him.

[*Bukhari* 2526, *Muslim* Th02, Abu Dawud 3934, *Ibn e Majah* 2527, *Ahmed* 10875]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 15

Concerning Umraa a donation of house forever

(1354)

أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعُمْرَى جَائِزَةٌ لِأَهْلِهَا أَوْ مِيرَاثٌ لِأَهْلِهَا

Sayyidina Samurah reported that the Prophet said, "Umraa (donating a home to someone for a lifetime) is allowed. The house belongs to one to whom it is givin." Or, he

said, 'it is a legacy for its occupants."

(1355)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا رَجُلٍ أُعْمِرَ عُمْرَى لَهُ وَلِعَقِبِهِ فَإِنَّهَا لِلَّذِي يُعْطَاهَا لَا تَرْجِعُ إِلَى الَّذِي أَعْطَاهَا لِأَنَّهُ أَعْطَى عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ

Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger (SAW) said, "If anyone is given a home to himself for life and for his family then it belongs to whom it is given and it will not return to the donor, for he gave something over which the heirs have right.'

[*Bukhari* 2625, *Muslim* 1625]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 16

Concerning Ruqba

(1356)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعُمْرَى جَائِزَةٌ لِأَهْلِهَا وَالرُّقْبَى جَائِزَةٌ لِأَهْلِهَا

Sayyidina Jabir (RA) reported that Allah's Messenger (SAW) said, "Umra is lawful (and it belongs to him to whom it is given), and ruqba is also lawful (and is his to whom it is donated)."

[Abu Dawud 3558, *Nisai* 3742]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 17

About the Prophets sayings on reconciliation between people

(1357)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ إِلَّا صُلْحًا حَرَّمَ حَلَالًا أَوْ أَحَلَّ حَرَامًا وَالْمُسْلِمُونَ عَلَى شُرُوطِهِمْ إِلَّا شَرْطًا حَرَّمَ حَلَالًا أَوْ أَحَلَّ حَرَامًا

Kathir ibn Abdullah ibn Umar ibn Awf al-Muzani reported from his father from his grandfather that Allah’s Messenger (SAW) said, “Reconciliation between *Muslim*s is lawful, but not the reconciliation whereby lawful is made unlawful or the forbidden is declared permissible. And, the *Muslim*s must fulful their conditions except the condition that turns the lawful into unlawful and the unlawful into lawful.”

[*Ibn e Majah* 2353, *Ahmed* 8792]

15- BOOK OF JUDGEMENTS

Narrated from Allah’s Messenger (SAW)

Chapter 18

About a man placing a piece of wood on his neighbour’s wall

(1215)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَأْذَنَ أَحَدَكُمْ جَارُهُ أَنْ يَغْرِزَ خَشَبَهُ فِي جِدَارِهِ فَلَا يَمْنَعْهُ فَلَمَّا حَدَّثَ أَبُو هُرَيْرَةَ طَأْطَئُوا رُءُوسَهُمْ فَقَالَ مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ وَاللَّهِ لَأَرْمِيَنَّ بِهَا بَيْنَ أَكْتَافِكُمْ

Sayyidina Abu Hurayrah reported that Allah’s Messenger said, “If one of you seeks permission of his neighbour to keep a piece of wood on his wall then he should not disallow him.” When Abu Hurayrah narrated this hadith, the people bowed down their heads. He asked, “What is wrong? Why do you turn away from it? By Allah, I will strike with it (the hadith) between your shoulders.” (He meant that he would compel them to abide by it).

[*Bukhari* 2463]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 19

About an oath being confirmed by one who calls for it

(1359)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْيَمِينُ عَلَى مَا يُصَدِّقُكَ بِهِ صَاحِبُكَ

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) said, 'The oath is to be on what your companion will confirm you."

[*Muslim* 1653, Abu Dawud 3255]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 20

If there is disagreement about the road

(1360)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اجْعَلُوا الطَّرِيقَ سَبْعَةَ أَذْرُعٍ

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) said, "Make the path seven cubits wide.'

[Abu Dawud 3633]

(1361)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَشَاجَرْتُمْ فِي الطَّرِيقِ فَاجْعَلُوهُ سَبْعَةَ أَذْرُعٍ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, When you quarrel about the road, then keep it seven cubits (wide)."

[*Bukhari* 2473, *Muslim* 1613, *Ahmed* 9542]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 21

When parents separate, children may be given option

(1362)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيَّرَ غُلَامًا بَيْنَ أَبِيهِ وَأُمِّهِ

Sayyidina Abu Hurayrah reported that the Prophet gave choice to a child between his father and his mother (to stay with one of them).

[Abu Dawud 2277, *Ibn e Majah* 235]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 22

A father may take whatever he likes from his son's property

(1363)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَطْيَبَ مَا أَكَلْتُمْ مِنْ كَسْبِكُمْ وَإِنَّ أَوْلَادَكُمْ مِنْ كَسْبِكُمْ

Sayyidah Ayshah narrated that Allah's Messenger (SAW) said, "The best of what you eat

is from your (own) earnings and surely, your children are part of your earnings."

[Abu Dawud 3528, *Nisai* 4461, *Ibn e Majah* 2290, *Ahmed* 25351]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 23

About something being broken by someone and replacing it

(1364)

أَهْدَتْ بَعْضُ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا فِي قَصْعَةٍ فَضَرَبَتْ عَائِشَةُ الْقَصْعَةَ بِيَدِهَا فَأَلْقَتْ مَا فِيهَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامٌ بِطَعَامٍ وَإِنَاءٌ بِإِنَاءٍ

Sayyidina Anas (RA) narrated: One of the honourable wives of the noble Prophet (SAW) sent to him some food in a bowl as a gift. Sayyidah Ayshah struck it with her hand and its contents fell down. The Prophet (SAW) said, "Food for food and vessel for vessel."

[*Bukhari* 2481]

(1365)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعَارَ قَصْعَةً فَضَاعَتْ فَضَمِنَهَا لَهُمْ

Sayyidina Anas (RA) narrated that the Prophet (SAW) borrowed a bowl from someone. But it was misplaced, so he returned another bowl as a replacement.

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 24

Concerning eloquence of man and woman

(1366)

عُرِضْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَيْشٍ وَأَنَا ابْنُ أَرْبَعَ عَشْرَةَ فَلَمْ يَقْبَلْنِي فَعُرِضْتُ عَلَيْهِ مِنْ قَابِلٍ فِي جَيْشٍ وَأَنَا ابْنُ خَمْسَ عَشْرَةَ فَقَبِلَنِي

Sayyidina Ibn Umar (RA) narrated, "I was presented to Allah's Messenger (SAW) for an army while I was fourteen years old. He did not accept me (in the army). Then, I was presented to him next year for the army while I as fifteen years old and he accepted me." Nafi said that he narrated this hadith to Umar ibn Adul Aziz and he said, "This is the distinction between childhood and adulthood." And he wrote to his officers that the fifteen years-olds must be given a share of the booty. [*Bukhari* 2664, *Muslim* 1868, *Ibn e Majah* 2543]

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15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 25

About one who marries his father's wife

(1367)

مَرَّ بِي خَالِي أَبُو بُرْدَةَ بْنُ نِيَارٍ وَمَعَهُ لِوَاءٌ فَقُلْتُ أَيْنَ تُرِيدُ قَالَ بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رَجُلٍ تَزَوَّجَ امْرَأَةَ أَبِيهِ أَنْ آتِيَهُ بِرَأْسِهِ

Sayyidina Bara narrated : My maternal uncle, Abu Bardah ibn Niyar passed by me. He had a spear in his hand. I asked him, "Where are you going?" He said, "Allah's Messenger (SAW) has sent me to a man who has married his father's wife that I may bring him this man's head."

[Abu Dawud 4457]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 26

About two men one of whom is lower than the other for water

(1368)

أَنَّ رَجُلًا مِنْ الْأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ فَقَالَ الْأَنْصَارِيُّ سَرِّحْ الْمَاءَ يَمُرُّ فَأَبَى عَلَيْهِ فَاخْتَصَمُوا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلزُّبَيْرِ اسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلْ الْمَاءَ إِلَى جَارِكَ فَغَضِبَ الْأَنْصَارِيُّ فَقَالَ يَا رَسُولَ اللَّهِ أَنْ كَانَ ابْنَ عَمَّتِكَ فَتَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ يَا زُبَيْرُ اسْقِ ثُمَّ احْبِسْ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ فَقَالَ الزُّبَيْرُ وَاللَّهِ إِنِّي لَأَحْسِبُ نَزَلَتْ هَذِهِ الْآيَةُ فِي ذَلِكَ

{ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ }

Urwah reported that Sayyidina Abdullah ibn Zubayr (RA) told him that there was an altercation between an ansar and him concerning the streamlets with which they watered their date palms and the ansar complained to Allah's Messenger (SAW). The ansar said, "Let the water flow," but Zubayr refused to do so. So, they came to Allah's Messenger (SAW) who said to Zubayr, "Water your ground, O Zubayr, then let the water run to your neighbour." The ansar was angered at that and said, "It is because he is the son of your aunt." The colour of the face of Allah' Messenger (SAW) changed and he said, "0 Zubayr, Water your ground and hold the water, till it returns to the parapet." Zubayr said (afterwards), "By Allah, I understand that this verse was revealed concerning this very issue: But no, by your Lord! they will not believe until they make you the judge of what is in dispute between them, then find no vexation in their hearts over what you decide, and submit with full submission). (4:65)

[*Bukhari* 2359, *Muslim* 2357]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 27

About one who is at the point of death emancipates his slaves, male and female, and he has no other property

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(1369)

أَنَّ رَجُلًا مِنْ الْأَنْصَارِ أَعْتَقَ سِتَّةَ أَعْبُدٍ لَهُ عِنْدَ مَوْتِهِ وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُمْ فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ قَوْلًا شَدِيدًا ثُمَّ دَعَاهُمْ فَجَزَّأَهُمْ ثُمَّ أَقْرَعَ بَيْنَهُمْ فَأَعْتَقَ اثْنَيْنِ وَأَرَقَّ أَرْبَعَةً

Sayyidina Imran Ibn Husayn (RA) narrated : A man of the Ansar set free his six slaves when he was about to die and he had no other property besides them. This news was conveyed to the Prophet (SAW) and he spoke sternly about him. He summoned the slaves and divided them into groups. Thereafter, he cast lots among them, and emancipated two of them and retained four. [*Muslim* 1668]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 28

About a relative coming into someone's slavery

(1370)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ فَهُوَ حُرٌّ

Sayyidina Samurah reported that Allahs Messenger (SAW) said, "If anyone becomes owner of one of his dhu-mahram relatives then he is free."

[Abu Dawud 3949, *Ibn e Majah* 2524, *Ahmed* 20187]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 29

About one who cultivates another's land without his permission

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(1371)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ زَرَعَ فِي أَرْضِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ فَلَيْسَ لَهُ مِنْ الزَّرْعِ شَيْءٌ وَلَهُ نَفَقَتُهُ

Sayyidina Rafi ibn Khadij (RA) reported that Allah's Messenger (SAW)said, "If anyone sows in another's field without his permission then there is nothing in the field for him. Of course, he can claim his expenses (on sowing, but the field and cultivation belong to the owner of the land)."

[Abu Dawud 3403, *Ibn e Majah* 2466, *Ahmed* 19270]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 30

To make hibah° and observe equality among children

(1372)

أَنَّ أَبَاهُ نَحَلَ ابْنًا لَهُ غُلَامًا فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُشْهِدُهُ فَقَالَ أَكُلَّ وَلَدِكَ نَحَلْتَهُ مِثْلَ مَا نَحَلْتَ هَذَا قَالَ لَا قَالَ فَارْدُدْهُ

Sayyidina Nu'man ibn Bashir (RA) reported that his father made a gift of a slave to one of his sons. He came to the Prophet (SAW) to request him to witness the gift. The Prophet (SAW) asked him, 'Have you made a like gift to all your children as you have given him?" He said, No' Then he said, "In that case, take him back (from him)."

[*Bukhari* 2586, *Muslim* 1623]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 31

About Shufah

(1373)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَارُ الدَّارِ أَحَقُّ بِالدَّارِ

Sayyidina Samurah (RA) reported that Allah's Messenger said, "The neighbour of the house has a greater right over the house."

[Abu Dawud 3517]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 32

About one who is absent at the time of shuf'ah

(1374)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَارُ أَحَقُّ بِشُفْعَتِهِ يُنْتَظَرُ بِهِ وَإِنْ كَانَ غَائِبًا إِذَا كَانَ طَرِيقُهُمَا وَاحِدًا

Sayyidina Jabir (RA) reported that Allah's Messenger (SAW) said, "The neighbour has a greater right of shuf'ah. Wait for him if he is absent provided their path is the same."

[Abu Dawud 3518, *Ibn e Majah* 2494, *Ahmed* 14257]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 33

When limits are defined and roads are separate, Shuf'ah is not applicable

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(1375)

أَنَّ أَبَاهُ نَحَلَ ابْنًا لَهُ غُلَامًا فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُشْهِدُهُ فَقَالَ أَكُلَّ وَلَدِكَ نَحَلْتَهُ مِثْلَ مَا نَحَلْتَ هَذَا قَالَ لَا قَالَ فَارْدُدْهُ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَقَعَتْ الْحُدُودُ وَصُرِّفَتْ الطُّرُقُ فَلَا شُفْعَةَ

Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger (SAW) said, "When limits are defined and roads are separated then there is no option (that is, shuf'ah is not applicable)."

[*Bukhari* 2213, Abu Dawud 3514, *Ibn e Majah* 2499, *Ahmed* 14159]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 34

About the partner being a shafi'

(1376)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الشَّرِيكُ شَفِيعٌ وَالشُّفْعَةُ فِي كُلِّ شَيْءٍ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said, "Every partner is a shafi (meaning, he has a right and option) and shuf'ah covers everything."

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 35

About luqatah and lost camel or goat

(1377)

أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ اللُّقَطَةِ فَقَالَ عَرِّفْهَا سَنَةً ثُمَّ اعْرِفْ وِكَاءَهَا وَوِعَاءَهَا وَعِفَاصَهَا ثُمَّ اسْتَنْفِقْ بِهَا فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيْهِ فَقَالَ لَهُ يَا رَسُولَ اللَّهِ فَضَالَّةُ الْغَنَمِ فَقَالَ خُذْهَا فَإِنَّمَا هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذِّئْبِ فَقَالَ يَا رَسُولَ اللَّهِ فَضَالَّةُ الْإِبِلِ قَالَ فَغَضِبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى احْمَرَّتْ وَجْنَتَاهُ أَوْ احْمَرَّ وَجْهُهُ فَقَالَ مَا لَكَ وَلَهَا مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا حَتَّى تَلْقَى رَبَّهَا

Sayyidina Zayd ibn Khalid Juhanni (RA) reported that a man asked Allah's Messenger (SAW) about luqatah. He said, "Make announcement about it for a year. Thereafter, bear in mind the item, its string, etc. And then spend (use) it. If its owner comes later then give it to him." He submitted, "0 Messenger of Allah, what about a lost sheep?" He said, "Take it. It is yours, or your brother's, or for the wolf." He asked, "0 Messenger of Allah, and a lost camel?" This angered the Prophet (SAW) till his cheeks turned red or his face turned red and he said, "What is it to you? It has its feet and its water till its owner finds it." [*Bukhari* 2429, *Muslim* 1722]

(1378)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ اللُّقَطَةِ فَقَالَ عَرِّفْهَا سَنَةً فَإِنْ اعْتُرِفَتْ فَأَدِّهَا وَإِلَّا فَاعْرِفْ وِعَاءَهَا وَعِفَاصَهَا وَوِكَاءَهَا وَعَدَدَهَا ثُمَّ كُلْهَا فَإِذَا جَاءَ صَاحِبُهَا فَأَدِّهَا

Sayyidina Zayd ibn Khalid Juhanni reported that Allah's Messenger (SAW) was asked about luqatah.He said, "Make an announcement for it for a year and if it is claimed then hand it over otherwise bear in mind the quantity, the kind and the string, etc. and put it to use. If the owner comes after that, give it to him."

[*Bukhari* 2427, *Muslim* 1722]

(1379)

خَرَجْتُ مَعَ زَيْدِ بْنِ صُوحَانَ وَسَلْمَانَ بْنِ رَبِيعَةَ فَوَجَدْتُ سَوْطًا قَالَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ فَالْتَقَطْتُ سَوْطًا فَأَخَذْتُهُ قَالَا دَعْهُ فَقُلْتُ لَا أَدَعُهُ تَأْكُلْهُ السِّبَاعُ لَآخُذَنَّهُ فَلَأَسْتَمْتِعَنَّ بِهِ فَقَدِمْتُ عَلَى أُبَيِّ بْنِ كَعْبٍ فَسَأَلْتُهُ عَنْ ذَلِكَ وَحَدَّثْتُهُ الْحَدِيثَ فَقَالَ أَحْسَنْتَ وَجَدْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صُرَّةً فِيهَا مِائَةُ دِينَارٍ قَالَ فَأَتَيْتُهُ بِهَا فَقَالَ لِي عَرِّفْهَا حَوْلًا فَعَرَّفْتُهَا حَوْلًا فَمَا أَجِدُ مَنْ يَعْرِفُهَا ثُمَّ أَتَيْتُهُ بِهَا فَقَالَ عَرِّفْهَا حَوْلًا آخَرَ فَعَرَّفْتُهَا ثُمَّ أَتَيْتُهُ بِهَا فَقَالَ عَرِّفْهَا حَوْلًا آخَرَ وَقَالَ أَحْصِ عِدَّتَهَا وَوِعَاءَهَا وَوِكَاءَهَا فَإِنْ جَاءَ طَالِبُهَا فَأَخْبَرَكَ بِعِدَّتِهَا وَوِعَائِهَا وَوِكَائِهَا فَادْفَعْهَا إِلَيْهِ وَإِلَّا فَاسْتَمْتِعْ بِهَا

Suwayd ibn Ghafalah narrated that he went out with Zayd ibn Suhan and Salman ibn Rahiab. He found a whip. Ibn Numayr said in his hadith that he found a whip lying down. So he picked it up. His companions said, “Leave it alone”, but he said, “No, I will not leave it that beasts eat it. I will take it and benefit from it.” Afterwards, he went to Ubayy ibn Kab and asked him about it, narrating what had happened. He said, “You did well. In the times of the Prophet I had found a purse containing a hundred dinars. I took it to him and he said to me, Publicise it for a year.’ I announced about it through one year but did not find anyone knowing about it, so I went back to him, and he said, ‘Publicise it one more year.’ I did it for a year and went to him and he asked me to publicise another year, saying ‘Count them and remember the purse and the string with which it is tied.’ He said that I should hand it over to the claimant when he identifies it, otherwise I should retain it and use it.”

[*Bukhari* 2426, *Muslim* 1723, Abu Dawud 1701, *Ibn e Majah* 2506, *Ahmed* 21225]

15- BOOK OF JUDGEMENTS

Narrated from Allah’s Messenger (SAW)

Chapter 36

About waqf

(1380)

أَصَابَ عُمَرُ أَرْضًا بِخَيْبَرَ فَقَالَ يَا رَسُولَ اللَّهِ أَصَبْتُ مَالًا بِخَيْبَرَ لَمْ أُصِبْ مَالًا قَطُّ أَنْفَسَ عِنْدِي مِنْهُ فَمَا تَأْمُرُنِي قَالَ إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا فَتَصَدَّقَ بِهَا عُمَرُ أَنَّهَا لَا يُبَاعُ أَصْلُهَا وَلَا يُوهَبُ وَلَا يُورَثُ تَصَدَّقَ بِهَا فِي الْفُقَرَاءِ وَالْقُرْبَى وَالرِّقَابِ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ وَالضَّيْفِ لَا جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ أَوْ يُطْعِمَ صَدِيقًا غَيْرَ مُتَمَوِّلٍ فِيهِ

Sayyidina Ibn Umar (RA) narrated that Sayyidina Umar (RA) got a piece of land in Khaybar. He said, “0 Messenger of Allah, I have acquired property in Khaybar more dear than I have never received, so what do you command me to do with it?” He said, “If you wish, retain the original with yourself and make sadaqah of its profit.” So Umar -‘ made a sadaqah of that. Thus, the land could never be sold, gifted or inherited. Its produce was a sadaqah for the poor, relatives, setting slaves free, the path of Allah, the travellers and the guests. There was no sin on its trustee if he ate something from it in a reasonale manner, or fed a friend, other than hoarding it.

The narrator said that when he narrated the hadith to Muhammad ibn Sirin, he said, instead of meaning, “May not amass wealth for himself.” Ibn Awf said: Another man narrated the hadith to me and he had read the document of endowment inscribed on a red hide and it had the words (other than amassing wealth).

[*Muslim* 1632]

(1381)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ صَدَقَةٌ جَارِيَةٌ وَعِلْمٌ يُنْتَفَعُ بِهِ وَوَلَدٌ صَالِحٌ يَدْعُو لَهُ

Sayyidina Abu Hurayrah reported that Allah’s Messenger (SAW) said, “When a person dies, his deeds are cut off from him except three: perpetual sadaqah, knowledge from which benefit is derived and righteous children who pray for him.”

[*Muslim* 1631, Abu Dawud 2880, *Nisai* 3651, *Ahmed* 8853]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 37

There is no qisas if an animal injures anybody

(1382)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَجْمَاءُ جَرْحُهَا جُبَارٌ وَالْبِئْرُ جُبَارٌ وَالْمَعْدِنُ جُبَارٌ وَفِي الرِّكَازِ الْخُمُسُ

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) said, "There is no retaliation for a wound caused by an animal, accident in a well or in a mine. Zakah is payable at one-fifth on buried treasure."

[*Bukhari* 6912, *Muslim* 1710]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 38

Cultivating barren land

(1383)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحْيَى أَرْضًا مَيِّتَةً فَهِيَ لَهُ وَلَيْسَ لِعِرْقٍ ظَالِمٍ حَقٌّ

Sayyidina Sa'eed ibn Zayd (RA) reported that the Prophet (SAW) said, "If anyone cultivates barren land then it belongs to him and if anyone plants a tree wrongfully (on someone else's land) then that does not give him a right."

[Abu Dawud 3073]

(1384)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحْيَى أَرْضًا مَيِّتَةً فَهِيَ لَهُ وَلَيْسَ لِعِرْقٍ ظَالِمٍ حَقٌّ

Sayyidina Jabir ibn Abdullah (RA) reported that the Prophet (SAW) said, "He who makes

barren land fertile owns it.”

[*Ahmed* 14270]

15- BOOK OF JUDGEMENTS

Narrated from Allah’s Messenger (SAW)

Chapter 39

About handing over property

(1385)

أَنَّهُ وَفَدَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَقْطَعَهُ الْمِلْحَ فَقَطَعَ لَهُ فَلَمَّا أَنْ وَلَّى قَالَ رَجُلٌ مِنْ الْمَجْلِسِ أَتَدْرِي مَا قَطَعْتَ لَهُ إِنَّمَا قَطَعْتَ لَهُ الْمَاءَ الْعِدَّ قَالَ فَانْتَزَعَهُ مِنْهُ قَالَ وَسَأَلَهُ عَمَّا يُحْمَى مِنْ الْأَرَاكِ قَالَ مَا لَمْ تَنَلْهُ خِفَافُ الْإِبِلِ فَأَقَرَّ بِهِ قُتَيْبَةُ وَقَالَ نَعَمْ

Sayyidina Abyad ibn Hammal reported that he went to Allah’s Messenger (SAW) and requested that a salt mine be assigned to him. So, he gave him the mine. When he turned to go, someone in the assembly asked, “Do you know what you have given him. It is a perpetual source of ready water,” (meaning that it would produce plenty of salt). The narrator said that the Prophet (SAW) took it back from him. He then asked about the land of thorny trees that could be surrounded. The Prophet (SAW) said, “The land where the camels cannot go”, (meaning that place which is away from grazing ground).

[Abu Dawud 3064, *Ibn e Majah* 2475]

(1386)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْطَعَهُ أَرْضًا بِحَضْرَمَوْتَ

Sayyidina Wail ibn Hujr ‘ reported that the Prophet (SAW) assigned to him a piece of land in Hadramawt.

[Abu Dawud 3058, *Ahmed* 27308]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 40

Excellence of planting trees

(1387)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ إِنْسَانٌ أَوْ طَيْرٌ أَوْ بَهِيمَةٌ إِلَّا كَانَتْ لَهُ صَدَقَةٌ

Sayyidina Anas (RA) reported that the Prophet (SAW) said, "If a *Muslim* plants a tree or cultivates land and a man, a bird or an animal eats from it then that is a sadaqah on his behalf. [*Bukhari* 2320, *Muslim* 1553, *Ahmed* 12497]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 41

About crop sharing

(1388)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَلَ أَهْلَ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْهَا مِنْ ثَمَرٍ أَوْ زَرْعٍ

Sayyidina Ibn Umar reported that the Prophet (SAW) gave land to the people of Khaybar on condition that they give to him half share of the produce, whether fruit or other cultivation.

[*Bukhari* 2329, *Muslim* 1551]

15- BOOK OF JUDGEMENTS

Narrated from Allah's Messenger (SAW)

Chapter 42

About cultivation

(1389)

نَهَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَمْرٍ كَانَ لَنَا نَافِعًا إِذَا كَانَتْ لِأَحَدِنَا أَرْضٌ أَنْ يُعْطِيَهَا بِبَعْضِ خَرَاجِهَا أَوْ بِدَرَاهِمَ وَقَالَ إِذَا كَانَتْ لِأَحَدِكُمْ أَرْضٌ فَلْيَمْنَحْهَا أَخَاهُ أَوْ لِيَزْرَعْهَا

Sayyidina Rafi' ibn Khadij (RA) reported that Allah's Messenger (SAW) forbade them from something that was profitable to them. When one of them had a piece of land he would let it out against part of its Kharaj or some dirhams. He said, "When one of you has a piece of land then he must either give it to his brother to cultivate without asking for a return or he must cultivate it himself."

[*Bukhari* 2339, *Muslim* 1548]

(1390)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يُحَرِّمْ الْمُزَارَعَةَ وَلَكِنْ أَمَرَ أَنْ يَرْفُقَ بَعْضُهُمْ بِبَعْضٍ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) did not disallow crop sharing, but commanded them to bemild to each other.

[*Bukhari* 2342, *Muslim* 1550]

16- BOOK OF DIYAT (BLOOD MONEY)

Narrated from Allah's Messenger (SAW)

Chapter 1

How many camels are given in diyat

(1391)

قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي دِيَةِ الْخَطَإِ عِشْرِينَ بِنْتَ مَخَاضٍ وَعِشْرِينَ بَنِي مَخَاضٍ ذُكُورًا وَعِشْرِينَ بِنْتَ لَبُونٍ وَعِشْرِينَ جَذَعَةً وَعِشْرِينَ حِقَّةً

Khashf ibn Maalik(RA) reported that he heard Sayyidina Ibn Mas'ud(RA) say that in a case of killing by mistake. Allah's Messenger (had passed judgement that blood-money should be paid thus: twenty she-camells and twenty he-camels in their second year, twenty she-camels in their third year, twenty she-camels in their fifth year and twenty she-camels in their fourth year.

[*Abu Dawud* 4545, *Nisai* 4816, *Ibn e Majah* 2531]

(1392)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا دُفِعَ إِلَى أَوْلِيَاءِ الْمَقْتُولِ فَإِنْ شَاءُوا قَتَلُوا وَإِنْ شَاءُوا أَخَذُوا الدِّيَةَ وَهِيَ ثَلَاثُونَ حِقَّةً وَثَلَاثُونَ جَذَعَةً وَأَرْبَعُونَ خَلِفَةً وَمَا صَالَحُوا عَلَيْهِ فَهُوَ لَهُمْ وَذَلِكَ لِتَشْدِيدِ الْعَقْلِ

Amr ibn Shu'ayb (RA) reported from his father on the authority of his grandfather that the Prophet (SAW) said, "If anyone slays a Believer wilfully then he should be handed over to the heirs of the slain. If they wish, they may kill him or if they wish, take bloodmoney from him. Bloodmoney is thirty she-camels in their fourth year, thirty she-camels in their fifth year and forty pregnant camels and that which the heirs have decided. This (diyat) is severe for the aaqilah.

[*Abu Dawud* 4506. *Ibn e Majah* 2626, *Ahmed* 6729]

Narrated from Allah’s Messenger (SAW)

Chapter 2

How much is diyat in dirhams

(1393)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ جَعَلَ الدِّيَةَ اثْنَيْ عَشَرَ أَلْفًا

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) fixed diyat at twelve thousand dirhams.

[*Abu Dawud* 4546, *Nisai* 4817, *Ibn e Majah* 2629]

(1394)
A hadith like Hadith No. 1393 is reported by Sa’eed ibn Abdur Rahman Makhzumi from Sufyan ibn lJyaynah, from Amr ibn Dinar, from Ikramah, from Allah’s Messenger (SAW) but it does not mention Sayyidina Ibn Abbas.

[*Abu Dawud* 4546]

Chapter 3

Diyat against wounds that reveal bones

(1395)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الْمَوَاضِحِ خَمْسٌ خَمْسٌ

Amr ibn Shuayb reported from his father on the authority of his grandfather that the Prophet (SAW) said, The diyat for a wound that lays bare a bone is five camels, five camels.

[*Abu Dawud* 4566]

Narrated from Allah's Messenger (SAW)

Chapter 4

The diyat for fingers

(1396)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي دِيَةِ الْأَصَابِعِ الْيَدَيْنِ وَالرِّجْلَيْنِ سَوَاءٌ عَشْرٌ مِنْ الْإِبِلِ لِكُلِّ أُصْبُعٍ

Sayidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said, "The diyat of the fingers and toes is equal. It is ten camels for every finger (or toe)."

[*Abu Dawud* 4561]

(1397)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هَذِهِ وَهَذِهِ سَوَاءٌ يَعْنِي الْخِنْصَرَ وَالْإِبْهَامَ

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) said, "This and this are equal, meaning the little finger and the thumb."

[*Bukhari* 6895]

16- BOOK OF DIYAT (BLOOD MONEY)

Narrated from Allah's Messenger (SAW)

Chapter 5

About forgiving

(1398)

دَقَّ رَجُلٌ مِنْ قُرَيْشٍ سِنَّ رَجُلٍ مِنْ الْأَنْصَارِ فَاسْتَعْدَى عَلَيْهِ مُعَاوِيَةَ فَقَالَ لِمُعَاوِيَةَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ هَذَا دَقَّ سِنِّي قَالَ مُعَاوِيَةُ إِنَّا سَنُرْضِيكَ وَأَلَحَّ الْآخَرُ عَلَى مُعَاوِيَةَ فَأَبْرَمَهُ فَلَمْ

يُرْضِهِ فَقَالَ لَهُ مُعَاوِيَةُ شَأْنَكَ بِصَاحِبِكَ وَأَبُو الدَّرْدَاءِ جَالِسٌ عِنْدَهُ فَقَالَ أَبُو الدَّرْدَاءِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي يَقُولُ مَا مِنْ رَجُلٍ يُصَابُ بِشَيْءٍ فِي جَسَدِهِ فَيَتَصَدَّقُ بِهِ إِلَّا رَفَعَهُ اللَّهُ بِهِ دَرَجَةً وَحَطَّ عَنْهُ بِهِ خَطِيئَةً

Abu Safar narrated : A man of Quraysh broke a tooth of an Ansari. He complaind to

Sayyidina Mu'awiyah (RA) saying, "0 Amir ul-Mu'mineen, he has broken my tooth." Muawiyah (RA) said, "We will soon make you pleased." The other man pleaded with him till he agreed and said to him, "That is between you and your companion." Sayyidina Abu Darda (RA) was sitting there. He said, "I had heard Allah's Messenger (SAW) say, "If anyone suffers a bodily injury and forgives it, Allah will raise him a degree and remove a sin from him". The Ansar asked, "Did you hear that from Allah's Messenger (SAW). He said, "Yes my two ears heard it and my heart retained it." He said, "Then I pardon him for that." Muawiyah (RA) said, "There's no wrong now, but I will not deprive you." So, he commanded some wealth to be given to him.

[*Ibn e Majah* 2693, *Ahmed* 6899]

16- BOOK OF DIYAT (BLOOD MONEY)

Narrated from Allah's Messenger (SAW)

Chapter 6

About one whose head is crushed with stone?

(1399)

خَرَجَتْ جَارِيَةٌ عَلَيْهَا أَوْضَاحٌ فَأَخَذَهَا يَهُودِيٌّ فَرَضَخَ رَأْسَهَا بِحَجَرٍ وَأَخَذَ مَا عَلَيْهَا مِنَ الْحُلِيِّ قَالَ فَأُدْرِكَتْ وَبِهَا رَمَقٌ فَأُتِيَ بِهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ قَتَلَكِ أَفُلَانٌ قَالَتْ بِرَأْسِهَا لَا قَالَ فَفُلَانٌ حَتَّى سُمِّيَ الْيَهُودِيُّ فَقَالَتْ بِرَأْسِهَا أَيْ نَعَمْ قَالَ فَأُخِذَ فَاعْتَرَفَ فَأَمَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرُضِخَ رَأْسُهُ بَيْنَ حَجَرَيْنِ

Sayyidina Anas (RA) reported that a girl went out (of her house). She had silver jewellery on her. A Jew caught hold of her and smashed her head (with a stone) and took away whatever she had of jewellery. She had some life in her and was taken to the Prophet (SAW) who asked her, "Who has killed you?" Was it so-and-so?" She gestured with her

head, “No!”. He asked, “So-and-so?” till when he named the Jew, she gestured, “Yes!” with her nod. Thus, he was arrested and he confessed (to his crime). The Prophet (SAW) commanded that his head should be crushed between two stones.

[*Bukhari* 2413, *Muslim* 1672]

16- BOOK OF DIYAT (BLOOD MONEY)

Narrated from Allah’s Messenger (SAW)

Chapter 7

About severe chastisement on killing a Believer

(1400)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَزَوَالُ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ

Sayyidina Abdullah ibn Amr reported that the Prophet (SAW) said, “The end of the world is lesser evil in the sight of Allah than murder of a *Muslim* man.”

[*Nisai* 3998]

16- BOOK OF DIYAT (BLOOD MONEY)

Narrated from Allah’s Messenger (SAW)

Chapter 8

Judgement on bloodshed

(1401)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَوَّلَ مَا يُحْكَمُ بَيْنَ الْعِبَادِ فِي الدِّمَاءِ

Sayyidina Abdullah (RA) reported that Allah’s Messenger (SAW) said, The first thing about which judgement will be given (on the Day of Resurrection) between people will be shedding of blood.”

[86533, *Muslim* 1678]

(1402)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَوَّلَ مَا يُقْضَى بَيْنَ الْعِبَادِ فِي الدِّمَاءِ

Abu Kurayb transmitted it from Waki, from A'mash, from Abu Wa'il from Abdullah that Allah's Messenger (SAW) said, "The first thing that will be judged between creatures will be bloodshed."

Abu Kurayb reported from Waki, from A'mash, from Abu Wa'il that Sayyidina Abdullah reported Allah's Messenger (SAW) as saying (the foregoing words). The Arabic words differ slightly in the first is used and in the next (two) with almost the same connotation.

(1403)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ اشْتَرَكُوا فِي دَمِ مُؤْمِنٍ لَأَكَبَّهُمُ اللَّهُ فِي النَّارِ

Yazid Raqashi reported that Abul Hakam Bajali said that he heard Sayyidina Abu Sa'eed Khudri (RA) and Abu Hurayrah (RA) recall that Allah's Messenger (SAW) said, "If the inhabitants of the heaven and the earthlings join together in killing a Believer, Allah would Cast them in the Fire."

16- BOOK OF DIYAT (BLOOD MONEY)

Narrated from Allah's Messenger (SAW)

Chapter 9

About one who kills his son, will qisas be taken from him or not

(1404)

حَضَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقِيدُ الْأَبَ مِنْ ابْنِهِ وَلَا يُقِيدُ الِابْنَ مِنْ أَبِيهِ

Sayyidina Suraqah ibn Maalik (RA) reported that he was present when Allah's Messenger (SAW) made a son pay retaliation for killing his father, but he did not ask a father to pay retaliation for the murder of his son.

(1405)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يُقَادُ الْوَالِدُ بِالْوَلَدِ

Sayyidina Umar ibn Khattab (RA), said that he heard Allah's Messenger (SAW) say, 'A father will not be killed for slaying his son."

[*Ibn e Majah* 2662, *Ahmed* 346]

(1406)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُقَامُ الْحُدُودُ فِي الْمَسَاجِدِ وَلَا يُقْتَلُ الْوَالِدُ بِالْوَلَدِ

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) said, "The prescribed punishments are not carried out in mosques and a father is not killed for (the slaying of) his son."

16- BOOK OF DIYAT (BLOOD MONEY)

Narrated from Allah's Messenger (SAW)

Chapter 10

A Muslims blood is not lawful except for one of three reasons

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(1407)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ إِلَّا بِإِحْدَى ثَلَاثٍ الثَّيِّبُ الزَّانِي وَالنَّفْسُ بِالنَّفْسِ وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ

Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger (SAW) said, "The blood of a *Muslim* person who bears witness that there is no God but Allah and that I am Allah's Messenger, is not lawful (to shed) except for one of three reasons, (i) a married man commits fornication,

(ii) life for a life, and

(iii) who abandons his religion and separates from his community."

[*Ahmed* 3621, *Bukhari* 6878, *Muslim* 1676]

16- BOOK OF DIYAT (BLOOD MONEY)

Narrated from Allah's Messenger (SAW)

Chapter 11

About one who kills a mu'ahadah

(1408)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا مَنْ قَتَلَ نَفْسًا مُعَاهِدًا لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ فَقَدْ أَخْفَرَ بِذِمَّةِ اللَّهِ فَلَا يُرَحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ خَرِيفًا

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) said, "Beware! He, who kills a mu'ahadah who is in Allah's protection and His Messenger's (SAW) protection, has violated Allah's protection. He will not experience the fragrance of Paradise, though its fragrance can be sensed at a distance of seventy years' journey."

[*Ibn e Majah* 2687]

16- BOOK OF DIYAT (BLOOD MONEY)

Narrated from Allah's Messenger (SAW)

Chapter 12

No Caption

(1409)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدَى الْعَامِرِيَّيْنِ بِدِيَةِ الْمُسْلِمِينَ وَكَانَ لَهُمَا عَهْدٌ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidina Ibn Abbas (RA) reported from the Prophet (SAW) that he secured for two men of Banu Aamir blood money from the *Muslims*, for they had a covenant from him (and were killed by the *Muslims*).

16- BOOK OF DIYAT (BLOOD MONEY)

Chapter 13

The guardian of the slain has authority to pardon

(1410)

لَمَّا فَتَحَ اللَّهُ عَلَى رَسُولِهِ مَكَّةَ قَامَ فِي النَّاسِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ إِمَّا أَنْ يَعْفُوَ وَإِمَّا أَنْ يَقْتُلَ

Sayyidina Abu Hurayrah (RA) reported that when Allah gave victory to His Messenger (SAW) over Makkah, he stood among the people, praised Allah and glorified Him, and said thereafter, 'If someone's man is killed then he has a choice of two things either to pardon or to kill (the murderer)."

[*Bukhari* 2434, *Muslim* 13551

(1411)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ حَرَّمَ مَكَّةَ وَلَمْ يُحَرِّمْهَا النَّاسُ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَسْفِكَنَّ فِيهَا دَمًا وَلَا يَعْضِدَنَّ فِيهَا شَجَرًا فَإِنْ تَرَخَّصَ مُتَرَخِّصٌ فَقَالَ أُحِلَّتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ اللَّهَ أَحَلَّهَا لِي وَلَمْ يُحِلَّهَا لِلنَّاسِ وَإِنَّمَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ ثُمَّ هِيَ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِنَّكُمْ مَعْشَرَ خُزَاعَةَ قَتَلْتُمْ هَذَا الرَّجُلَ مِنْ هُذَيْلٍ وَإِنِّي عَاقِلُهُ فَمَنْ قُتِلَ لَهُ قَتِيلٌ بَعْدَ الْيَوْمِ فَأَهْلُهُ بَيْنَ خِيرَتَيْنِ إِمَّا أَنْ يَقْتُلُوا أَوْ يَأْخُذُوا الْعَقْلَ

Sayyidina Abu Shurayh Ka'bi (RA) reported that Allah's Messenger (SAW) said, 'Indeed, Allah has made Makkah sacred. The people have not made it so. He who believes in Allah and the Last Day must not shed blood here, nor uproot a tree. If anyone cites (my conquest of Makkah) as a leave saying that it was made lawful for Allah's Messenger (SAW) then Allah made it lawful for me and He did not make it lawful for the people and it was made lawful for me only for a part of the day. Thereafter, it is forbidden till the Day of Resurrection. Then, you, O company of Khuza'ah killed this man of Hudhayl. I am his aaqil (that is, I will pay his blood wit). If, after today, anyone's man is killed then his

people have the choice of two things, either to kill or take bloodwit."

[*Bukhari* 1832, *Muslim* 1354]

(1412)

قُتِلَ رَجُلٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدُفِعَ الْقَاتِلُ إِلَى وَلِيِّهِ فَقَالَ الْقَاتِلُ يَا رَسُولَ اللَّهِ وَاللَّهِ مَا أَرَدْتُ قَتْلَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا إِنَّهُ إِنْ كَانَ قَوْلُهُ صَادِقًا فَقَتَلْتَهُ دَخَلْتَ النَّارَ فَخَلَّى عَنْهُ الرَّجُلُ قَالَ وَكَانَ مَكْتُوفًا بِنِسْعَةٍ قَالَ فَخَرَجَ يَجُرُّ نِسْعَتَهُ قَالَ فَكَانَ يُسَمَّى ذَا النِّسْعَةِ

Sayyidina Abu Huraryrah (RA) reported that a man killed someone in the era of Allah's Messenger (SAW). He was handed over to the guardian of the slain man. The murderer pleaded, "0 Messenger of Allah (SAW), by Allah! I had no intention to kill him." Allah's Messenger (SAW) said, "Know that if he is true and you kill him (in retaliation) then you will go to the Fire." So, he forgave him. His hands were bound at the back with laces and he came out pulling at them. So, he came to be called dhun nis'ah (one with laces).

[*Abu Dawud* 4498, *Nisai* 4736, *Abu Dawud* 2690]

16- BOOK OF DIYAT (BLOOD MONEY)

Narrated from Allah's Messenger (SAW)

Chapter 14

About disallowance of muthlah

(1268)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا بَعَثَ أَمِيرًا عَلَى جَيْشٍ أَوْصَاهُ فِي خَاصَّةِ نَفْسِهِ بِتَقْوَى اللَّهِ وَمَنْ مَعَهُ مِنْ الْمُسْلِمِينَ خَيْرًا فَقَالَ اغْزُوا بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ قَاتِلُوا مَنْ كَفَرَ اغْزُوا وَلَا تَغُلُّوا وَلَا تَغْدِرُوا وَلَا تُمَثِّلُوا وَلَا تَقْتُلُوا وَلِيدًا وَفِي الْحَدِيثِ قِصَّةٌ

Sulayman ibn Buraydah reported on the authority of his father who said that when Allah's Messenger (SAW) sent anyone as amir over an army, he instructed him, about himself, to fear Allah, and about the *Muslim*s with him, to consider their welfare. He

would (also) say, 'Go ahead in jihad in the name of Allah and in the path of Allah. Fight those who disbelieve in Allah.' Wage jihad. And do not be unfaithful about the booty, do not be unfaithful to your promise, do not mutilate and do not kill children." And there is a narrative in the hadith.

[*Muslim* 1731, *Abu Dawud* 2612]

(1414)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِحْ ذَبِيحَتَهُ

Sayyidina Shaddad ibn Aws reported that the Prophet (SAW) said, "Indeed Allah has decreed kindness over every thing. So, when you kill, do it in good way. And when you slaughter, show kindness to the animal; let every one of you sharpen his knife that he may give little pain to his animal."
[*Muslim* 1955]

16- BOOK OF DIYAT (BLOOD MONEY)

Narrated from Allah's Messenger (SAW)

Chapter 15

About bloodwit for causing miscarriage

(1415)

قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْجَنِينِ بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ فَقَالَ الَّذِي قُضِيَ عَلَيْهِ أَيُعْطَى مَنْ لَا شَرِبَ وَلَا أَكَلَ وَلَا صَاحَ فَاسْتَهَلَّ فَمِثْلُ ذَلِكَ يُطَلَّ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذَا لَيَقُولُ بِقَوْلِ شَاعِرٍ بَلْ فِيهِ غُرَّةٌ عَبْدٌ أَوْ أَمَةٌ

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) gave his verdict that the woman who caused miscarriage should give a slave, male or female. So, he against whom he had passed the judgement complained, "Are we to pay bloodwit for one who neither drank nor ate nor cried? The blood of such is useless." The Prophet (SAW) said, "He speaks like a poet. Yes. There is a slave, male or female as diyat."

[*Bukhari* 5759, *Muslim* 1681]

(1416)

أَنَّ امْرَأَتَيْنِ كَانَتَا ضَرَّتَيْنِ فَرَمَتْ إِحْدَاهُمَا الْأُخْرَى بِحَجَرٍ أَوْ عَمُودِ فُسْطَاطٍ فَأَلْقَتْ جَنِينَهَا فَقَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْجَنِينِ غُرَّةٌ عَبْدٌ أَوْ أَمَةٌ وَجَعَلَهُ عَلَى عَصَبَةِ الْمَرْأَةِ

Sayyidina Mughirah ibn Shu'bah narrated: Two women quarreled with one another. One of them struck the other with a stone or the pole of a tent. This caused her miscarriage. So, Allah's Messenger (SAW) gave judgement about the fetus that a slave male or female, should be given. He made this obligatory on the relatives of the killer woman.

[*Muslim* 1682, *Abu Dawud* 4568]

16- BOOK OF DIYAT (BLOOD MONEY)

Narrated from Allah's Messenger (SAW)

Chapter 16

A Muslim may not be executed for an infidel

(1417)

يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ عِنْدَكُمْ سَوْدَاءُ فِي بَيْضَاءَ لَيْسَ فِي كِتَابِ اللَّهِ قَالَ لَا وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ مَا عَلِمْتُهُ إِلَّا فَهْمًا يُعْطِيهِ اللَّهُ رَجُلًا فِي الْقُرْآنِ وَمَا فِي الصَّحِيفَةِ قُلْتُ وَمَا فِي الصَّحِيفَةِ قَالَ الْعَقْلُ وَفِكَاكُ الْأَسِيرِ وَأَنْ لَا يُقْتَلَ مُؤْمِنٌ بِكَافِرٍ

Sha'hi reported on the authority of Abu Juhayfh that he asked Sayyidina Ali "0 commander of the Faithful! Do you have anything written down that is not in the Quran?" He said, By Him Who split the seed and created the soul, I am not aware of anything that is not in the Quran. However, we are given the understanding of the Qur'an that Allah grants to any human being. Some things are written down with us." He asked what they were and he said, 'Diyat, release of captives and that a *Muslim* must not be killed for a disbeliever."

[*Nisai* 4758, *Ibn e Majah* 2658]

16- BOOK OF DIYAT (BLOOD MONEY)

Narrated from Allah's Messenger (SAW)

Chapter 17

About diyat an infidel

(1418)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ وَبِهَذَا الْإِسْنَادِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ دِيَةُ عَقْلِ الْكَافِرِ نِصْفُ دِيَةِ عَقْلِ الْمُؤْمِنِ

Amr ibn Shuayb reported from his father from his grandfather that Allah's Messenger (SAW) said, 'A *Muslim* may not be killed for an infidel.' It is also reported through the same sanad that the diyat of a disbeliever is half that of a Believer.

[*Nisai* 4821, *Ahmed* 6702]

16- BOOK OF DIYAT (BLOOD MONEY)

Narrated from Allah's Messenger (SAW)

Chapter 18

One who slays his slave

(1419)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاهُ وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ

Sayyidina Samurah (RA) reported that Allah's Messenger (SAW) said, "If anyone kills his slave then we will execute him (in retaliation) and if anyone maims his slave then we will maim him."

[*Abu Dawud* 4515, *Nisai* 4751, *Ibn e Majah* 2663, *Ahmed* 20152]

16- BOOK OF DIYAT (BLOOD MONEY)

Narrated from Allah's Messenger (SAW)

Chapter 19

A wife will inherit from her husband’s bloodwit

(1420)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ إِلَيْهِ أَنْ وَرِّثْ امْرَأَةَ أَشْيَمَ الضِّبَابِيِّ مِنْ دِيَةِ زَوْجِهَا

Sayyidina Sa’eed ibn Musayyib (RA) reported that Sayyidina Umar (RA) used to say that diyat (blood-money) is payable by aaqilah (tribe nearest to murderer in relation) and a woman has no share in it (inheritance from diyat) till Sayyidina Dahhak ibn Sufyan Kilabi .r told him that Allah’s Messenger (SAW) had written to him, “Give share of inheritance to the wife of Ashyam Dababi from his diyat.”

[*Abu Dawud* 2927, *Ibn e Majah* 2642, *Ahmed* 15736]

16- BOOK OF DIYAT (BLOOD MONEY)

Narrated from Allah’s Messenger (SAW)

Chapter 20

About qisas

(1421)

أَنَّ رَجُلًا عَضَّ يَدَ رَجُلٍ فَنَزَعَ يَدَهُ فَوَقَعَتْ ثَنِيَّتَاهُ فَاخْتَصَمَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَعَضُّ أَحَدُكُمْ أَخَاهُ كَمَا يَعَضُّ الْفَحْلُ لَا دِيَةَ لَكَ فَأَنْزَلَ اللَّهُ { وَالْجُرُوحَ قِصَاصٌ }

Sayyidina Imran ibn Husayn narrated that a man bit another’s hand. He pulled his hand away and two of the biter’s teeth came off. They went to the Prophet (SAW) and he said, “One of you bites his brother as a camel bites. There is no diyat for you.” The verse was revealed after that: (and for wounds a like retaliation).

(5 :45)

[*Bukhari* 6892, *Muslim* 1673]

16- BOOK OF DIYAT (BLOOD MONEY)

Narrated from Allah's Messenger (SAW)

Chapter 21

About arresting an accused

(1422)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَبَسَ رَجُلًا فِي تُهْمَةٍ ثُمَّ خَلَّى عَنْهُ

Bahz ibn Hakim reported from his father on the authority of his grand father that the Prophet (SAW) imprisoned a man on an accusation. Afterwards, he let him go.

[*Abu Dawud* 3630, *Nisai* 4891]

16- BOOK OF DIYAT (BLOOD MONEY)

Narrated from Allah's Messenger (SAW)

Chapter 22

One who is slain over his property is a martyr

(1423)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَمَنْ سَرَقَ مِنْ الْأَرْضِ شِبْرًا طُوِّقَهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرَضِينَ

Sa'eed ibn Zayd ibn Amr ibn Nufayl narrated that the Prophet (SAW) said. "If anyone is killed in defence of his property then he is a martyr. And he who usurps (another's) land will be garlanded with seven earths on the day of resurrection."

[*Ahmed* 1628, *Bukhari* 2452, *Abu Dawud* 4772, *Muslim* 1610, *Ibn e Majah* 2580]

(1424)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ

Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (SAW) said, "If anyone

intends to snatch another's propert unjustly and fights in defence and is killed then he is a shahid (martyr)."

[Al' 4771, *Nisai* 4100, *Ahmed* 6533]

(1425)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أُرِيدَ مَالُهُ بِغَيْرِ حَقٍّ فَقَاتَلَ فَقُتِلَ فَهُوَ شَهِيدٌ

Abdullah ibn Amr , narrated: The Prophet (SAW) said "If anyone intends to snatch another's property unjustly, and he fights in defence and is killed then he is a martyr."

[*Abu Dawud* 4771]

(1426)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ دَمِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ

Sayyidina Sa'eed ibn Zayd (RA) reported that Allah's Messenger (SAW) said, "He who is killed in defence of his property is a martyr. He who is killed in self defence is a martyr. He who is killed in defence of his religion is a martyr. And, he who is killed in defence of his family is a martyr."

[*Abu Dawud* 4772, *Nisai* 4102, *Ibn e Majah* 2580, *Ahmed* 1652]

16- BOOK OF DIYAT (BLOOD MONEY)

Narrated from Allah's Messenger (SAW)

Chapter 23

About qasamah

(1427)

خَرَجَ عَبْدُ اللَّهِ بْنُ سَهْلِ بْنِ زَيْدٍ وَمُحَيِّصَةُ بْنُ مَسْعُودِ بْنِ زَيْدٍ حَتَّى إِذَا كَانَا بِخَيْبَرَ تَفَرَّقَا فِي بَعْضِ مَا هُنَاكَ ثُمَّ إِنَّ مُحَيِّصَةَ وَجَدَ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَتِيلًا قَدْ قُتِلَ فَدَفَنَهُ ثُمَّ أَقْبَلَ إِلَى

رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ وَحُوَيِّصَةُ بْنُ مَسْعُودٍ وَعَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَكَانَ أَصْغَرَ الْقَوْمِ ذَهَبَ عَبْدُ الرَّحْمَنِ لِيَتَكَلَّمَ قَبْلَ صَاحِبَيْهِ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَبِّرْ لِلْكُبْرِ فَصَمَتَ وَتَكَلَّمَ صَاحِبَاهُ ثُمَّ تَكَلَّمَ مَعَهُمَا فَذَكَرُوا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقْتَلَ عَبْدِ اللَّهِ بْنِ سَهْلٍ فَقَالَ لَهُمْ أَتَحْلِفُونَ خَمْسِينَ يَمِينًا فَتَسْتَحِقُّونَ صَاحِبَكُمْ أَوْ قَاتِلَكُمْ قَالُوا وَكَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ قَالَ فَتُبَرِّئُكُمْ يَهُودُ بِخَمْسِينَ يَمِينًا قَالُوا وَكَيْفَ نَقْبَلُ أَيْمَانَ قَوْمٍ كُفَّارٍ فَلَمَّا رَأَى ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَى عَقْلَهُ

Rafi’ ibn Khadij and Sahi ibn Abu Hathmah narrated that Abdullah ibn Sahi ibn Zayd and Muhayyisah ibn Mas’ud ibn Zayd went out. At Khaybar, they separated from one another. Later Muhayyisah found Abdullah ibn Sahl slain. (So, he buried him He went to Allah’s Messenger (SAW) Huwayyisah ibn Mas’ud and Abdur Rahman ibn Sahi accompained him. Abdur Rabman was the youngest and the began to speak before his, companions did. Allah’s Messeger (SAW) said to him, “Respect the elder.” So, he kept quiet and his companions spoke. Later, he joined them in the conversation. They mentioned to Allah’s Messenger (SAW) about the murder of Abdullah ibn Sahi. So he said to them, “Will you take fifty oaths naming the murderer that you may be entitled to take bloodmoney or revenge for your companion (or, he said, your slain man)?’ They submitted, “How can we swear when we have not witnessed”? He said, “The Jews will exonerate themseif by swearing fifty times.” They said, “How do we accept the oaths of a disbelieving people”? When he saw that, Allah’s Messenger (SAW) paid his bloodwit.

[*Bukhari* 2702, *Muslim* 1669, *Abu Dawud* 4520, *Nisai* 4712, *Ibn e Majah* 2677, *Ahmed* 16097]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 1

Those on whom had is not wajib

(1428)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ عَنْ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنْ الصَّبِيِّ حَتَّى يَشِبَّ وَعَنْ الْمَعْتُوهِ حَتَّى يَعْقِلَ

Sayyidina Ali reported that Allah's Messenger (SAW) said, "The pen is raised concerning three: one who is asleep till he awakes, a child till he attains puberty and an insane person till he regains senses" This means that they are not bound by the commands of Shari'ah.

[*Abu Dawud* 4402, *Ahmed* 1327]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 2

Fend off the prescribed punishments

(1429)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ادْرَءُوا الْحُدُودَ عَنْ الْمُسْلِمِينَ مَا اسْتَطَعْتُمْ فَإِنْ كَانَ لَهُ مَخْرَجٌ فَخَلُّوا سَبِيلَهُ فَإِنَّ الْإِمَامَ أَنْ يُخْطِئَ فِي الْعَفْوِ خَيْرٌ مِنْ أَنْ يُخْطِئَ فِي الْعُقُوبَةِ

Sayyidina Ayshah reported that Allah's Messenger (SAW) said "Avert as far as possible, infliction of prescribed punishment on *Muslims*. And if there is any way out then let them go, for, it is better for an imam to err while forgiving than to err while giving a punishment."

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 3

About concealing defects of a Muslim

(1430)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ الْآخِرَةِ وَمَنْ سَتَرَ عَلَى مُسْلِمٍ سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

Sayyidina Abu Hurayrah (RA) reported that Allahs Messenger (SAW) said "If anyone relieves a *Muslim*s hardship in this world then Allah will remove from him a hardship of the hereafter. And if anyone conceals a *Muslim*s fault then Allah will conceal (his fault) in the world and the hereafter. And Allah goes on helping the slave as long as the slave helps his brother.

[*Muslim* 2699, *Abu Dawud* 4946, *Ahmed* 7431]

(1431)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

Saalim reported from his father that Allah's Messenger (SAW) said "A *Muslim* is a *Muslim*'s brother. He does not oppress him and he does not let him perish. And if anyone atends to the need of his brother then Allah attends to his need. And if anyone relieves from a *Muslim* a hardship then Allah removes from him one of his hardships on the day of resurrection. And if anyone veils a *Muslim* (his faults) then Allah will veil him on the day of Resurrection (his faults)

[*Bukhari* 2442, *Ahmed* 5650]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 4

About prompting in regard to prescribed punishment

(1432)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِمَاعِزِ بْنِ مَالِكٍ أَحَقٌّ مَا بَلَغَنِي عَنْكَ قَالَ وَمَا بَلَغَكَ عَنِّي قَالَ بَلَغَنِي أَنَّكَ وَقَعْتَ عَلَى جَارِيَةِ آلِ فُلَانٍ قَالَ نَعَمْ فَشَهِدَ أَرْبَعَ شَهَادَاتٍ فَأَمَرَ بِهِ فَرُجِمَ

Sayyidina Ibn Abbas reported that Prophet asked M'iz ibn Maalik (RA) "Is what I have heard about you true? He asked, What is it that has reached you about me? He said, "I have heard that you have committed adultery with a girl of such-and such tribe". He said "Yes" and testified four times. So, he ordered to stone him to death.

[*Muslim* 16931]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 5

If the confessor retracts from his confession then the punishment is waived

(1433)

جَاءَ مَاعِزٌ الْأَسْلَمِيُّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّهُ قَدْ زَنَى فَأَعْرَضَ عَنْهُ ثُمَّ جَاءَ مِنْ شِقِّهِ الْآخَرِ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُ قَدْ زَنَى فَأَعْرَضَ عَنْهُ ثُمَّ جَاءَ مِنْ شِقِّهِ الْآخَرِ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُ قَدْ زَنَى فَأَمَرَ بِهِ فِي الرَّابِعَةِ فَأُخْرِجَ إِلَى الْحَرَّةِ فَرُجِمَ بِالْحِجَارَةِ فَلَمَّا وَجَدَ مَسَّ الْحِجَارَةِ فَرَّ يَشْتَدُّ حَتَّى مَرَّ بِرَجُلٍ مَعَهُ لَحْيُ جَمَلٍ فَضَرَبَهُ بِهِ وَضَرَبَهُ النَّاسُ حَتَّى مَاتَ فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ فَرَّ حِينَ وَجَدَ مَسَّ الْحِجَارَةِ وَمَسَّ الْمَوْتِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلَّا تَرَكْتُمُوهُ

Say idina Abn Hurayrah (RA) reported that Ma'iz Aslami (RA) came to Allah s Messenger (SAW) and said that he had committed adultery. But he turned his face away from him. He came from the other side and said, "I have committed adultery". He again turned his face away from him. But he come that side and said, "Messenger of Allah (SAW), I have committed adultery'. The fourth time, he gave on order and he was taken to Harrah and was being stoned, when he found the stones striking him, he fled till he come to a man who had a camel's jawbone in his hand. He struck him with it and the people (also) hit him till he died. They mentioned that to Allah's Messenger (SAW) saying, "He fled as he felt the stones on him and the touch of death". Allah's Messenger (SAW) said "Why did you not spare him?'.

[*Muslim* 1691, *Ibn e Majah* 2554, *Bukhari* 6815, *Ahmed* 14469]

(1434)

أَنَّ رَجُلًا مِنْ أَسْلَمَ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاعْتَرَفَ بِالزِّنَا فَأَعْرَضَ عَنْهُ ثُمَّ اعْتَرَفَ فَأَعْرَضَ عَنْهُ حَتَّى شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبِكَ جُنُونٌ قَالَ لَا قَالَ أَحْصَنْتَ قَالَ نَعَمْ قَالَ فَأَمَرَ بِهِ فَرُجِمَ بِالْمُصَلَّى فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ فَرَّ فَأُدْرِكَ فَرُجِمَ حَتَّى مَاتَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرًا وَلَمْ يُصَلِّ عَلَيْهِ

Sayyidina Jabir (RA), narrated about a man who came to the Prophet (SAW) from the tribe Aslam. He confessed having committed adultery. The Prophet (SAW) turned away from him . He again made a confession, but the Prophet (SAW) turned away from him till the man had testified against himself four times. The Prophet (SAW) said, 'Are you afflicted with madness?" He said, "No" He asked "Are you married?' He answered, "Yes" so, the Prophet gave an order (about him) and he was being stoned at the place of eed prayers. When the stones struck him, he fled. The people caught hold of him and stoned him to death. The Prophet (SAW) spoke a good word about him, but did not offer his (funeral) salah.

[*Bukhari* 5270, *Muslim* 1691]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 6

About intercession in the prescribed punishment

(1435)

أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا مَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ حِبُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمَهُ أُسَامَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ ثُمَّ قَامَ فَاخْتَطَبَ فَقَالَ إِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمْ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمْ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَايْمُ اللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا

Sayyidah Ayshah narrated that the Quraysh were grieved when a woman of Banu Makhzum stole something. They said to each other. “Who will speak to Allah’s Messenger for her?” Sbmeone said ‘Who else besides Usamah ibn Zayd can take the initiative? He is dear to Allah’s Messenger . So, Usamah spoke to him. And he said to him, “Will you intercede about one of the prescribed punishments of Allah? “He then got up and gave an address, saying, “Indeed, those before you perished because when a nobleamong them committed theft they let him go and when a weak person did that they inflicted on him the punishment. I say by Allah that if Fatimah bint Muhammad were to commit theft, I would indeed sever her hand.”

[*Bukhari* 6887, *Muslim* 1688]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah’s Messenger (SAW)

Chapter 7

More about rajm

(1436)

رَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجَمَ أَبُو بَكْرٍ وَرَجَمْتُ وَلَوْلَا أَنِّي أَكْرَهُ أَنْ أَزِيدَ فِي كِتَابِ اللَّهِ لَكَتَبْتُهُ فِي الْمُصْحَفِ فَإِنِّي قَدْ خَشِيتُ أَنْ تَجِيءَ أَقْوَامٌ فَلَا يَجِدُونَهُ فِي كِتَابِ

اللَّهِ فَيَكْفُرُونَ بِهِ

Sayyidina Umar ibn Khattab (RA) said Allah's Messenger awarded the punishment of rajm. Then Abi Bakr awarded it. Then I did. Was it not that I detested to add anything to Allah's Book, I would have had it written down therein. For, I am apprehensive that a people will come who do not find it in Allah's Book, and so deny it.

[*Ibn e Majah* 2553]

(1437)

إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ فَكَانَ فِيمَا أَنْزَلَ عَلَيْهِ آيَةُ الرَّجْمِ فَرَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجَمْنَا بَعْدَهُ وَإِنِّي خَائِفٌ أَنْ يَطُولَ بِالنَّاسِ زَمَانٌ فَيَقُولَ قَائِلٌ لَا نَجِدُ الرَّجْمَ فِي كِتَابِ اللَّهِ فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ أَنْزَلَهَا اللَّهُ أَلَا وَإِنَّ الرَّجْمَ حَقٌّ عَلَى مَنْ زَنَى إِذَا أَحْصَنَ وَقَامَتْ الْبَيِّنَةُ أَوْ كَانَ حَبَلٌ أَوْ اعْتِرَافٌ

Sayyidina Umar ibn Khattab narrated: Surely Allah sent Muhammad with the truth and revealed to him the Book. And in that which He revealed is the verse of rajm. So Allah's Messenger (SAW) inflicted this punishment and, after him, we inflicted it. But I fear that a time will come upon the people when one who has to say might say, "We do not find rajm, in the Book of Allah." Perhaps they might go astray by neglecting a fard that Allah has revealed. Know' If a married person commits adultery, he has to be stoned to death provided there are witnesses, or he confeses himself, or pregnancy makes it known.

[*Bukhari* 6829, *Muslim* 1691]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 8

About rajm being only for the married people

(1438)

أَنَّهُمْ كَانُوا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَاهُ رَجُلَانِ يَخْتَصِمَانِ فَقَامَ إِلَيْهِ أَحَدُهُمَا

وَقَالَ أَنْشُدُكَ اللَّهَ يَا رَسُولَ اللَّهِ لَمَا قَضَيْتَ بَيْنَنَا بِكِتَابِ اللَّهِ فَقَالَ خَصْمُهُ وَكَانَ أَفْقَهَ مِنْهُ أَجَلْ يَا رَسُولَ اللَّهِ اقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ وَأْذَنْ لِي فَأَتَكَلَّمَ إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا فَزَنَى بِامْرَأَتِهِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ فَفَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَخَادِمٍ ثُمَّ لَقِيتُ نَاسًا مِنْ أَهْلِ الْعِلْمِ فَزَعَمُوا أَنَّ عَلَى ابْنِي جَلْدَ مِائَةٍ وَتَغْرِيبَ عَامٍ وَإِنَّمَا الرَّجْمُ عَلَى امْرَأَةِ هَذَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ الْمِائَةُ شَاةٍ وَالْخَادِمُ رَدٌّ عَلَيْكَ وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ وَاغْدُ يَا أُنَيْسُ عَلَى امْرَأَةِ هَذَا فَإِنْ اعْتَرَفَتْ فَارْجُمْهَا فَغَدَا عَلَيْهَا فَاعْتَرَفَتْ فَرَجَمَهَا

Ubaydullah ibn Abdullah reported that he heard from Sayyidina Abu Hurayrah (RA) Zayd ibn Khalid (RA) and Shibl that they were with the Prophet Two men came to him, quarreling with one another. One of them stood before him and said, “I adjure you by Allah, 0 Messenger of Allah! Decide between us according to the Book of Allah His contender also uttered, he being more intelligent than the other” 0 Messenger of Allah do judge between us by Allah s Book and permit me to speak, My son was a labourer with him and committed adultery with his wife. I was informed that my son would attract the punishment of stoning to death, so by way of ransom, I gave a hundred sheep and emanicpated a slave, thereafter, I met some scholars and they told me that my son would be awarded a hundred lashes and exiled for a year while this man’s wife would be stoned to death.’ So, Allah’s Messenger (SAW) said, “By Him in whose Hand is my soul. I will surely judge between you by Allah’s Book. The hundred sheep and the slave are returnable to you. Your son will be awarded a hundred lashes and exiled for a year. And, O Unays go to the wife of this man tomorrow morning. If she confesses then stone her.” He went to her the next day. She confessed and he stoned her to death.

[*Bukhari* 6842, *Muslim* 1697]

(1439)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُذُوا عَنِّي فَقَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلًا الثَّيِّبُ بِالثَّيِّبِ جَلْدُ مِائَةٍ ثُمَّ الرَّجْمُ وَالْبِكْرُ بِالْبِكْرِ جَلْدُ مِائَةٍ وَنَفْيُ سَنَةٍ

Sayyidina Ubadah ibn Samit (RA) reported that Allah’s Mesenger said, “Listen to me and bear this well in your mind. Allah has provided a way for those women. Thus, if an adulteress is married then a hundred lashes are given to her and then stoning to death.

If she is unmarried then (the punishment) is hundred lashes and exile for a year.'

[*Muslim* 15690]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 9

About it

(1440)

أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ اعْتَرَفَتْ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالزِّنَا فَقَالَتْ إِنِّي حُبْلَى فَدَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلِيَّهَا فَقَالَ أَحْسِنْ إِلَيْهَا فَإِذَا وَضَعَتْ حَمْلَهَا فَأَخْبِرْنِي فَفَعَلَ فَأَمَرَ بِهَا فَشُدَّتْ عَلَيْهَا ثِيَابُهَا ثُمَّ أَمَرَ بِرَجْمِهَا فَرُجِمَتْ ثُمَّ صَلَّى عَلَيْهَا فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ يَا رَسُولَ اللَّهِ رَجَمْتَهَا ثُمَّ تُصَلِّي عَلَيْهَا فَقَالَ لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسِعَتْهُمْ وَهَلْ وَجَدْتَ شَيْئًا أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ

Sayyidina lmran ibn Husayn narrated that a woman of Juhayrah confessed before the Prophet (SAW) that she had committed adultery. She said that she was pregnant. The Prophet (SAW) summoned her guardian and said (to him), "Look after her well, and when she delivers her child, in form me'. So he did that. The Prophet s' gave a command and her garments were bound to her body. Then he ordered that she should be stoned to death. That was done to her. Then he prayed over her. Sayyidina Umar ibn Khattab (RA) said to him, "0 Messenger of Allah! you punished her with rajm then prayed over he" He said, She had repented a repentance which if it were divided over seventy people of Madinah that would have been enough for them. And do you find anything better than what she has spent of her life for Allah?"

[*Muslim* 1696]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 10

About rajm to the people of the scripture

(1441)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجَمَ يَهُودِيًّا وَيَهُودِيَّةً

Sayyidina Ibn Umar (RA) reported that the Prophet ((sentenced) a Jew man and a Jew woman to rajm.
[*Bukhari* 7543]

(1442)
Hannad reported from Shank and he from Simak ibn Harb, from Jabir ibn Samurah 4ui the like of this hadith.

[*Ibn e Majah* 2557, *Ahmed* 19148]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 11

About exiling the adulterer

(1443)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَرَبَ وَغَرَّبَ وَأَنَّ أَبَا بَكْرٍ ضَرَبَ وَغَرَّبَ وَأَنَّ عُمَرَ ضَرَبَ وَغَرَّبَ

Sayyidina Ibn Umar (RA) reported that the Prophet (SAW) awarded (punishment of) lashes and banishment. Sayyidina Abu Bakr awarded lashes and banishment, and Sayyidina Umar (RA) awarded lashes and banishment.

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 12

The prescribed punishments are attonement for those to whom they are awarded

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(1444)

كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَجْلِسٍ فَقَالَ تُبَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَسْرِقُوا وَلَا تَزْنُوا قَرَأَ عَلَيْهِمْ الْآيَةَ فَمَنْ وَفَّى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ عَلَيْهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَهُ اللَّهُ عَلَيْهِ فَهُوَ إِلَى اللَّهِ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ

Sayyidina Ubadah ibn Samit (RA) narrated: We were sitting with the Prophet He said, 'Pledge to me that you will not associate anything with Allah, you will not steal and will not commit fornication," and he recited to them a verse (of the Qur'an). He said. "He among you who is faithful to it, his reward is with Allah. And if anyone commits a sin and is punished for that then that is his atonement. And if anyone commits a sin and Allah conceals it for him then it is up to Allah, if He will, He may punish him, if he will, He may forgive him.

[*Muslim* 1709]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 13

Prescribed punishment to female slaves

(1445)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا زَنَتْ أَمَةُ أَحَدِكُمْ فَلْيَجْلِدْهَا ثَلَاثًا بِكِتَابِ اللَّهِ فَإِنْ عَادَتْ فَلْيَبِعْهَا وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ

Abdur Rahman Sulaymi reported that during his sermon Sayyidina Ali (RA) said "0 people! Apply the prescribed punishment on your slaves (too) those of whom who are married and those who are not married. Indeed, a female slave of Allah's Messenger had commited fornication and he ordered me to give her the lashes. I went to her but

she was having lochia and I feared that if I lashed her O might kill her (or, he said, she might die). So, I came to Allah’s Messenger (SAW) and mentioned that. He said you have done well.” [*Bukhari* 6837, *Muslim* 1704]

(1446)

يَا أَيُّهَا النَّاسُ أَقِيمُوا الْحُدُودَ عَلَى أَرِقَّائِكُمْ مَنْ أَحْصَنَ مِنْهُمْ وَمَنْ لَمْ يُحْصِنْ وَإِنَّ أَمَةً لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَنَتْ فَأَمَرَنِي أَنْ أَجْلِدَهَا فَأَتَيْتُهَا فَإِذَا هِيَ حَدِيثَةُ عَهْدٍ بِنِفَاسٍ فَخَشِيتُ إِنْ أَنَا جَلَدْتُهَا أَنْ أَقْتُلَهَا أَوْ قَالَ تَمُوتَ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ أَحْسَنْتَ

Sayyidina Abu Hurayrah reported that Allah’s Messenger (SAW) said, ‘If the slave woman of one of you commits fornication, award her the lashes. (Do this) three times according to Allah’s Book. If she repeats it (the fourth time) then sell her even if it is for the rope (made) of hair.”

[*Muslim* 1705]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah’s Messenger (SAW)

Chapter 14

Awarding the hadd to the intoxicated

(1447)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَرَبَ الْحَدَّ بِنَعْلَيْنِ أَرْبَعِينَ

Sayyidina Abu Sa’eed Khudri (RA) reported that Allah’s Messenger (SAW) awarded the prescribed punishment, forty thrashings with sandals. Mis’ar said, “I presume that was for wine.’

(1448)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ أُتِيَ بِرَجُلٍ قَدْ شَرِبَ الْخَمْرَ فَضَرَبَهُ بِجَرِيدَتَيْنِ نَحْوَ

Sayyidina Anas narrated that a man was brought to the Prophet (SAW) for having consumed wine. He beat him with two palm branches about forty sthpes. Abu Bakr (RA) did the same thing. Then, Umar consulted the people and Abdur Rahman ibn Awf (RA) said, ' The lightest hadd is eighty stripes. So, Umar (RA) gave command accordingly.

[*Bukhari* 1773, *Muslim* 1706]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 15

About giving lashes to one who drinks wine, and killing him if he does it four times

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(1449)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ شَرِبَ الْخَمْرَ فَاجْلِدُوهُ فَإِنْ عَادَ فِي الرَّابِعَةِ فَاقْتُلُوهُ

Sayyidina Muawiyah narrated that Allah's Messenger (SAW) said, Give lashes to one who drinks wine. If he repeats it four times, kill him."

[*Abu Dawud* 4482]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 16

About how much theft aftracts amputation of hand

(1450)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْطَعُ فِي رُبُعِ دِينَارٍ فَصَاعِدًا

Sayyidah Ayshah (RA) reported that the Prophet (SAW) used to cut off the hand for the

quarter of a dinar or more.

[*Bukhari* 6790, *Muslim* 1684]

قَطَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مِجَنٍّ قِيمَتُهُ ثَلَاثَةُ دَرَاهِمَ

(1451)
Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) had the hand of a thief cut off for (having stolen) a shield worth three drihams.

[*Bukhari* 6795, *Muslim* 1686]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 17

Cut off hand and hang in neck of thief

(1452)
سَأَلْتُ فَضَالَةَ بْنَ عُبَيْدٍ عَنْ تَعْلِيقِ الْيَدِ فِي عُنُقِ السَّارِقِ أَمِنْ السُّنَّةِ هُوَ قَالَ أُتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَارِقٍ فَقُطِعَتْ يَدُهُ ثُمَّ أَمَرَ بِهَا فَعُلِّقَتْ فِي عُنُقِهِ

Abdur Rahman ibn Muhayriz reported that he asked Fudalah ibn Ubayd about hanging a thief's hand in his neck being a sunnah. He said, "A thief was brought to Allah's Messenger (SAW) So, his hand was cut off and Allah's Messenger (SAW) ordered that it should be suspended on his neck."

[*Abu Dawud* 4411]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 18

About the treacherous, embezzler plunderer

(1453)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ عَلَى خَائِنٍ وَلَا مُنْتَهِبٍ وَلَا مُخْتَلِسٍ قَطْعٌ

Sayyidina Jabir (RA) reported that the Prophet said. 'Hands are not to be cut off of one who is treacherous, who embezzles or who plunders."

[*Ahmed* 15074, *Abu Dawud* 4391]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 19

Hand is not cut off for fruit and pith of dates

(1454)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثَرٍ

Sayyidina Rafi ibn Khadij (RA) reported that he heard Allah's Messenger (SAW) say, 'Hands are not cut off for fruit and a bunch of dates."

[*Nisai* 4981, *Ibn e Majah* 2593]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 20

Hands must not be cut of during jihad

(1455)

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تُقْطَعُ الْأَيْدِي فِي الْغَزْوِ

Sayyidina Busr ibn Artah (RA) said that he heard the prophet (SAW) say. "Hands are not cut off during a battle (even if one steals)."

[*Abu Dawud* 4408]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 21

About one who has illegal intercourse with his wife's female slave

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(1456)

رُفِعَ إِلَى النُّعْمَانِ بْنِ بَشِيرٍ رَجُلٌ وَقَعَ عَلَى جَارِيَةِ امْرَأَتِهِ فَقَالَ لأَقْضِيَنَّ فِيهَا بِقَضَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَئِنْ كَانَتْ أَحَلَّتْهَا لَهُ لأَجْلِدَنَّهُ مِائَةً وَإِنْ لَمْ تَكُنْ أَحَلَّتْهَا لَهُ رَجَمْتُهُ

Habib ibn Saalim said that a man was brought to Numan ibn Bashir (RA) for having committed adultery with his wifes female slave. He said, "I will judge this case with the judgement of Allah's Messenger If she (his wife) had made her lawful for him then I will award him a hundred stripes, and if she had not then I will sentence him to be stoned to death.

[*Abu Dawud* 4458]

(1457)

Ali ibn Hujr reported from Hushaym, from Abu Bishr, from Habib ibn Saalim, from Numan ibn Bashir in the same manner. In this chapter, hadith is also narrated by Salamab ibn Muhabbaq. There is confusion in the hadith of Nu'man. Imam *Bukhari* said that Qatadah and Abu Bishr both had not heard this hadith from Habib ibn Saalim but from Khalid ibn Urfutah.

[*Abu Dawud* 4460]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 22

If a woman is raped

(1458)

اسْتُكْرِهَتْ امْرَأَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَرَأَ عَنْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَدَّ وَأَقَامَهُ عَلَى الَّذِي أَصَابَهَا وَلَمْ يُذْكَرْ أَنَّهُ جَعَلَ لَهَا مَهْرًا

Abdul Jabbar ibn Wail ibn Hujr reported on the authority of his father that a woman was subjected to intercourse against her will in the Prophet's times. He let her off, but appointed hadd on the man who had assaulted her, But, he did not mention if he awarded her a dower. [*Ibn e Majah* 2598]

أَنَّ امْرَأَةً خَرَجَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُرِيدُ الصَّلَاةَ فَتَلَقَّاهَا رَجُلٌ فَتَجَلَّلَهَا فَقَضَى حَاجَتَهُ مِنْهَا فَصَاحَتْ فَانْطَلَقَ وَمَرَّ عَلَيْهَا رَجُلٌ فَقَالَتْ إِنَّ ذَاكَ الرَّجُلَ فَعَلَ بِي كَذَا وَكَذَا وَمَرَّتْ بِعِصَابَةٍ مِنْ الْمُهَاجِرِينَ فَقَالَتْ إِنَّ ذَاكَ الرَّجُلَ فَعَلَ بِي كَذَا وَكَذَا فَانْطَلَقُوا فَأَخَذُوا الرَّجُلَ الَّذِي ظَنَّتْ أَنَّهُ وَقَعَ عَلَيْهَا وَأَتَوْهَا فَقَالَتْ نَعَمْ هُوَ هَذَا فَأَتَوْا بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أَمَرَ بِهِ لِيُرْجَمَ قَامَ صَاحِبُهَا الَّذِي وَقَعَ عَلَيْهَا فَقَالَ يَا رَسُولَ اللَّهِ أَنَا صَاحِبُهَا فَقَالَ لَهَا اذْهَبِي فَقَدْ غَفَرَ اللَّهُ لَكِ وَقَالَ لِلرَّجُلِ قَوْلًا حَسَنًا وَقَالَ لِلرَّجُلِ الَّذِي وَقَعَ عَلَيْهَا ارْجُمُوهُ وَقَالَ لَقَدْ تَابَ تَوْبَةً لَوْ تَابَهَا أَهْلُ الْمَدِينَةِ لَقُبِلَ مِنْهُمْ

(1459)

Alqamah ibn Wail Kindi reported on the authority of his father that in the times of Allah's Messenger (SAW) a woman proceeded to offer salah, on her way, a man caught hold of her and assaulted her sexually, satisfying his desire from her. She shouted. He went away. A man passed by her and she said to him that the man had done with her this and that. Then a group of muhajirs passed by and she told them that the man had done with her this and that. They went, got hold of the man who they thought had molested the woman. They brought him to her and she confirmed that he was the one, so they took him to Allah's Messenger when he commanded that he should be stoned

to death, the man who had assaulted the woman stood up and said, ‘0 Messenger of Allah. I was the one who had assaulted her (not he).” Allah’s Messenger (SAW) said (to the woman), “Go away. Indeed, Allah has forgiven you. And, to the man (whom the muhajirs had brought to him) he spoke a kind word, and for the man, who had assaulted her, he gave order to be stoned to death. He said, “He has repented in such a way that if (all) the people of Madinah repented like that then that would have been accepted from them’

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah’s Messenger (SAW)

Chapter 23

About one who has sexual intercouse with an animal

(1460)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ وَجَدْتُمُوهُ وَقَعَ عَلَى بَهِيمَةٍ فَاقْتُلُوهُ وَاقْتُلُوا الْبَهِيمَةَ فَقِيلَ لِابْنِ عَبَّاسٍ مَا شَأْنُ الْبَهِيمَةِ قَالَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ شَيْئًا وَلَكِنْ أَرَى رَسُولَ اللَّهِ كَرِهَ أَنْ يُؤْكَلَ مِنْ لَحْمِهَا أَوْ يُنْتَفَعَ بِهَا وَقَدْ عُمِلَ بِهَا ذَلِكَ الْعَمَلُ

Sayyidina Ibn Abbas (RA) reported that Allah’s Messenger (SAW) said, “If you com across a man who has sexual intercourse with an animal then kill him and kill the animal with him.” Ibn Abbas .,- was asked, “What wrong had the animal done?” He said ‘I did not hear anything about it from Allah’s Messenger (SAW) but I suppose he did not like that one may eat its flesh or derive benefit from it, once this act was done with it.”

[*Abu Dawud* 4464]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah’s Messenger (SAW)

Chapter 24

About the hadd of an homosexual

(1461)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger ' said, "If you see anyone do the deed of the people of Lut Is then kill the doer and one with whom it is done."

[*Abu Dawud* 4462]

(1462)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى أُمَّتِي عَمَلُ قَوْمِ لُوطٍ

Abdullah ibn Muhammad ibn Aqil reported having heard from Sayyidina Jabir (RA) that Allah's Messenger (SAW) said, "That which I fear most for my people is that they may take the ways of the people of Lut.

[*Ibn e Majah* 2563, *Ahmed* 15095]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 25

About the apostate

(1463)

حَرَّقَ قَوْمًا ارْتَدُّوا عَنْ الْإِسْلَامِ فَبَلَغَ ذَلِكَ ابْنَ عَبَّاسٍ فَقَالَ لَوْ كُنْتُ أَنَا لَقَتَلْتُهُمْ لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ وَلَمْ أَكُنْ لِأُحَرِّقَهُمْ لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُعَذِّبُوا بِعَذَابِ اللَّهِ فَبَلَغَ ذَلِكَ عَلِيًّا فَقَالَ صَدَقَ ابْنُ عَبَّاسٍ

Sayyidina Ikrimah (RA) reported that Sayyidina Ali sentenced those who had apostatised from Islam to be burnt down. When Sayyidina Ibn Abbas (RA) learnt of it, he said, "If I was there then I would have had them killed because Allah's Messenger (SAW) had said, "He who changes his religion should be killed, I would not burn him because Allah's Messenger (SAW) had said, ' Do not punish with Allah's punishment." When Sayyidina Ali learnt of it, he said, "Ibn Abbas (RA), has spoken the truth."

[*Bukhari* 3017]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 26

About one who takes up weapons a against a Muslim

(1464)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا

Sayyidina Abu Musa (RA) reported that'Allah's Messenger (SAW) said, "He who raises up weapon against us has nothing to do with us."

[*Muslim* 98, *Ibn e Majah* 2577]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 27

The prescribed punishment on a sorcerer

(1465)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدُّ السَّاحِرِ ضَرْبَةٌ بِالسَّيْفِ

Sayyidina Jundub (RA) reported that Allah's Messenger said, "The prescribed punishment on a sorcerer is execution by sword."

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 28

One who steals from the booty

(1466)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ وَجَدْتُمُوهُ غَلَّ فِي سَبِيلِ اللَّهِ فَاحْرِقُوا مَتَاعَهُ

Sayyidina Umar (RA) reported that Allah's Messenger (SAW) said, "If you find anyone stealing from the booty then burn his property," Salih narrated that he went to Maslamah. Saalm ibn Abdullah was also there. He had found a man who had stolen from the booty. Saalim narrated this hadith, so Maslamah commanded that the man's property should be burnt down. They found therein a copy of the Qur'an. Saalim said, "Sell this and give away its proceeds in charity.

[*Abu Dawud* 2713, *Ahmed* 144]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 29

About one who calls another a mukhannath

(1467)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا قَالَ الرَّجُلُ لِلرَّجُلِ يَا يَهُودِيُّ فَاضْرِبُوهُ عِشْرِينَ وَإِذَا قَالَ يَا مُخَنَّثُ فَاضْرِبُوهُ عِشْرِينَ وَمَنْ وَقَعَ عَلَى ذَاتِ مَحْرَمٍ فَاقْتُلُوهُ

Sayyidina Ibn Abbas (RA) narrated; The Prophet (SAW) said, "If anyone calls another person, 0 Jew' then give him twenty stripes. If he calls the other, 'O mukhannath' then give him twenty st'ipes, And if anyone commits adultery with a mahram woman then kill him."

[*Ibn e Majah* 2568]

17- BOOK OF HUDUD (Prescribed Punishments)

Narrated from Allah's Messenger (SAW)

Chapter 30

About ta'zir

(1468)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُجْلَدُ فَوْقَ عَشْرِ جَلَدَاتٍ إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللَّهِ

Sayyidina Abu Burdah ibn Niyar i reported that Allah's Messenger said, 'Do not give more than ten lashes except when applying the punishment prescribed by Allah."

[*Bukhari* 6848, *Muslim* 1708, *Abu Dawud* 4492, *Ahmed* 15832]

18- BOOK OF HUNTING

Narrated from Allah's Messenger (SAW)

Chapter 1

About what is allowed and disallowed in what a dog hunts down

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(1469)

قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا أَهْلُ صَيْدٍ قَالَ إِذَا أَرْسَلْتَ كَلْبَكَ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ فَأَمْسَكَ عَلَيْكَ فَكُلْ قُلْتُ وَإِنْ قَتَلَ قَالَ وَإِنْ قَتَلَ قُلْتُ إِنَّا أَهْلُ رَمْيٍ قَالَ مَا رَدَّتْ عَلَيْكَ قَوْسُكَ فَكُلْ قَالَ قُلْتُ إِنَّا أَهْلُ سَفَرٍ نَمُرُّ بِالْيَهُودِ وَالنَّصَارَى وَالْمَجُوسِ فَلَا نَجِدُ غَيْرَ آنِيَتِهِمْ قَالَ فَإِنْ لَمْ تَجِدُوا غَيْرَهَا فَاغْسِلُوهَا بِالْمَاءِ ثُمَّ كُلُوا فِيهَا وَاشْرَبُوا

Aa'izullah ibn Abdullah reported that he heard Abu Tha'labah Khushari say: I said, OH Messenger of Allah we are hunters." He said, "When you send your dog and recite the name of Allah and it catches the game, then eat it," I asked, "If it kills it?" He said, "Even if it kills it." I said, "We are shooters of arrow." He said, "What your arrow fetches for you, eat." I asked, "We are given to travelling and come across the Jews, the Christians and the Maj'usis (Magians) and we do nDt find anything but their vessels." He said, "If you do not find anything but that then wash them with water and eat and drink out of them."

[*Bukhari* 5488, *Muslim* 1930]

(1470)

قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا نُرْسِلُ كِلَابًا لَنَا مُعَلَّمَةً قَالَ كُلْ مَا أَمْسَكْنَ عَلَيْكَ قُلْتُ يَا رَسُولَ اللَّهِ وَإِنْ قَتَلْنَ قَالَ وَإِنْ قَتَلْنَ مَا لَمْ يَشْرَكْهَا كَلْبٌ غَيْرُهَا قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا نَرْمِي بِالْمِعْرَاضِ قَالَ مَا خَزَقَ فَكُلْ وَمَا أَصَابَ بِعَرْضِهِ فَلَا تَأْكُلْ

Sayyidina Adi ibn Hatim (RA) reported that he submitted, "O Messenger of Allah! we send our trained hunting dog (to hunt)." He said, "You may eat the game they bring to you." He submitted, "Even if he kills the game? " He said, "Yes, provided no other dog accompanies the hunting dog." He submitted again, "0 Messenger of Allah! we also

throw the mi'rad.O" He said "Eat what they pierce, but if it dies from the blunt of the middle (of the mi'rad) then do not eat it."

[*Bukhari* 5477, *Muslim* 1929]

18- BOOK OF HUNTING

Narrated from Allah's Messenger (SAW)

Chapter 2

Hunting with a Majusis dog

(1471)

Sayyidina Jabir ibn Abdullah (RA) reported that they were disallowed to hunt with hunting dogs of the Majusis.

[*Ibn e Majah* 3209]

18- BOOK OF HUNTING

Narrated from Allah's Messenger (SAW)

Chapter 3

About hunting game with hawk

(1472)

قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُجَالِدٍ عَنْ الشَّعْبِيِّ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا يَرَوْنَ بِصَيْدِ الْبُزَاةِ وَالصُّقُورِ بَأْسًا و قَالَ مُجَاهِدٌ الْبُزَاةُ هُوَ الطَّيْرُ الَّذِي يُصَادُ بِهِ مِنْ الْجَوَارِحِ الَّتِي قَالَ اللَّهُ تَعَالَى

{ وَمَا عَلَّمْتُمْ مِنْ الْجَوَارِحِ }

Sayyidina Adi ibn Hatim reported that he asked Allah's Messenger (SAW) about game

hunted by a hawk. He said ‘What it catches for you, eat.’

[*Abu Dawud* 285]

18- BOOK OF HUNTING

Narrated from Allah’s Messenger (SAW)

Chapter 4

About one who shoots the arrow but the animal flees

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(473)

قُلْتُ يَا رَسُولَ اللَّهِ أَرْمِي الصَّيْدَ فَأَجِدُ فِيهِ مِنْ الْغَدِ سَهْمِي قَالَ إِذَا عَلِمْتَ أَنَّ سَهْمَكَ قَتَلَهُ وَلَمْ تَرَ فِيهِ أَثَرَ سَبُعٍ فَكُلْ

Sayyidina Adi ibn Hatim reportd that he submitted, “0 Messenger of Allah, I shoot the arrow but I find the game the next day with my arrow pierced into it.’ He said, ‘If you know that your arrow had killed it and you do not see signs of a beast having killed it then eatit.’

[*Nisai* 4311]

18- BOOK OF HUNTING

Narrated from Allah’s Messenger (SAW)

Chapter 5

About one who shoots an arrow but finds his game in the water

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(1474)

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الصَّيْدِ فَقَالَ إِذَا رَمَيْتَ بِسَهْمِكَ فَاذْكُرْ اسْمَ اللَّهِ فَإِنْ وَجَدْتَهُ قَدْ قُتِلَ فَكُلْ إِلَّا أَنْ تَجِدَهُ قَدْ وَقَعَ فِي مَاءٍ فَلَا تَأْكُلْ فَإِنَّكَ لَا تَدْرِي

الْمَاءُ قَتَلَهُ أَوْ سَهْمُكَ

Sayyidina Adi Ibn Hatim reported that he asked Allah's Messenger (SAW) about game. He said, "When you throw the arrow, mention the name of Allah. If you find it killed, eat it unless you find it dead in water, for you cannot say if the water brought its death or your arrow.' [*Bukhari* 5414, *Muslim* 1929]

18- BOOK OF HUNTING

Narrated from Allah's Messenger (SAW)

Chapter 6

About the dog eating from the game

(1475)

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَيْدِ الْكَلْبِ الْمُعَلَّمِ قَالَ إِذَا أَرْسَلْتَ كَلْبَكَ الْمُعَلَّمَ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ مَا أَمْسَكَ عَلَيْكَ فَإِنْ أَكَلَ فَلَا تَأْكُلْ فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ قُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ خَالَطَتْ كِلَابَنَا كِلَابٌ أُخَرُ قَالَ إِنَّمَا ذَكَرْتَ اسْمَ اللَّهِ عَلَى كَلْبِكَ وَلَمْ تَذْكُرْ عَلَى غَيْرِهِ

Sayyidina Adi ibn Hatim (RA) reported having asked Allah's Messenger (SAW) about game caught by a trained dog. He said, "If you set off your trained dog and mention Allah's name then eat what it catches for you. If it has eaten from it then you do not eat, for it has caught it for itself.' He asked, "0 Messenger of Allah, if our dogs are joined by other dogs then what?" He said, "You have mentioned the name of Allah over your dog and did not mention over those besides it,' Sufyan said that it was disliked to eat that.

[*Bukhari* 5483, *Muslim* 1929]

18- BOOK OF HUNTING

Narrated from Allah's Messenger (SAW)

Chapter 7

About hunting by mi'rad

(1476)

سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَيْدِ الْمِعْرَاضِ فَقَالَ مَا أَصَبْتَ بِحَدِّهِ فَكُلْ وَمَا أَصَبْتَ بِعَرْضِهِ فَهُوَ وَقِيذٌ

Sayyidina Adi ibn Hatim (RA) said that he asked the Prophet (SAW) about hunting with mi'rad. He said, 'That which comes to you from its tip, eat. But that which you get with its sides is knocked down," (meaning, "If the animal dies with the sharp end of the mi'rad then yOU may eat, hut if it dies from the strike of its side then you may not eat.")

[*Bukhari* 4575, *Muslim* 929]

19- BOOK OF SLAUGHTERING

Narrated from Allah's Messenger

Chapter 1

About slaughtering with stone

(1477)

أَنَّ رَجُلًا مِنْ قَوْمِهِ صَادَ أَرْنَبًا أَوْ اثْنَيْنِ فَذَبَحَهُمَا بِمَرْوَةٍ فَعَلَّقَهُمَا حَتَّى لَقِيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ فَأَمَرَهُ بِأَكْلِهِمَا

Sayyidina Jabir ibn Abdullah (RA) narrated that a man of his tribe hunted a rabbit or two and slaughtered them with stone. He then hung them till he met Allah's Messenger (SAW) and asked him. He said, 'Eat them."

[*Abu Dawud* 2822, *Nisai* 4324, *Ibn e Majah* 3125]

20- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 1

About disapproval to eat a tethered animal

(1478)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ الْمُجَثَّمَةِ وَهِيَ الَّتِي تُصْبَرُ بِالنَّبْلِ

Sayyidina Abu Darda (RA) reported that Allah's Messenger (SAW) forbade eating the mujaththamah. It is an animal tied to a rope and targetted.

(1479)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى يَوْمَ خَيْبَرَ عَنْ لُحُومِ كُلِّ ذِي نَابٍ مِنَ السَّبُعِ وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ وَعَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ وَعَنْ الْمُجَثَّمَةِ وَعَنِ الْخَلِيسَةِ وَأَنْ تُوطَأَ الْحَبَالَى حَتَّى يَضَعْنَ مَا فِي بُطُونِهِنَّ

Wahb ibn Khalid reported from Sayyidah Urnm Habibah bint Irbad ibn Sariyah on the authority of her father that Allah's Messenger (SAW) forbade on the day of Khaybar every carnivorous beast with cannine teeth (with a fang), every bird with a claw, flesh of domestic asses, the mujaththamah and khalisah, and sexual intercourse with pregnant slavewomen till they have given birth to their child, Muhammad ibn Yahya said that this means that sexual intercourse must not be had with women who are not pregnant before they menstruate. Abu Aasim was asked about mujaththamah and he said: a bird or something is tied up and targetted. And he was asked about khalisah and he said; an animal snatched by a man from a wolf or a beast of prey but it dies before he can slaughter it.

[*Ahmed* 17153]

(1480)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُتَّخَذَ شَيْءٌ فِيهِ الرُّوحُ غَرَضًا

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) forbade taking of a living animal as target (shooting).

[*Ibn e Majah* 3187, *Ahmed* 1863]

20- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 2

Slaughtering the unborn

(1481)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَكَاةُ الْجَنِينِ ذَكَاةُ أُمِّهِ

Sayyidina Abu Sa'eed (RA) reported that the Prophet (SAW) said, 'Slaughter of an unborn (in its mother's womb) is included in its mother's slaughter.'

[*Abu Dawud* 2828. *Ibn e Majah* 3199, *Ahmed* 12260]

20- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 3

About animals with canine teeth and birds with claws being allowed

(1482)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ كُلِّ ذِي نَابٍ مِنْ السِّبَاعِ

Sayyidina Abu Tha'labah Khushari reported that Allah's Messenger (SAW) forbade every animal with cannine teeth (with which it grabs its prey).

[*Ahmed* 1775, *Bukhari* 5530, *Muslim* 1932]

(1483)

حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْنِي يَوْمَ خَيْبَرَ الْحُمُرَ الْإِنْسِيَّةَ وَلُحُومَ الْبِغَالِ وَكُلَّ ذِي نَابٍ مِنْ السِّبَاعِ وَذِي مِخْلَبٍ مِنْ الطَّيْرِ

Sayyidina Jabir (RA) reported that Allah's Messenger forbade on the day of Khaybar domestic asses, flesh of mules, every carnivorous beast with a fang and every bird with a talon (that hunt with their claws).

[*Bukhari* 4219, *Muslim* 1941]

(1484)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَّمَ كُلَّ ذِي نَابٍ مِنْ السِّبَاعِ

Sayyidina Abu Hurayrah reported that the Prophet forbade every beast with a fang (which hunted with its teeth, like a lion or a dog).

[*Muslim* 1933]

20- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 4

About limbs cut off from living animals being classified as dead

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(1485)

قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَهُمْ يَجُبُّونَ أَسْنِمَةَ الْإِبِلِ وَيَقْطَعُونَ أَلْيَاتِ الْغَنَمِ فَقَالَ مَا قُطِعَ مِنْ الْبَهِيمَةِ وَهِيَ حَيَّةٌ فَهِيَ مَيْتَةٌ

Sayyidina Abu Waqid Laythi reported that when the Prophet came to Madinah, the people used to cut of f humps of camel and the fat tails of sheep. He said, That which is cut off an animal which is alive is (regarded as) dead. (It is not allowed to eat it).

[*Abu Dawud* 2858]

20- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 5

Slaughter at the throat and upper breast

(1486)

قُلْتُ يَا رَسُولَ اللَّهِ أَمَا تَكُونُ الذَّكَاةُ إِلَّا فِي الْحَلْقِ وَاللَّبَّةِ قَالَ لَوْ طَعَنْتَ فِي فَخِذِهَا لَأَجْزَأَ عَنْكَ

Abu Ushara reported from his father who said that he asked, “0 Messenger of Allah, is the slaughtering only from the throat and upper pait of the breast?” He said, “If you strike the spear on its thigh then it is enough.’ Ahmad ibn Mani reported from Yazid ibn Harun that this was allowed in cases of necessity.

[*Abu Dawud* 2825, *Nisai* 4420]

21- BOOK OF COMMANDS AND ADVANTAGES

Narrated from Allah's Messenger (SAW)

Chapter 1

About killing lizard

(1487)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ وَزَغَةً بِالضَّرْبَةِ الْأُولَى كَانَ لَهُ كَذَا وَكَذَا حَسَنَةً فَإِنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ كَانَ لَهُ كَذَا وَكَذَا حَسَنَةً فَإِنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّالِثَةِ كَانَ لَهُ كَذَا وَكَذَا حَسَنَةً

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) said, 'If anyone kills a gecko (a small lizard) with the first blow then it is as though he has so many good deeds. If he kills it with the second blow then it is as though he has 'so many' good deeds. If he kills it with the third blow then it is as though he has 'so many' good deeds (meaning, each time the credit is lesser than before)."

[*Muslim* 2240]

21- BOOK OF COMMANDS AND ADVANTAGES

Narrated from Allah's Messenger (SAW)

Chapter 2

Killing snakes

(1488)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْتُلُوا الْحَيَّاتِ وَاقْتُلُوا ذَا الطُّفْيَتَيْنِ وَالْأَبْتَرَ فَإِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ وَيُسْقِطَانِ الْحُبْلَى

Saalim ibn Abdullah reported from his father that Allah's Messenger (SAW) said, Kill snakes. Also kill those snakes that have black spots on their back. Also kill the snakes

with tiny tairs because both of them harm eye sight and cause miscarriage.”

[*Bukhari* 3297, *Muslim* 2233]

(1489)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِبُيُوتِكُمْ عُمَّارًا فَحَرِّجُوا عَلَيْهِنَّ ثَلَاثًا فَإِنْ بَدَا لَكُمْ بَعْدَ ذَلِكَ مِنْهُنَّ شَيْءٌ فَاقْتُلُوهُنَّ

Sayyidina Abu Sa’eed Khudri (RA) reported that Allah’s Messenger r- .s.’ said, “In your homes are house-snakes. Warn them three times but if they are seen after that then kill them.”

[*Muslim* 2236]

(1490)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ظَهَرَتْ الْحَيَّةُ فِي الْمَسْكَنِ فَقُولُوا لَهَا إِنَّا نَسْأَلُكِ بِعَهْدِ نُوحٍ وَبِعَهْدِ سُلَيْمَانَ بْنِ دَاوُدَ أَنْ لَا تُؤْذِينَا فَإِنْ عَادَتْ فَاقْتُلُوهَا

Abdur Rahman ibn Abu Layla reported from Abu Layla that Allah’s Messenger (SAW) said, “If a snake is observed in the house, say, ‘We ask you by the covenant of Nub and by the covenant of Sulayman ibn Dawood, do not hurt us.’ If it returns then kill it.”

[*Abu Dawud* 5260]

21- BOOK OF COMMANDS AND ADVANTAGES

Narrated from Allah’s Messenger (SAW)

Chapter 3

About killing dogs

(1491)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْلَا أَنَّ الْكِلَابَ أُمَّةٌ مِنْ الْأُمَمِ لَأَمَرْتُ بِقَتْلِهَا

كُلِّهَا فَاقْتُلُوا مِنْهَا كُلَّ أَسْوَدَ بَهِيمٍ

Sayyidina Abdullah ibn Mughaffa reported that Allah's Messenger said, " Were dogs not a creation of the creations (of Allah). I would have commanded that all of them should be exterminated. So, kill all those of them that are black."

[*Ahmed* 16788]

21- BOOK OF COMMANDS AND ADVANTAGES

Narrated from Allah's Messenger (SAW)

Chapter 4

The good deeds of one who keeps a dog are deducted

(1492)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اقْتَنَى كَلْبًا أَوْ اتَّخَذَ كَلْبًا لَيْسَ بِضَارٍ وَلَا كَلْبَ مَاشِيَةٍ نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ

Sayyidina Ibn Umar reported that Allah's MessengerL- said, "If anyone acquires a dog, or keeps a dog, who is not for hunting or protecting sheep, then two qirats will he deducted from his reward every day.'

[*Bukhari* 5480, *Muslim* 1574]

(1493)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِقَتْلِ الْكِلَابِ إِلَّا كَلْبَ صَيْدٍ أَوْ كَلْبَ مَاشِيَةٍ قَالَ قِيلَ لَهُ إِنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ أَوْ كَلْبَ زَرْعٍ فَقَالَ إِنَّ أَبَا هُرَيْرَةَ لَهُ زَرْعٌ

Sayyidina Ibn Umar reported that Allah's Messenger gave command for the extermination of dogs, except hunting dogs and sheep dogs. It was said to him that Ahul Hurayrah said, "and farm dogs," he said, "He has farms."

[*Nisai* 4290]

(1494)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اتَّخَذَ كَلْبًا إِلَّا كَلْبَ مَاشِيَةٍ أَوْ صَيْدٍ أَوْ زَرْعٍ انْتَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطٌ

Sayyidina Abu Hurayra reported that Allah's Messenger (SAW) said, "If anyone keeps a dog, except a sheep dog or a hunting (dog) or a farm (dog) then a qrat will be deducted from his reward every day."

[*Muslim* 1575]

(1495)

إِنِّي لَمِمَّنْ يَرْفَعُ أَغْصَانَ الشَّجَرَةِ عَنْ وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَخْطُبُ فَقَالَ لَوْلَا أَنَّ الْكِلَابَ أُمَّةٌ مِنْ الْأُمَمِ لَأَمَرْتُ بِقَتْلِهَا فَاقْتُلُوا مِنْهَا كُلَّ أَسْوَدَ بَهِيمٍ وَمَا مِنْ أَهْلِ بَيْتٍ يَرْتَبِطُونَ كَلْبًا إِلَّا نَقَصَ مِنْ عَمَلِهِمْ كُلَّ يَوْمٍ قِيرَاطٌ إِلَّا كَلْبَ صَيْدٍ أَوْ كَلْبَ حَرْثٍ أَوْ كَلْبَ غَنَمٍ

Sayyidina Abdullah ibn Mughaffal narrated: I was one of those who had raised the branches of the tree away from the face of Allah's Messenger while he was delivering a sermon. He said, "Were the dogs not one of the creatures (of Allah), I would have commanded that they should be eliminated. So kill all the black dogs among them. And, there are no people in a house who have a dog except a hunting dog, a farm dog or a sheep dog but a qirat of their good deeds are deducted every day."

[*Ahmed* 16788]

21- BOOK OF COMMANDS AND ADVANTAGES

Narrated from Allah's Messenger (SAW)

Chapter 5

Slaughtering with a pole or something

(1496)

قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا نَلْقَى الْعَدُوَّ غَدًا وَلَيْسَتْ مَعَنَا مُدًى فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوهُ مَا لَمْ يَكُنْ سِنًّا أَوْ ظُفُرًا وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ

Sayyidina Rafi ibn Khadij (RA) narrated: I said, 0 Messenger of Allah! We will meet our enemy tomorrow and we do not have a knife with us (to slaughter an animal). He said, That which sheds blood and the name of Allah is called over it, eat that, except if it is tooth or claw. I shall tell you about that. As for teeth, it is bone. And as for claw, it is the knife of Abyssinia.

[*Bukhari* 5498, *Muslim* 1968]

21- BOOK OF COMMANDS AND ADVANTAGES

Narrated from Allah's Messenger (SAW)

Chapter 6

About camels, cows and sheep that run wild-may they be shot with an arrow, or not

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(1497)

كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَنَدَّ بَعِيرٌ مِنْ إِبِلِ الْقَوْمِ وَلَمْ يَكُنْ مَعَهُمْ خَيْلٌ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللَّهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَمَا فَعَلَ مِنْهَا هَذَا فَافْعَلُوا بِهِ هَكَذَا

Sayyidina Rafi narrated: Once we were travelling with the Prophet One of the camels ran away and we had no horses (to give it a chase). A man shot an arrow and Allah restricted the camel. Allahs Messenger said, "Indeed, among these beasts there are some that run wild (runaways) like the wild beasts. So, if any of them does that then do with it like this (as the man did).

[*Bukhari* 2488]

22- BOOK OF SACRIFICE

Narrated from Allah’s Messenger

Chapter 1

Merits of sacrifice

(1498)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا عَمِلَ آدَمِيٌّ مِنْ عَمَلٍ يَوْمَ النَّحْرِ أَحَبَّ إِلَى اللَّهِ مِنْ إِهْرَاقِ الدَّمِ إِنَّهَا لَتَأْتِي يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأَشْعَارِهَا وَأَظْلَافِهَا وَأَنَّ الدَّمَ لَيَقَعُ مِنْ اللَّهِ بِمَكَانٍ قَبْلَ أَنْ يَقَعَ مِنْ الْأَرْضِ فَطِيبُوا بِهَا نَفْسًا

Sayyidah Ayshah (RA) narrated that Allahs Messenger said, “Of the deeds a man does on the day of sacrifice the dearest to Allah is the flow of blood (sacrifice). It will come on the day of Resurrection with its horns and its hair and its hoofs. Indeed, blood will be accepted by Allah at once even before it falls on the ground. So, please yourselves with it!

[*Ibn e Majah* 3126]

22- BOOK OF SACRIFICE

Narrated from Allah’s Messenger

Chapter 2

Sacrifice of two rams

(1499)

ضَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ ذَبَحَهُمَا بِيَدِهِ وَسَمَّى وَكَبَّرَ وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِمَا

Sayyidina Anas ibn Maalik reported tha Allah’s Messenger (SAW) sacrificed two rams that had horns. They were two-coloured (black and white). He sacrificed them with his own hands saying Bismillah (in the name of Allah) and Allahu Akbar (Allah is the Greatest), placing his leg on its sides.

[*Bukhari* 5565, *Muslim* 1966]

22- BOOK OF SACRIFICE

Narrated from Allah’s Messenger

Chapter 3

Sacrifice on behalf of the dead

(1500)

أَنَّهُ كَانَ يُضَحِّي بِكَبْشَيْنِ أَحَدُهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْآخَرُ عَنْ نَفْسِهِ فَقِيلَ لَهُ فَقَالَ أَمَرَنِي بِهِ يَعْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا أَدَعُهُ أَبَدًا

Sayyidina Ali (RA) always sacrificed two rams, one on behalf of the Prophet (SAW) and one on his own account. Someone asked him, Why do you do that? He said, ‘The Prophet (SAW) had commanded me to do it. So I will never neglect it.”

[*Abu Dawud* 2790]

22- BOOK OF SACRIFICE

Narrated from Allah’s Messenger

Chapter 4

The animal that is mustahab

(1501)

ضَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَبْشٍ أَقْرَنَ فَحِيلٍ يَأْكُلُ فِي سَوَادٍ وَيَمْشِي فِي سَوَادٍ وَيَنْظُرُ فِي سَوَادٍ

Sayyidina Abu Sa’eed Khudri (RA) reported that Allah’s Messenger (SAW) offered sacrifice of a horned ram that was a male. Its mouth, feet and eyes were black.

[*Abu Dawud* 2796]

22- BOOK OF SACRIFICE

Narrated from Allah's Messenger

Chapter 5

The animal that is not allowed for sacrifice

(1502)

قَالَ لَا يُضَحَّى بِالْعَرْجَاءِ بَيِّنٌ ظَلَعُهَا وَلَا بِالْعَوْرَاءِ بَيِّنٌ عَوَرُهَا وَلَا بِالْمَرِيضَةِ بَيِّنٌ مَرَضُهَا وَلَا بِالْعَجْفَاءِ الَّتِي لَا تُنْقِي

Sayyidina Bara ibn Aazib (RA) reported in a marfu way that a lame animal with an obvious limp must not be offered in sacrifice nor a one-eyed whose loss of one eye is obvious, nor a sick whose sickness is apparent, nor one whose bones have no marrow.

[*Abu Dawud* 2802, *Nisai* 4383]

22- BOOK OF SACRIFICE

Narrated from Allah's Messenger

Chapter 6

The sacrifice that is makruh

(1503)

أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ وَأَنْ لَا نُضَحِّيَ بِمُقَابَلَةٍ وَلَا مُدَابَرَةٍ وَلَا شَرْقَاءَ وَلَا خَرْقَاءَ

Sayyidina Ali reported that Allah's Messenger (SAW) commanded them to examine the sacrificial animal's eyes and ears thoroughly. He disallowed them to make sacrifice of on animal with a slit of ear that leaves something hanging, or a slit through the length of the ear, or a pierced ear.

[*Abu Dawud* 2804, *Muslim* 4384, *Ahmed* 609]

22- BOOK OF SACRIFICE

Narrated from Allah's Messenger

Chapter 7

Sacrifice of a six-month old ram

(1504)

جَلَبْتُ غَنَمًا جُذْعَانًا إِلَى الْمَدِينَةِ فَكَسَدَتْ عَلَيَّ فَلَقِيتُ أَبَا هُرَيْرَةَ فَسَأَلْتُهُ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ نِعْمَ أَوْ نِعْمَتِ الْأُضْحِيَّةُ الْجَذَعُ مِنْ الضَّأْنِ قَالَ فَانْتَهَبَهُ النَّاسُ

Sayyidina Abu Kahash (RA) narrated; I took six month old lambs to Madinah (to sell them). But, they were a dead stock for me. I met Abu Hurayrah (RA) and I asked him and he said, "I had heard Allah's Messenger (SAW) say that the best sacrifice is a six month old lamb." So, the people took away everything (quickly).

[*Ahmed* 9745]

(1505)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَاهُ غَنَمًا يَقْسِمُهَا عَلَى أَصْحَابِهِ ضَحَايَا فَبَقِيَ عَتُودٌ أَوْ جَدْيٌ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ضَحِّ بِهِ أَنْتَ

Sayyidina Uqbah ibnAamir (RA) repoted that Allah's Messenger (SAW) gave him some goats that he might distribute them among the sahabah (RA) for sacrifice. One remained with him. It was a year-old or six-month old. He mentioned that to Allah's Messenger (SAW) who said, "You make a sacrifice with it."

[*Bukhari* 2300]

22- BOOK OF SACRIFICE

Narrated from Allah's Messenger

Chapter 8

Sharing in sacrifice

(1506)

كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَحَضَرَ الْأَضْحَى فَاشْتَرَكْنَا فِي الْبَقَرَةِ سَبْعَةً وَفِي الْبَعِيرِ عَشَرَةً

Sayyidina Ibn Abbas (RA) reported: We were with Allah's Messenger (SAW) on a journey. The (eid) al-Adha came upon us. So we shared, seven in a cow and ten in a camel.

[*Nisai* 4404, *Ibn e Majah* 3131,*Ahmed* 2484]

(1507)

نَحَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحُدَيْبِيَةِ الْبَدَنَةَ عَنْ سَبْعَةٍ وَالْبَقَرَةَ عَنْ سَبْعَةٍ

Sayyidina Jabir narrated: We made sacrifice with Allah's Messenger (SAW) during (the peace of) Hudaybiyah. We shared seven in a camel and seven in a cow.

[*Muslim* 1318]

22- BOOK OF SACRIFICE

Narrated from Allah's Messenger

Chapter 9

An animal with a broken horn

(1508)

الْبَقَرَةُ عَنْ سَبْعَةٍ قُلْتُ فَإِنْ وَلَدَتْ قَالَ اذْبَحْ وَلَدَهَا مَعَهَا قُلْتُ فَالْعَرْجَاءُ قَالَ إِذَا بَلَغَتْ الْمَنْسِكَ قُلْتُ فَمَكْسُورَةُ الْقَرْنِ قَالَ لَا بَأْسَ أُمِرْنَا أَوْ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَسْتَشْرِفَ الْعَيْنَيْنِ وَالْأُذُنَيْنِ

Sayyidina Ali reported that a cow was enough for seven men. The narrator asked, What,

if she gives birth to a young one after one buys it?" He said, "Sacrifice her young one too with the cow." He asked about the command for one that limps. Sayyidina Ali said, "If it can walk up to the place of sacrifice then it is allowed. 'He asked about a broken horn. He said, There is no harm in that, for, we were commanded, or Allah's Messenger commanded us, toexaminethe eyes and the ears.

[*Ahmed* 732]

(1509)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُضَحَّى بِأَعْضَبِ الْقَرْنِ وَالْأُذُنِ

Sayyidina Ali (RA) reported that Allah's Messenger (SAW) disallowed sacrifice of an animal with a broken horn and split ear. Qatadah said: I mentioned that to Sa'eed ibn Musayyah and he said, "If the horn is broken half (or more) then it is disollowed, but not if less."

[*Abu Dawud* 2805]

22- BOOK OF SACRIFICE

Narrated from Allah's Messenger

Chapter 10

One goat is enough for a house

(1510)

كَيْفَ كَانَتْ الضَّحَايَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَانَ الرَّجُلُ يُضَحِّي بِالشَّاةِ عَنْهُ وَعَنْ أَهْلِ بَيْتِهِ فَيَأْكُلُونَ وَيُطْعِمُونَ حَتَّى تَبَاهَى النَّاسُ فَصَارَتْ كَمَا تَرَى

Ata ibn Yasar reported that he asked Sayyidina Abu Ayyub about the sacrifice in the times of Allah's Messenger (SAW) He said, "One man would sacrifice a goat for himself and for his family. They ate it and fed out of it till men began to brag and boast and what you see turned up.'

[*Ibn e Majah* 3147]

22- BOOK OF SACRIFICE

Narrated from Allah's Messenger

Chapter 11

Sacrifice is sunnah

سَأَلَ ابْنَ عُمَرَ عَنْ الْأُضْحِيَّةِ أَوَاجِبَةٌ هِيَ فَقَالَ ضَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُسْلِمُونَ فَأَعَادَهَا عَلَيْهِ فَقَالَ أَتَعْقِلُ ضَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُسْلِمُونَ

(1511)
Jabalah ibn Suhaym reported that a man asked Sayyidina Ibn Umar(RA) about sacrifice, Is it wajib? He said, "Allahs Messenger (SAW) and the *Muslim*s did make a sacrifice. But, he repeated his question and he said, Do you not understand? Allahs Messenger and the *Muslim*s did make a sacrifice.

[*Ibn e Majah* 3124]

(1512)

أَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ عَشْرَ سِنِينَ يُضَحِّي

Sayyidina Ihn Umar (RA) reported that the Prophet (SAW) lived in Madinah for ten years and made a sacrifice every year.

[*Ahmed* 4955]

22- BOOK OF SACRIFICE

Narrated from Allah's Messenger

Chapter 12

Sacrifice after salah

(1513)

خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي يَوْمِ نَحْرٍ فَقَالَ لَا يَذْبَحَنَّ أَحَدُكُمْ حَتَّى يُصَلِّيَ قَالَ فَقَامَ خَالِي فَقَالَ يَا رَسُولَ اللَّهِ هَذَا يَوْمٌ اللَّحْمُ فِيهِ مَكْرُوهٌ وَإِنِّي عَجَّلْتُ نُسُكِي لِأُطْعِمَ أَهْلِي وَأَهْلَ دَارِي أَوْ جِيرَانِي قَالَ فَأَعِدْ ذَبْحًا آخَرَ فَقَالَ يَا رَسُولَ اللَّهِ عِنْدِي عَنَاقُ لَبَنٍ وَهِيَ خَيْرٌ مِنْ شَاتَيْ لَحْمٍ أَفَأَذْبَحُهَا قَالَ نَعَمْ وَهِيَ خَيْرُ نَسِيكَتَيْكَ وَلَا تُجْزِئُ جَذَعَةٌ بَعْدَكَ

Sayyidina Bara ibn Aazib narrated Allahs Messenger delivered a sermon to us on the day of sacrifice. He said None of you must make a sacrifice until he has

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22- BOOK OF SACRIFICE

Narrated from Allah's Messenger

Chapter 13

It is disliked to consume flesh of sacrifice more than three days

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(1514)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَأْكُلُ أَحَدُكُمْ مِنْ لَحْمِ أُضْحِيَّتِهِ فَوْقَ ثَلَاثَةِ أَيَّامٍ

Sayyidina Ibn Umar (RA) reported that the Prophet (SAW) said, "Let none of you eat the flesh of his sacrifice for more than three days."

[*Muslim* 1970]

22- BOOK OF SACRIFICE

Narrated from Allah's Messenger

Chapter 14

Sacrificial meat may be partaken beyond three days

(1515)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ فَوْقَ ثَلَاثٍ لِيَتَّسِعَ ذُو الطَّوْلِ عَلَى مَنْ لَا طَوْلَ لَهُ فَكُلُوا مَا بَدَا لَكُمْ وَأَطْعِمُوا وَادَّخِرُوا

Sulayman ibn Buraydah reported on the authority of his father that Allah's Messenger (SAW) said, "I had forbidden you the meat of sacrifice beyond three days that the affluent may be liberal to those who cannot afford. Now, eat as you like, and feed, and store (what you like).

[M1971]

(1516)

قُلْتُ لِأُمِّ الْمُؤْمِنِينَ أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنْ لُحُومِ الْأَضَاحِيِّ قَالَتْ لَا وَلَكِنْ قَلَّ مَنْ كَانَ يُضَحِّي مِنْ النَّاسِ فَأَحَبَّ أَنْ يَطْعَمَ مَنْ لَمْ يَكُنْ يُضَحِّي وَلَقَدْ كُنَّا نَرْفَعُ الْكُرَاعَ فَنَأْكُلُهُ بَعْدَ عَشَرَةِ أَيَّامٍ

Aabis ibn Rabiah reported having asked the Mother of the Faithful Did Allah's Messenger (SAW) disallow the flesh of the sacrificial animal? She said, No! But few were the people who made a sacrifice. So he liked that those who did not sacrifice should be fed. Indeed, we used to keep aside a trotter and eat it after ten days.'

[*Bukhari* 5423, *Nisai* 4445, *Ibn e Majah* 3159]

22- BOOK OF SACRIFICE

Narrated from Allah's Messenger

Chapter 15

About fara and atirah

(1517)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا فَرَعَ وَلَا عَتِيرَةَ وَالْفَرَعُ أَوَّلُ النِّتَاجِ كَانَ يُنْتَجُ لَهُمْ فَيَذْبَحُونَهُ

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) said, "There is no fara'

and no atirah.” Fara’ is the first-born of an animal. The infidels used to make an offering of it to their idols.

[*Bukhari* 5473, *Muslim* 1976]

22- BOOK OF SACRIFICE

Narrated from Allah’s Messenger

Chapter 16

About aqiqah

(1518)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُمْ عَنْ الْغُلَامِ شَاتَانِ مُكَافِئَتَانِ وَعَنْ الْجَارِيَةِ شَاةٌ

Yusuf ibn Mahik reported that they visited Sayyidah Hafsah bint Abdur Rahman and asked her about aqiqah. She said that Sayyidah Ayshah (RA) had informed her that Allah’s Messenger had commanded them to slaughter two sheep for a male new-born and one for a female.

[*Ibn e Majah* 3163]

22- BOOK OF SACRIFICE

Narrated from Allah’s Messenger

Chapter 17

Calling the adhan in the ear of the newborn

(1519)

ق رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَذَّنَ فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ حِينَ وَلَدَتْهُ فَاطِمَةُ بِالصَّلَاةِ

Ubaydullah ibn Abu Rafi reported on the authority of his father that he saw Allah’s Messenger call the azan in the ear of Hasan ibn Ali when he was born to Sayyidah Fatimah (RA) the azan as is called for salah.

[*Ahmed* 23930, *Abu Dawud* 5105]

(1520)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ الْغُلَامِ عَقِيقَةٌ فَأَهْرِيقُوا عَنْهُ دَمًا وَأَمِيطُوا عَنْهُ الْأَذَى

Sayyidina Salman ibn Aamir Dabbi reported that Allah's Messenger (SAW) said, "The aqiqah is with every boy. So shed blood (by slaughtering an animal) for him and cast off injury from him (by shaving off hair, etc).'

[*Bukhari* 5471]

(1521)

أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْعَقِيقَةِ فَقَالَ عَنْ الْغُلَامِ شَاتَانِ وَعَنْ الْأُنْثَى وَاحِدَةٌ وَلَا يَضُرُّكُمْ ذُكْرَانًا كُنَّ أَمْ إِنَاثًا

Sayyidah Umm Kurz (RA) reported that she asked Allah's Messenger about aqiqah. He said, "Slaughter two sheep for the newborn male and one for the newborn female.

22- BOOK OF SACRIFICE

Narrated from Allah's Messenger

Chapter 18

More About it

(1522)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الْأُضْحِيَّةِ الْكَبْشُ وَخَيْرُ الْكَفَنِ الْحُلَّةُ

Sayyidina Abu Umamah reported that Allah's Messenger said, "The best sacrifice is the sacrifice of a ram and the best shroud (for the dead) is hullah.
[*Ibn e Majah* 3130]

22- BOOK OF SACRIFICE

Narrated from Allah's Messenger

Chapter 19

No caption

(1523)

كُنَّا وُقُوفًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَفَاتٍ فَسَمِعْتُهُ يَقُولُ يَا أَيُّهَا النَّاسُ عَلَى كُلِّ أَهْلِ بَيْتٍ فِي كُلِّ عَامٍ أُضْحِيَّةٌ وَعَتِيرَةٌ هَلْ تَدْرُونَ مَا الْعَتِيرَةُ هِيَ الَّتِي تُسَمُّونَهَا الرَّجَبِيَّةَ

Sayyidina Mikhnaf ibn Sulaym narrated: We observed the wuquf at Arafat with the Prophet I heard him say, "0 People! It is incumbent on every household (family) to offer a scrifice and an atirah. Do you fathom what the atirah is? It is that which you call the Rajabiyah." [*Abu Dawud* 2788]

22- BOOK OF SACRIFICE

Narrated from Allah's Messenger

Chapter 20

Aqiqah with sheep

(1524)

عَقَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْحَسَنِ بِشَاةٍ وَقَالَ يَا فَاطِمَةُ احْلِقِي رَأْسَهُ وَتَصَدَّقِي بِزِنَةِ شَعْرِهِ فِضَّةً قَالَ فَوَزَنَتْهُ فَكَانَ وَزْنُهُ دِرْهَمًا أَوْ بَعْضَ دِرْهَمٍ

Sayyidina Ali ibn Abu Talib (RA) reported that Allah's Messenger (SAW) observed the aqiqah of Sayyidina Hasan with a sheep and said, "0 Fatimah! Have his head shaved and give sadaqah of silver equal in weight to his hair." So, she weighed that and their weight was (equal to) a dirham, or part of it.

22- BOOK OF SACRIFICE

Narrated from Allah's Messenger

Chapter 21

No caption

(1525)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ ثُمَّ نَزَلَ فَدَعَا بِكَبْشَيْنِ فَذَبَحَهُمَا

Abdur Rahman ibn Abu Bakr reported on the authority of his father that the Prophet delivered a sermon. After that, he descended (from the pulpit) and asked for two goats and slaughtered them. [*Muslim* 1679]

22- BOOK OF SACRIFICE

Narrated from Allah's Messenger

Chapter 22

No caption

(1526)

شَهِدْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَضْحَى بِالْمُصَلَّى فَلَمَّا قَضَى خُطْبَتَهُ نَزَلَ عَنْ مِنْبَرِهِ فَأُتِيَ بِكَبْشٍ فَذَبَحَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ وَقَالَ بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ هَذَا عَنِّي وَعَمَّنْ لَمْ يُضَحِّ مِنْ أُمَّتِي

Sayyidina Jabir ibn Abdullah (RA) narrated: I observed the (eid) al-Adha with the Prophet at the place of (eed) prayer. When he had delivered the sermon, he came down the pulpit. A ram was brought and he slaughtered it with his hand, saying "Bismillah wa Allahu Akbar This is from me and from those of my ummah who have not made a sacrifice.

[*Ahmed* 14843]

22- BOOK OF SACRIFICE

Narrated from Allah's Messenger

Chapter 23

More about aqiqah

(1527)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْغُلَامُ مُرْتَهَنٌ بِعَقِيقَتِهِ يُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ وَيُسَمَّى وَيُحْلَقُ رَأْسُهُ

Sayyidina Samurah reported that Allah's Messenger said, "A boy is pledged to his aqiqah. Sacrifice is made for him on the seventh day and he is given a name, and his head is shaved."

[*Ahmed* 20104]

22- BOOK OF SACRIFICE

Narrated from Allah's Messenger

Chapter 24

Postponing shaving by one who intends to sacrifice

(1528)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَأَى هِلَالَ ذِي الْحِجَّةِ وَأَرَادَ أَنْ يُضَحِّيَ فَلَا يَأْخُذَنَّ مِنْ شَعْرِهِ وَلَا مِنْ أَظْفَارِهِ

Sayyidah Umm Salamab (RA) reported that the Prophet (SAW) said, "One who observes the (new) moon of Zulhajjah and intends to make a sacrifice must not take (meaning not shave) his hair and (not clip) his nails."

[*Muslim* 1977]

23- BOOK OF VOWS AND OATHS

Narrated from Allah's Messenger (SAW)

Chapter 1

It is not proper to observe a vow that involves disobedience to Allah

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(1529)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ

Sayyidah Ayshah (RA) narrated: Allah's Messenger said, "There is no vow of disobedience (to Allah) and its expiation is the expiation of an oath."

[*Abu Dawud* 3290]

(1530)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا نَذْرَ فِي مَعْصِيَةِ اللَّهِ وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ

Abu Isma'il Muhammad ibn Isma'il ibn Yusuf Tirmidhi: reported from Ayyub ibn Sulayman ibn Bilal, from Abu Bakr ibn Uways, from Sulayman ibn Bilal, from Musa ibn Uqbah and Abdullah ibn Abu Atiq, from Zuhri, from Sulayman ibn Arqam, from Yahya ibn Abu Kathir, from Abu Salamah from Sayyidah Ayshah (RA) and she from the Prophet the same hadith.

[*Abu Dawud* 3292]

23- BOOK OF VOWS AND OATHS

Narrated from Allah's Messenger (SAW)

Chapter 2

Vow to obey Allah

(1531)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعْهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلَا يَعْصِهِ

Sayyidah Ayshah reported that the Prophet (SAW) said, "He who vows to obey Allah must obey Him and he who vows to disobey Allah must not disobey Him."

23- BOOK OF VOWS AND OATHS

Narrated from Allah's Messenger (SAW)

Chapter 3

Vow is not valid for something not in one's possession

(1532)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ عَلَى الْعَبْدِ نَذْرٌ فِيمَا لَا يَمْلِكُ

Sayyidina Thabit ibnDahhak (RA) reported that the Prophet (SAW) said, 'There is no vow for a man in what he does not own."

[*Bukhari* 6047, *Muslim* 110]

23- BOOK OF VOWS AND OATHS

Narrated from Allah's Messenger (SAW)

Chapter 4

Expiation for an unspecified vow

(1533)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَّارَةُ النَّذْرِ إِذَا لَمْ يُسَمَّ كَفَّارَةُ يَمِينٍ

Sayyidina Uqbah ibn Aamir (RA) reported that Allah's Messenger (SAW) said, "The expiation for an unspecified vow is the same as for an oath."

[*Muslim* 1645]

23- BOOK OF VOWS AND OATHS

Narrated from Allah's Messenger (SAW)

Chapter 5

If one swears to do something but it is better to abandon it then he must break his promise

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(1534)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَبْدَ الرَّحْمَنِ لَا تَسْأَلْ الْإِمَارَةَ فَإِنَّكَ إِنْ أَتَتْكَ عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا وَإِنْ أَتَتْكَ عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَأْتِ الَّذِي هُوَ خَيْرٌ وَلْتُكَفِّرْ عَنْ يَمِينِكَ

Sayyidina Abdur Rahman ibn Samurah (RA) reported that Allah's Messenger (SAW) said, "0 Abdur Rahman, do not ask for office of authority, for if you are given one on your asking then you will be left to yourself to tackle the affairs. But, if you get it without asking for it then you will be helped. And when you take an oath but see something else better than it then opt for that which is better and make an atonement for your oath." [*Bukhari* 6622, *Muslim* 1652]

23- BOOK OF VOWS AND OATHS

Narrated from Allah's Messenger (SAW)

Chapter 6

Pay the expiation before going back on oath

(1535)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيُكَفِّرْ عَنْ يَمِينِهِ وَلْيَفْعَلْ

Sayyidina Abu Hurayrah (RA) reported that the Prophet said, 'If anyone takes an oath but finds (something else as) a better proposition then let him make an expiation for his oath, and undertake the better proposition."

[*Ahmed* 8742, *Muslim* 1650]

23- BOOK OF VOWS AND OATHS

Narrated from Allah's Messenger (SAW)

Chapter 7

To say Insha Allah while swearring an oath

(1536)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَلَفَ عَلَى يَمِينٍ فَقَالَ إِنْ شَاءَ اللَّهُ فَلَا حِنْثَ عَلَيْهِ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) said, 'If any one swears an oath and says Insha Allah (if god wills) then he has made an exception. (He will not have to pay an expiation if he goes contrary to it).

[*Abu Dawud* 3261, *Muslim* 3838]

(1537)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَلَفَ فَقَالَ إِنْ شَاءَ اللَّهُ لَمْ يَحْنَثْ

Sayyidina Abu Hurayrah reported that Allah's Messenger said, 'If anyone swears and adds Insha Allah then he does not commit perjury."

[*Ahmed* 8094]

23- BOOK OF VOWS AND OATHS

Narrated from Allah's Messenger (SAW)

Chapter 8

It is disapproved to take an oath on any other than Allah

(1538)

سَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُمَرَ وَهُوَ يَقُولُ وَأَبِي وَأَبِي فَقَالَ أَلَا إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ فَقَالَ عُمَرُ فَوَاللَّهِ مَا حَلَفْتُ بِهِ بَعْدَ ذَلِكَ ذَاكِرًا وَلَا آثِرًا

Saalim reported from his father that the Prophet heard Umar (RA) say," By my father! By my father!" So, he said, "Know that Allah farbids you to swear on your ancestors." Umar (RA)then said, "By Allah! I never swore on them after that neither for myself nor on behalf of others."

[*Bukhari* 6647, *Muslim* 1646]

(1539)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْرَكَ عُمَرَ وَهُوَ فِي رَكْبٍ وَهُوَ يَحْلِفُ بِأَبِيهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ لِيَحْلِفْ حَالِفٌ بِاللَّهِ أَوْ لِيَسْكُتْ

Sayyidina Ibn Umar reported that Allah's Messenger (SAW) overtook Sayyidina Umar (RA) while he was riding his beast and swearing by his father. Allah's Messenger ' said, "Surely Allah has disallowed that you swear by your fathers. If anyone swears then he must swear by Allah, or observe silence." [*Bukhari* 6646, *Muslim* 1646]

23- BOOK OF VOWS AND OATHS

Narrated from Allah's Messenger (SAW)

Chapter 9

No caption

(1540)

سَمِعَ رَجُلًا يَقُولُ لَا وَالْكَعْبَةِ فَقَالَ ابْنُ عُمَرَ لَا يُحْلَفُ بِغَيْرِ اللَّهِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ

Sa'd ibn Ubaydah narrated : Sayyidina Ibn Umar (RA) heard a man swear by the Ka'bah. He said, "Do not swear by other than Allah, for I had heard Allah's Messenger ' (SAW) say that if anyone swears by anyone besides Allah then he has disbelieved or associated (with Allah)."

[*Abu Dawud* 3251, *Ahmed* 6179]

23- BOOK OF VOWS AND OATHS

Narrated from Allah's Messenger (SAW)

Chapter 10

One who vows to walk though he cannot walk

(1541)

نَذَرَتْ امْرَأَةٌ أَنْ تَمْشِيَ إِلَى بَيْتِ اللَّهِ فَسُئِلَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَقَالَ إِنَّ اللَّهَ لَغَنِيٌّ عَنْ مَشْيِهَا مُرُوهَا فَلْتَرْكَبْ

Sayyidina Anas (RA) narrated that a woman vowed to walk up to the House of Allah. When the Prophet (SAW) was asked about it, he said, "Allah is not in need of her walking (all the way). Instruct her to ride (up to it)."

(1542)

مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَيْخٍ كَبِيرٍ يَتَهَادَى بَيْنَ ابْنَيْهِ فَقَالَ مَا بَالُ هَذَا قَالُوا يَا رَسُولَ اللَّهِ نَذَرَ أَنْ يَمْشِيَ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَغَنِيٌّ عَنْ تَعْذِيبِ هَذَا نَفْسَهُ قَالَ فَأَمَرَهُ أَنْ يَرْكَبَ

Sayyidina Anas reported that Allah's Messenger came by an old man being led by his two sons. He asked about him and was told that he had vowed to walk. He said, 'Indeed, Allah has no concern with his punishing himself. Instruct him to ride.'

[*Bukhari* 6701, *Muslim* 3301]

23- BOOK OF VOWS AND OATHS

Narrated from Allah's Messenger (SAW)

Chapter 11

Dislike for vows

(1543)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَنْذِرُوا فَإِنَّ النَّذْرَ لَا يُغْنِي مِنْ الْقَدَرِ شَيْئًا وَإِنَّمَا

Sayyidina Abu Hurayrah (RA) reported that Allah's Messanger (SAW) said, "Do not make vows, for a vow is of no use against fate. It is only that the miserly will make some expenses.'

[*Muslim* 1640]

23- BOOK OF VOWS AND OATHS

Narrated from Allah's Messenger (SAW)

Chapter 12

About fulfilling a vow

(1544)

قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ نَذَرْتُ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ فِي الْجَاهِلِيَّةِ قَالَ أَوْفِ بِنَذْرِكَ

Sayyidina Umar (SAW) reported that he said, "0 Messenger of Allah, during the jahiliyah, I had vowed to observe i'tikaf for one night in the Masjid Haram." He said, "Fulfil your vow.'

[*Bukhari* 2042, *Muslim* 1656]

23- BOOK OF VOWS AND OATHS

Narrated from Allah's Messenger (SAW)

Chapter 13

How did the Prophet (SAW) take an oath

(1545)

كَثِيرًا مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْلِفُ بِهَذِهِ الْيَمِينِ لَا وَمُقَلِّبِ الْقُلُوبِ

Sayyidina lbn Umar reported that it was often that Allah's Messengr took oath in these

words, “No, by the Turner of hearts!.”

[*Bukhari* 6617, *Abu Dawud* 3263]

23- BOOK OF VOWS AND OATHS

Narrated from Allah’s Messenger (SAW)

Chapter 14

Reward for emancipating slaves

(1546)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللَّهُ مِنْهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْ النَّارِ حَتَّى يَعْتِقَ فَرْجَهُ بِفَرْجِهِ

Sayyidina Abu Hurayrah reported that Allah’s Messenger (SAW) said, “If anyone sets a Believing slave free then Allah will release from the fire a limb of his against each limb of the slave, even his sexual organ against slaves.’

[*Bukhari* 6715, *Muslim* 1509]

23- BOOK OF VOWS AND OATHS

Narrated from Allah’s Messenger (SAW)

Chapter 15

About one who slaps his servant

(1547)

لَقَدْ رَأَيْتُنَا سَبْعَةَ إِخْوَةٍ مَا لَنَا خَادِمٌ إِلَّا وَاحِدَةٌ فَلَطَمَهَا أَحَدُنَا فَأَمَرَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نُعْتِقَهَا

Suwayd ibn Muqarrin Muzani said, “We were seven brothers. We did not have but only one servant among us. One of us slapped him. So, the Prophet (SAW) commanded us to set him free.”

[*Muslim* 1658]

23- BOOK OF VOWS AND OATHS

Narrated from Allah's Messenger (SAW)

Chapter 16

Dislike for an oath on another religion

(1548)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ

Sayyidina Thabit ibn Dahhak reported that Allah's Messenger said, 'If anyone swears by a religion other than Islam falsely then he is as he says.'

[*Bukhari* 1363, *Muslim* 110]

23- BOOK OF VOWS AND OATHS

Narrated from Allah's Messenger (SAW)

Chapter 17

No Caption

(1549)

قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أُخْتِي نَذَرَتْ أَنْ تَمْشِيَ إِلَى الْبَيْتِ حَافِيَةً غَيْرَ مُخْتَمِرَةٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا يَصْنَعُ بِشَقَاءِ أُخْتِكَ شَيْئًا فَلْتَرْكَبْ وَلْتَخْتَمِرْ وَلْتَصُمْ ثَلَاثَةَ أَيَّامٍ

Sayyidina Uqbahibn Aamir (RA)narrated : I said, 0 Messenger of Allah, my sister had vowed that she would walk up to Bayt Allah (House of Allah) bare footed and without a covering cloak." The Prophet said, "Allah has nothing to do with the hardship enforced on herself by your sister. Let her ride and cover herself and keep fast for three days."

[*Abu Dawud* 3293, *Nisai* 3824, *Ibn e Majah* 2134, *Ahmed* 17292]

23- BOOK OF VOWS AND OATHS

Narrated from Allah's Messenger (SAW)

Chapter 18

No caption

(1550)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَلَفَ مِنْكُمْ فَقَالَ فِي حَلِفِهِ وَاللَّاتِ وَالْعُزَّى فَلْيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ وَمَنْ قَالَ تَعَالَ أُقَامِرْكَ فَلْيَتَصَدَّقْ

Sayyidina Abu Hurayrah (RA) repdrted that Allah's Messenger (SAW) said, "If anyone of you swears and says, By Laat and Uzza' then let him say, i (There is no god but Allah). And if anyone invites another to gambling then let him give sadaqah."

[*Bukhari* 6650, *Muslim* 1647]

23- BOOK OF VOWS AND OATHS

Narrated from Allah's Messenger (SAW)

Chapter 19

Fulfilling vow of the dead

(1551)

أَنَّ سَعْدَ بْنَ عُبَادَةَ اسْتَفْتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ تُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْضِ عَنْهَا

Sayyidina Ibn Abbas (RA)reported that Sayyidina Sa'd ibn Ubadah asked Allah's Messenger (SAW) about a vow his mother had made but she died before she could fulfil it. The Prophet (SAW) said, "Fulfill it on her behalf."

[*Bukhari* 2761, *Muslim* 1638]

23- BOOK OF VOWS AND OATHS

Narrated from Allah's Messenger (SAW)

Chapter 20

Virtues of emancipating slaves

(1552)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا امْرِئٍ مُسْلِمٍ أَعْتَقَ امْرَأً مُسْلِمًا كَانَ فَكَاكَهُ مِنْ النَّارِ يُجْزِي كُلُّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ وَأَيُّمَا امْرِئٍ مُسْلِمٍ أَعْتَقَ امْرَأَتَيْنِ مُسْلِمَتَيْنِ كَانَتَا فَكَاكَهُ مِنْ النَّارِ يُجْزِي كُلُّ عُضْوٍ مِنْهُمَا عُضْوًا مِنْهُ وَأَيُّمَا امْرَأَةٍ مُسْلِمَةٍ أَعْتَقَتْ امْرَأَةً مُسْلِمَةً كَانَتْ فَكَاكَهَا مِنْ النَّارِ يُجْزِي كُلُّ عُضْوٍ مِنْهَا عُضْوًا مِنْهَا

Sayyidina Abu Umamah and some other sahabah (RA) reported that Allah's Messenger I said, 'If any *Muslim* sets a *Muslim* slave free then against every limb of the slave, a limb of his will be set free from the fire. And, if a *Muslim* sets two *Muslim* slavewomen free then a limb of his will be set free against each of their limbs. And, if a *Muslim* woman sets a *Muslim* woman free then against each of her limbs a limb of her will be set free."

[*Ahmed* 10805]

24- BOOK OF JIHAD

Narrated from Allah’s Messenger (SAW)

Chapter 1

About inviting to Islam before beginning war

(1553)

أَنَّ جَيْشًا مِنْ جُيُوشِ الْمُسْلِمِينَ كَانَ أَمِيرَهُمْ سَلْمَانُ الْفَارِسِيُّ حَاصَرُوا قَصْرًا مِنْ قُصُورِ فَارِسَ فَقَالُوا يَا أَبَا عَبْدِ اللَّهِ أَلَا نَنْهَدُ إِلَيْهِمْ قَالَ دَعُونِي أَدْعُهُمْ كَمَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُوهُمْ فَأَتَاهُمْ سَلْمَانُ فَقَالَ لَهُمْ إِنَّمَا أَنَا رَجُلٌ مِنْكُمْ فَارِسِيٌّ تَرَوْنَ الْعَرَبَ يُطِيعُونَنِي فَإِنْ أَسْلَمْتُمْ فَلَكُمْ مِثْلُ الَّذِي لَنَا وَعَلَيْكُمْ مِثْلُ الَّذِي عَلَيْنَا وَإِنْ أَبَيْتُمْ إِلَّا دِينَكُمْ تَرَكْنَاكُمْ عَلَيْهِ وَأَعْطُونَا الْجِزْيَةَ عَنْ يَدٍ وَأَنْتُمْ صَاغِرُونَ قَالَ وَرَطَنَ إِلَيْهِمْ بِالْفَارِسِيَّةِ وَأَنْتُمْ غَيْرُ مَحْمُودِينَ وَإِنْ أَبَيْتُمْ نَابَذْنَاكُمْ عَلَى سَوَاءٍ قَالُوا مَا نَحْنُ بِالَّذِي نُعْطِي الْجِزْيَةَ وَلَكِنَّا نُقَاتِلُكُمْ فَقَالُوا يَا أَبَا عَبْدِ اللَّهِ أَلَا نَنْهَدُ إِلَيْهِمْ قَالَ لَا فَدَعَاهُمْ ثَلَاثَةَ أَيَّامٍ إِلَى مِثْلِ هَذَا ثُمَّ قَالَ انْهَدُوا إِلَيْهِمْ قَالَ فَنَهَدْنَا إِلَيْهِمْ فَفَتَحْنَا ذَلِكَ الْقَصْرَ

Abu Bakhtari narrated: A *Muslim* army led by Sayyidina Salman Farisi (RA) surrounded one of the Persian forts. The men said to him, “0 Abu Abdullah, shall we not pounce on them?’ He said, ‘Let me invite them (to Islam). I had heard Allah’s Messenger (SAW) invite them (the enemy).” So, Salman went to them and said, “Indeed, I am a man of you, a Persian. You see the Arabs obey me. Thus, if you submit to Islam then for you is the like of what is for us and on you is that which is on us. And if you reject only to stay on your religion then we will leave at that and you will pay us the jizyah with your hands, disgraced.” The narrator said that Salman (RA) spoke in Persian and also said, “You are not praiseworthy. And if you refuse, we warn you of had things.” They said, “We are not among those who pay the jizyah, hut we will fight you.” The (*Muslim*) men said, “0 Abu Abdullah, shall we not pounce on them?” He said, ‘No” He invited them in this way for three days and after that said, “Pounce on them. The narrator said: We poured ourselves over them and we conquered that fort.

They say that this creates a greater awe among the enemy. Some other ulama say that in these days there is no need to invite them to Isam. Imam Ahmad said: I do not know if

anyone needs that today. But, Imam Shafi'i said : War should not commence before giving the enemy an invitation, but if they launch an attack beforehand then there is no harm in not inviting them.

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 2

No caption

(1554)
Sayyidina Ibn Isam Muzani (RA) who had the honour of being a sahabi, narrated When Allah's Messenger (SAW) sent an army anywhere, or a detachment, he would say to them, If you see a mosque or hear a mu'azzin then do not kill anyone.

[*Abu Dawud* 2635, *Ahmed* 15714]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 3

About attacking in the night

(1555)
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ خَرَجَ إِلَى خَيْبَرَ أَتَاهَا لَيْلًا وَكَانَ إِذَا جَاءَ قَوْمًا بِلَيْلٍ لَمْ يُغِرْ عَلَيْهِمْ حَتَّى يُصْبِحَ فَلَمَّا أَصْبَحَ خَرَجَتْ يَهُودُ بِمَسَاحِيهِمْ وَمَكَاتِلِهِمْ فَلَمَّا رَأَوْهُ قَالُوا مُحَمَّدٌ وَافَقَ وَاللَّهِ مُحَمَّدٌ الْخَمِيسَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ

{ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ }

Sayyidina Anas narrated : When Allah's Messenger (SAW) left for Khaybar, he came to it

at night. And, whenever he came to a people at night, he did not attack them till it was morning. When morning came, the Jews came out with their baskets and spades. When they saw him, they cried out, "Muhammad' By Allah, Muhammad with his army." So, Allah's Messenger (SAW) said, "Allahu Akbar! Khaybar is ruined. When we descend on a people, (they) the awe-stricken people, encounter an evil morning."

[*Bukhari* 2965, *Muslim* 1365, *Ahmed* 11992]

(1556)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِعَرْصَتِهِمْ ثَلَاثًا

Sayyidina Abu Talhah (RA) reported that when the Prophet conquered a people,. he stayed on their battlefield for three days.

[*Bukhari* 3065]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 4

About burning and destroying

(1557)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ وَهِيَ الْبُوَيْرَةُ فَأَنْزَلَ اللَّهُ

{ مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ }

Sayyidina lbn Umar reported that Allah's Messenger had the palm trees of Banu Nadir burned and cut down. They we were at Buwayrah. So, Allah revealed the verse: {Whatsoever palm-trees you cut down, or left standing upon their roots, it was by Allah's leave, in order that. He might abase the transgressors[. (59:5)

[*Bukhari* 4031, *Muslim* 1746, *Ibn e Majah* 2844]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 5

About spoils of war

(1558)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ فَضَّلَنِي عَلَى الْأَنْبِيَاءِ أَوْ قَالَ أُمَّتِي عَلَى الْأُمَمِ وَأَحَلَّ لِيَ الْغَنَائِمَ

Sayyidina Abu Umamah (RA) reported that the Prophet (SAW) said, Surely, Allah excelled me over the Prophets (SAW) or he said, "My ummah over all people, and made the booty lawful for us."

[*Ahmed* 9348]

(1559)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍّ أُعْطِيتُ جَوَامِعَ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً وَخُتِمَ بِيَ النَّبِيُّونَ

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) said, "I am given excellence over the Prophets in six respects.

(1) 1 have been given jawaami ul-kalirn (brief hut comprehensive words), (2) I have been helped by awe (in the hearts of my enemies), (3) Spoils are made lawful to me, (4) The earth is made for me a masjid (mosque, place of prayer) and means of purity, (5)1 have been sent to the entire creation, and (6) Prophethood endswith me.

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 6

Share of horse (in spoils)

(1560)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَسَمَ فِي النَّفَلِ لِلْفَرَسِ بِسَهْمَيْنِ وَلِلرَّجُلِ بِسَهْمٍ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) divided the spoils by alloting two shares to a horse and one to a man.

[*Muslim* 1762]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 7

About expeditions

(1561)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الصَّحَابَةِ أَرْبَعَةٌ وَخَيْرُ السَّرَايَا أَرْبَعُ مِائَةٍ وَخَيْرُ الْجُيُوشِ أَرْبَعَةُ آلَافٍ وَلَا يُغْلَبُ اثْنَا عَشَرَ أَلْفًا مِنْ قِلَّةٍ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger said, "The best number of sahabah is four, the best number of men in expedition is four hundred, the best number of men in armies is four thousand, and twelve thousand will not be defeated because of poor numbers."

[*Ahmed* 2682, *Abu Dawud* 2611]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 8

Who is given the fai

(1562)

يَسْأَلُهُ هَلْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْزُو بِالنِّسَاءِ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْمٍ فَكَتَبَ إِلَيْهِ ابْنُ عَبَّاسٍ كَتَبْتَ إِلَيَّ تَسْأَلُنِي هَلْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْزُو بِالنِّسَاءِ وَكَانَ يَغْزُو بِهِنَّ فَيُدَاوِينَ الْمَرْضَى وَيُحْذَيْنَ مِنْ الْغَنِيمَةِ وَأَمَّا بِسَهْمٍ فَلَمْ يَضْرِبْ لَهُنَّ بِسَهْمٍ

Yazid ibn Hurmuz narrated : Najdah Hururi wrote to Sayyidina ibn Abbas (RA) asking him whether Allahs Messenger (SAW) took women along to battles and did he give them a share in the booty. So, Sayyidina Ibn Abbas wrote to him: You have wrote to me asking if Allah's Messenger (SAW) took women along in battles. Yes, he did take them with him and they attended to the sick. They were presented from the booty (as reward). As for a share, he did not fix any share for them.

[*Muslim* 1812]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 9

Does the slave have a share

(1563)

شَهِدْتُ خَيْبَرَ مَعَ سَادَتِي فَكَلَّمُوا فِيَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَلَّمُوهُ أَنِّي مَمْلُوكٌ قَالَ فَأَمَرَ بِي فَقُلِّدْتُ السَّيْفَ فَإِذَا أَنَا أَجُرُّهُ فَأَمَرَ لِي بِشَيْءٍ مِنْ خُرْثِيِّ الْمَتَاعِ وَعَرَضْتُ عَلَيْهِ رُقْيَةً كُنْتُ أَرْقِي بِهَا الْمَجَانِينَ فَأَمَرَنِي بِطَرْحِ بَعْضِهَا وَحَبْسِ بَعْضِهَا

The freed slave of Abu Lahm, Umayr narrated: I participated in the Khayhar war with my masters. They spoke about me to Allah's Messenger saying that I was a slave. He

gave command about me and a sword was hung over me and I trailed it (being) short-statured). He ordered that I should be given some household items from the booty. Then I presented to him a spell that I used to chant over the insane and blow on them. He ordered me to discard some of it and retain some of it.

[*Abu Dawud* 2730]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 10

Would the dhimmis be given a share of booty if they fight on the side of Muslims

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(1564)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى بَدْرٍ حَتَّى إِذَا كَانَ بِحَرَّةِ الْوَبَرَةِ لَحِقَهُ رَجُلٌ مِنْ الْمُشْرِكِينَ يَذْكُرُ مِنْهُ جُرْأَةً وَنَجْدَةً فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَسْتَ تُؤْمِنُ بِاللَّهِ وَرَسُولِهِ قَالَ لَا قَالَ ارْجِعْ فَلَنْ أَسْتَعِينَ بِمُشْرِكٍ

Sayyidah Ayshah (RA) reported that Allah's Messenger (SAW) went out to Badr till he was at Harat ul-Wabr and a man met him. He was one of the idolators and known for his bravery. The Prophet (SAW) asked him, 'Do you believe in Allah and his Messenger (SAW) ?" He said, 'No' So, he said, 'Go away, for. I do not seek help of an idolator." There are more words than in the hadith.

[*Ahmed* 25212, *Muslim* 1817]

(1565)

قَدِمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَفَرٍ مِنْ الْأَشْعَرِيِّينَ خَيْبَرَ فَأَسْهَمَ لَنَا مَعَ الَّذِينَ افْتَتَحُوهَا

Sayyidina Abu Musa (RA) narrated: I came to Allah's Messenger (SAW) with a number of Ash'aris at Khaybar. So, he gave us share alongwith those who had conquered it.

[*Bukhari* 4223, *Abu Dawud* 2725]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 11

About using utensils of thepolytheists

(1566)

سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قُدُورِ الْمَجُوسِ فَقَالَ أَنْقُوهَا غَسْلًا وَاطْبُخُوا فِيهَا وَنَهَى عَنْ كُلِّ سَبُعٍ وَذِي نَابٍ

Sayyidina Abu Tha'labah Khushani reported that Allah's Messenger was asked about the vessels of the Majusis (Magians). He said, "Wash them and cook in them. And he disallowed every carnivorous beast with fangs.

(1566A)

أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ كِتَابٍ نَأْكُلُ فِي آنِيَتِهِمْ قَالَ إِنْ وَجَدْتُمْ غَيْرَ آنِيَتِهِمْ فَلَا تَأْكُلُوا فِيهَا فَإِنْ لَمْ تَجِدُوا فَاغْسِلُوهَا وَكُلُوا فِيهَا

Abu Idris Khawlani Aa'izullah ibn Ubaydullah reported that he heard Abu Tha'labah Khushanj say: I came to Allah's Messenger (SAW) and said (to him), "O Messenger ot Allah! We reside in the Land of the people of the Scriptures and we eat in their vessels..." He said, "If you find other vessels then do not eat, (in them) but if you do not find then wash them and eat in them

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24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 12

About the spoils

(1567)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُنَفِّلُ فِي الْبَدْأَةِ الرُّبُعَ وَفِي الْقُفُولِ الثُّلُثَ

Sayyidina Ubadah ibn Samit reported that the Prophet (SAW) used to distribute one fourth of the (nafl) spoils of war in the beginning and one-third at the time of departure.

[*Ibn e Majah* 2852, *Ahmed* 22789]

(1567A)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَنَفَّلَ سَيْفَهُ ذَا الْفَقَارِ يَوْمَ بَدْرٍ وَهُوَ الَّذِي رَأَى فِيهِ الرُّؤْيَا يَوْمَ أُحُدٍ

Sayyidina Ibn Abbas reported that the Prophet took the sword, Zulfiqar, in the Badr war. It was the one about which he saw a dream at Uhud.

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 13

If anyone slays an infidel then his belongings go to him

(1568)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلَبُهُ

Savyidina Abu Qatadah reported that Allah's Messenger (SAW) said, "If anyone kills a disbeliever and has a witness then for him is the slain mans possession.' The hadith relates an account thereafter.

(*Bukhari* 3142, *Muslim* 1751]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 14

About disposing of spoils even before they are divided

(1569)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شِرَاءِ الْمَغَانِمِ حَتَّى تُقْسَمَ

SayyidinaAbu SaeedKhudri reported that Allahs Messenger (SAW) forbade sale of the spoils till they were distributed.

[*Ibn e Majah* 2196, *Ahmed* 11377]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 15

Disapproval of having sexual intercourse with a pregnant captive woman

(1570)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ تُوطَأَ السَّبَايَا حَتَّى يَضَعْنَ مَا فِي بُطُونِهِنَّ

Sayyidina Irbad ibn Sariyah (RA) reported that Allah s Messenger I disallowed sexual intercourse with pregnant captive women till they had delivered their children

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 16

About the food of the polytheists

(1571)

سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ طَعَامِ النَّصَارَى فَقَالَ لَا يَتَخَلَّجَنَّ فِي صَدْرِكَ طَعَامٌ

ضَارَعْتَ فِيهِ النَّصْرَانِيَّةَ

Qabisah reported from his father that he said: I asked the Prophet (SAW) about the food of the Christians. He said, Let not food that resembles Christianity create doubt in your breasts.

[*Ahmed* 18290, *Abu Dawud* 3784, *Ibn e Majah* 2830]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 17

About dislike for sepration of captives

(1572)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ فَرَّقَ بَيْنَ وَالِدَةٍ وَوَلَدِهَا فَرَّقَ اللَّهُ بَيْنَهُ وَبَيْنَ أَحِبَّتِهِ يَوْمَ الْقِيَامَةِ

Sayyidina Abu Ayyub reported that Allah's Messenger (SAW) said, If anyone separates mother from her child then Allah will separate him on the Day of Resurrection from his dear ones.

[*Ahmed* 23558]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 18

About executing captives and taking ransom

(1573)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ جِبْرَائِيلَ هَبَطَ عَلَيْهِ فَقَالَ لَهُ خَيِّرْهُمْ يَعْنِي

أَصْحَابَكَ فِي أُسَارَى بَدْرٍ الْقَتْلَ أَوْ الْفِدَاءَ عَلَى أَنْ يُقْتَلَ مِنْهُمْ قَابِلًا مِثْلُهُمْ قَالُوا الْفِدَاءَ وَيُقْتَلُ مِنَّا

Sayyidina Ali (RA) reported that Allah's Messenger said, that Jibril came and said, 'Give authority to your sahabah to either execute or receive ransom from the captives of Badr on condition that in the following year a like number of them should be killed. They said, '(We choose) ransom and that some of us may be killed (next year).'

(1574)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَى رَجُلَيْنِ مِنْ الْمُسْلِمِينَ بِرَجُلٍ مِنْ الْمُشْرِكِينَ

Sayyidina lmran ibn Husan (RA) reported that Allah's Messenger (SAW) had got two *Muslim* men released against one idolator from captivity.

[*Ahmed* 19848]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 19

Unallowed to kill women and children

(1575)

أَنَّ امْرَأَةً وُجِدَتْ فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقْتُولَةً فَأَنْكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ وَنَهَى عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ

Sayyidina Ibn Umar (RA) reported that a woman was found slain during an expedition of Allah's Messenger (SAW).He disliked that and disallowed that women and, children should be killed. [B3014, *Muslim* 1744]

(1576)

قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ خَيْلَنَا أُوطِئَتْ مِنْ نِسَاءِ الْمُشْرِكِينَ وَأَوْلَادِهِمْ قَالَ هُمْ مِنْ آبَائِهِمْ

Sayyidina Ibn Abbas (RA) reported that Sa'b ibn Jaththamah asked, "O Messenger of Allah, our horses trampled over the women and children of the idolators." He said, They are (of the same stock) as their ancestors.'

[*Bukhari* 3013, *Muslim* 1745]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 20

No caption

(1577)

بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْثٍ فَقَالَ إِنْ وَجَدْتُمْ فُلَانًا وَفُلَانًا لِرَجُلَيْنِ مِنْ قُرَيْشٍ فَأَحْرِقُوهُمَا بِالنَّارِ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَرَدْنَا الْخُرُوجَ إِنِّي كُنْتُ أَمَرْتُكُمْ أَنْ تُحْرِقُوا فُلَانًا وَفُلَانًا بِالنَّارِ وَإِنَّ النَّارَ لَا يُعَذِّبُ بِهَا إِلَّا اللَّهُ فَإِنْ وَجَدْتُمُوهُمَا فَاقْتُلُوهُمَا

Sayyidina Abu Hurayrah (RA) narrated : Allah's Messenger sent us with an army. He said, "If you find so-and-so-and so-and-so, two men, then burn them in the fire." As we were about to depart, he said, "I had ordered you to burn so-and-so and so-and-so in the fire, but no one punishes by burning in the fire except Allah. So if you find them, slay them."

[*Bukhari* 3016]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 21

About misappropriating spoils of war

(1578)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ وَهُوَ بَرِيءٌ مِنْ ثَلَاثٍ الْكِبْرِ وَالْغُلُولِ وَالدَّيْنِ دَخَلَ الْجَنَّةَ

Sayyidina Thawban (RA) reported that Allah's Messenger (SAW) said, "He who dies while he is free from pride from cheating in spoils of war, and from debt, will enter paradise.'

[*Ahmed* 22432]

(1579)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ فَارَقَ الرُّوحُ الْجَسَدَ وَهُوَ بَرِيءٌ مِنْ ثَلَاثٍ الْكَنْزِ وَالْغُلُولِ وَالدَّيْنِ دَخَلَ الْجَنَّةَ

Sayyidina Thawban reported that Allah's Messenger (SAW) said, "If the soul of a person parts from his body while he is free from three things : from kanz (wealth on which zakah is payable but he did not pay), unfaithfulness in spoils of war, and debt then he will enter paradise like this' { While Sa'eed said kanz, Abu Awanah said kibr (pride) in his hadith and he did not mention Madan. The hadith of Sa'eed is (more) sahih).

[*Nisai* 8764]

(1580)

قِيلَ يَا رَسُولَ اللَّهِ إِنَّ فُلَانًا قَدْ اسْتُشْهِدَ قَالَ كَلَّا قَدْ رَأَيْتُهُ فِي النَّارِ بِعَبَاءَةٍ قَدْ غَلَّهَا قَالَ قُمْ يَا عُمَرُ فَنَادِ إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ ثَلَاثًا

Sayyidina Umar ibn Khattab (RA) narrated Someone said, "O Messenger of Allah! So-and-so is martyred.' He said, "Certainly not! I have seen him in the fire for stealing a robe from the spoils. He said further, Get up. 0 Umar! And proclaim None but the believers will enter paradise.' Three times,

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24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 22

About women participating in war

(1581)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْزُو بِأُمِّ سُلَيْمٍ وَنِسْوَةٍ مَعَهَا مِنْ الْأَنْصَارِ يَسْقِينَ الْمَاءَ وَيُدَاوِينَ الْجَرْحَى

Sayyidina Anas (RA) reported that Allah's Messenger (SAW) used to take along Sayyidah Umm Sulaym (RA) and some Ansar women in the battles that they might serve water and attend to the wounded.

[*Muslim* 1810, *Abu Dawud* 2531]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 23

About accepting gifts of the idolators

(1582)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ كِسْرَى أَهْدَى لَهُ فَقَبِلَ وَأَنَّ الْمُلُوكَ أَهْدَوْا إِلَيْهِ فَقَبِلَ مِنْهُمْ

Sayyidina Ali reported about the Prophet (SAW) that the Kisra (Chosroes) sent him a gift and he accepted it. And when the (other) kings sent gifts, he accepted them from them.

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 24

Dislike for a gifts of the idolators

(1583)

أَنَّهُ أَهْدَى لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَدِيَّةً لَهُ أَوْ نَاقَةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْلَمْتَ قَالَ لَا قَالَ فَإِنِّي نُهِيتُ عَنْ زَبْدِ الْمُشْرِكِينَ

Sayyidina Iyad ibn Himar narrated that he presented a gift, or a camel, to the Prophet (SAW) He asked, "Have you accepted Islam?" He said, "No" So, the Prophet (SAW) said, "I am disallowed to accept gifts of the idolators." [*Abu Dawud* 3057]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 25

Prostration of gratitude

(1584)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاهُ أَمْرٌ فَسُرَّ بِهِ فَخَرَّ لِلَّهِ سَاجِدًا

Sayyidina Abu Bakrah (RA) reported that when the Prophet (SAW) was conveyed a good news with which he was pleased, he bowed down in prostration.

[*Abu Dawud* 2774, *Ibn e Majah* 1394]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 26

About protection offered by women or slaves

(1585)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمَرْأَةَ لَتَأْخُذُ لِلْقَوْمِ يَعْنِي تُجِيرُ عَلَى الْمُسْلِمِينَ

Sayyidina Abu Hurayrah .iii reported that the Prophet (SAW) said, "Woman has a right to get from the *Muslim*s protection for someone.

(1585A)

أَجَرْتُ رَجُلَيْنِ مِنْ أَحْمَائِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَمَّنَّا مَنْ أَمَّنْتِ

Sayyidah Umm Hani (RA) reported that she secured protection for two men of her husband's relatives. So, Allah's Messenger said, "Indeed, we have given protection to whom you have given protection."

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 27

About deceiving others

(1586)

كَانَ بَيْنَ مُعَاوِيَةَ وَبَيْنَ أَهْلِ الرُّومِ عَهْدٌ وَكَانَ يَسِيرُ فِي بِلَادِهِمْ حَتَّى إِذَا انْقَضَى الْعَهْدُ أَغَارَ عَلَيْهِمْ فَإِذَا رَجُلٌ عَلَى دَابَّةٍ أَوْ عَلَى فَرَسٍ وَهُوَ يَقُولُ اللَّهُ أَكْبَرُ وَفَاءٌ لَا غَدْرٌ وَإِذَا هُوَ عَمْرُو بْنُ عَبَسَةَ فَسَأَلَهُ مُعَاوِيَةُ عَنْ ذَلِكَ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ كَانَ بَيْنَهُ وَبَيْنَ قَوْمٍ عَهْدٌ فَلَا يَحُلَّنَّ عَهْدًا وَلَا يَشُدَّنَّهُ حَتَّى يَمْضِيَ أَمَدُهُ أَوْ يَنْبِذَ إِلَيْهِمْ عَلَى سَوَاءٍ قَالَ فَرَجَعَ مُعَاوِيَةُ بِالنَّاسِ

Su laym ibn Aamir reported that a peace treaty existed between Mu'awiyah (RA) and the people of Rome. He advanced towards them with the intention to attack them the moment the treaty expired. Suddenly, a rider on a beast or, horse rider came rushing and calling out, 'Allahu Akbar! Faithfulness, not betrayal." He was Amr ibn Abasah Mu'awiyah asked him about it and he said, "1 had heard Allah's Messenger (SAW) say, "If anyone has a covenant with a people then it is not lawful for him to violate it or alter it till its expiry, or he should throw it towards them that they may know that it is rescinded.' So, Mu'awiyah retreated.

[*Abu Dawud* 2759, *Ahmed* 17012]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 28

On the day of resurrection, every unfaithful person will have a standard

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(1587)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ الْغَادِرَ يُنْصَبُ لَهُ لِوَاءٌ يَوْمَ الْقِيَامَةِ

Sayyidina Ibn Umar (RA) reported that he heard Allah's Messenger (SAW) say, 'On the day of Resurrection, the unfaithful will have a standard pitched for him (as a sign of disgrace).

[*Bukhari* 3188,*Muslim* 1735]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 29

About giving a proper judgement

(1588)

رُمِيَ يَوْمَ الْأَحْزَابِ سَعْدُ بْنُ مُعَاذٍ فَقَطَعُوا أَكْحَلَهُ أَوْ أَبْجَلَهُ فَحَسَمَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّارِ فَانْتَفَخَتْ يَدُهُ فَتَرَكَهُ فَنَزَفَهُ الدَّمُ فَحَسَمَهُ أُخْرَى فَانْتَفَخَتْ يَدُهُ فَلَمَّا رَأَى ذَلِكَ قَالَ اللَّهُمَّ لَا تُخْرِجْ نَفْسِي حَتَّى تُقِرَّ عَيْنِي مِنْ بَنِي قُرَيْظَةَ فَاسْتَمْسَكَ عِرْقُهُ فَمَا قَطَرَ قَطْرَةً حَتَّى نَزَلُوا عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ فَأَرْسَلَ إِلَيْهِ فَحَكَمَ أَنْ يُقْتَلَ رِجَالُهُمْ وَيُسْتَحْيَا نِسَاؤُهُمْ يَسْتَعِينُ بِهِنَّ الْمُسْلِمُونَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَبْتَ حُكْمَ اللَّهِ فِيهِمْ وَكَانُوا أَرْبَعَ مِائَةٍ فَلَمَّا فَرَغَ مِنْ قَتْلِهِمْ انْفَتَقَ عِرْقُهُ فَمَاتَ

Sayyidina Jabir reported that, during the Battle of Trenches, Sa'd ibn Mu'adh (RA) was shot by an arrow that severed his artery in the middle of his forearm. The Prophet ' branded the wound but his hand swelled. So, he stopped and blood flowed from it. He branded him again, but it swelled again. When he saw that, he prayed, '0 Allah, do not take away my soul till my eyes are cooled with Banu Qurayzah," Blood ceased to flow from his wound and not even a drop came out. Then they chose Sad ibn Mu'adh (RA) as an arbitrator. He was sent for and he judged that their men should be put to death and their women should be spared so that the *Muslim*s might get them to help them. Allah's

Messenger said, ‘You have decided like Allah’s Judgement in their case.” They were four hundred people when he had finished their execution, his wound opened again and blood flowed out, and he died.

[*Bukhari* 463, *Muslim* 1769]

(1589)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اقْتُلُوا شُيُوخَ الْمُشْرِكِينَ وَاسْتَحْيُوا شَرْخَهُمْ وَالشَّرْخُ الْغِلْمَانُ الَّذِينَ لَمْ يُنْبِتُوا

Sayyidina Atiyah Qurazi (RA) narrated: We were presented before Allah’s Messenger (SAW) on the day of Qurayzah. Those who had grown up (had pubes) were slain and those who had not grown pubes were spared. So I was left to myself.

[*Abu Dawud* 2670]

(1590)

عُرِضْنَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ قُرَيْظَةَ فَكَانَ مَنْ أَنْبَتَ قُتِلَ وَمَنْ لَمْ يُنْبِتْ خُلِّيَ سَبِيلُهُ فَكُنْتُ مِمَّنْ لَمْ يُنْبِتْ فَخُلِّيَ سَبِيلِي

Sayyidina Samurah ibn Jundub (RA) reported that Allah’s Messenger said, “Slay the old men of the polytheists and spare their children who have not yet grown up.”

[*Abu Dawud* 4404]

24- BOOK OF JIHAD

Narrated from Allah’s Messenger (SAW)

Chapter 30

About Half

(1591)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي خُطْبَتِهِ أَوْفُوا بِحِلْفِ الْجَاهِلِيَّةِ فَإِنَّهُ لَا يَزِيدُهُ

يَعْنِي الْإِسْلَامَ إِلَّا شِدَّةً وَلَا تُحْدِثُوا حِلْفًا فِي الْإِسْلَامِ

Amr ibn Shu'ayb reported on the authority of his father from his grand father that Allah's Messenger (SAW) said during his sermon, "Fulfil the oath of jahiliyah, for it does not but give more strength to Islam. And, do not enter into new covenants in Islam."

[*Ahmed* 16761, *Muslim* 2530]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 31

About taking jizyah from the Magians

(1592)

قَالَ كُنْتُ كَاتِبًا لِجَزْءِ بْنِ مُعَاوِيَةَ عَلَى مَنَاذِرَ فَجَاءَنَا كِتَابُ عُمَرَ انْظُرْ مَجُوسَ مَنْ قِبَلَكَ فَخُذْ مِنْهُمْ الْجِزْيَةَ فَإِنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ أَخْبَرَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ الْجِزْيَةَ مِنْ مَجُوسِ هَجَرَ

Bajalah ibn Abdah narrated: I was a scribe of Jaz ibn Mu'awiyah at Manazir. We received a letter from Umar (RA) saying, 'Look at the Majusis who are in your area and receive from them the jizyah. Indeed, Abdur Rahman ibn Awf has informed me that Allah's Messenger took jizyah from the Majusis of Hajar."

[*Ahmed* 16571

(1593)

أَنَّ عُمَرَ كَانَ لَا يَأْخُذُ الْجِزْيَةَ مِنْ الْمَجُوسِ حَتَّى أَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ الْجِزْيَةَ مِنْ مَجُوسِ هَجَرَ وَفِي الْحَدِيثِ كَلَامٌ أَكْثَرُ مِنْ هَذَا

Bajalah narrated: Umar it did not take the jizyah from the Majusis till Abdur Rahman ibn Awf informed him that the Prophet used to take the jizyah from the Majusis of Hajar. The hadith is lengthier.

(1594)

أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجِزْيَةَ مِنْ مَجُوسِ الْبَحْرَيْنِ

Sa'ib ibn Yazid narrated that Allah's Messenger took the jizyah from the Majusis of Bahrain, and Umar (RA) took it from the Persians, and (also) Uthman took it from the Persians.

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 32

What is lawful, from the Dhimmis

(1595)

قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا نَمُرُّ بِقَوْمٍ فَلَا هُمْ يُضَيِّفُونَا وَلَا هُمْ يُؤَدُّونَ مَا لَنَا عَلَيْهِمْ مِنْ الْحَقِّ وَلَا نَحْنُ نَأْخُذُ مِنْهُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ أَبَوْا إِلَّا أَنْ تَأْخُذُوا كَرْهًا فَخُذُوا

Sayyidina Uqbah ibn Aamir (RA) reported that he said "0 Messenger of Allah we pass by a people who do not receive us as guests and do not give us our right of hospitality, nor do we take anything from them. Allah's Messenger said, "If they refuse then take from them ,rcibly."

[*Muslim* 1727]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 33

About hijrah

(1596)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتْحِ مَكَّةَ لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said on the day of liberation of Makkah, "There is no hijrah0after the conquest (liberation), but (there are) jihad and intention. If you are summoned for jihad then hasten (to join)."

[*Bukhari* 1834, *Muslim* 1353]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 34

Pledge allegiance to the Prophet (SAW)

(1597)

فِي قَوْلِهِ تَعَالَى

{ لَقَدْ رَضِيَ اللَّهُ عَنْ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ }

قَالَ جَابِرٌ بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَنْ لَا نَفِرَّ وَلَمْ نُبَايِعْهُ عَلَى الْمَوْتِ

Sayyidina Jabir ibn Abdullah (RA)reported concerning Allah's words: (Allah was certainly well pleased with the Believers when they swore fealty to you under the tree). (48:18) He said, "We swore fealty not to flee but did not pledge allegiance to die."

(1598)

عَلَى أَيِّ شَيْءٍ بَايَعْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُدَيْبِيَةِ قَالَ عَلَى الْمَوْتِ

Yazid ibn Abu Ubayd narrated: I asked Salamab ibn Akwa (RA) ''On what did you people pledge allegiance to Allah's Messenger on the day of Hudaybiyah." He said, 'To die.

[*Bukhari* 2960, *Muslim* 1860]

(1599)

كُنَّا نُبَايِعُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فَيَقُولُ لَنَا فِيمَا اسْتَطَعْتُمْ

Sayyidina Ibn Umar (RA) said, “We used to give oath of allegiance to Allah’s Messenger (SAW) to listen and obey, and he used to say to us, ‘To the limits of ability.’

[*Muslim* 1867, *Nisai* 4188]

(1600)

لَمْ نُبَايِعْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمَوْتِ إِنَّمَا بَايَعْنَاهُ عَلَى أَنْ لَا نَفِرَّ

Sayyidina Jabir (RA) said, “We did not pledge allegiance with Allah’s Messenger to die, but our pledge was only that we shall not flee.”

[*Bukhari* 212, *Muslim* 1856]

24- BOOK OF JIHAD

Narrated from Allah’s Messenger (SAW)

Chapter 35

About breaking the pledge

(1601)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا يُكَلِّمُهُمْ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ رَجُلٌ بَايَعَ إِمَامًا فَإِنْ أَعْطَاهُ وَفَى لَهُ وَإِنْ لَمْ يُعْطِهِ لَمْ يَفِ لَهُ

Sayyidina Abu Hurayrah (RA) reported that Allah’s Messenger (SAW) said, “There are three people to whom Allah will not speak on the day of Resurrection, and not purify them, and for them is a severe chastisement. (One of them is) a man who pledges allegiance to his imam, and if he gives him something, he obeys him; if he does not give him anything then he does not honour the pledge.

[*Muslim* 108]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 36

About the pledge of allegiance offered by a slave

(1602)

جَاءَ عَبْدٌ فَبَايَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْهِجْرَةِ وَلَا يَشْعُرُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ عَبْدٌ فَجَاءَ سَيِّدُهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعْنِيهِ فَاشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ وَلَمْ يُبَايِعْ أَحَدًا بَعْدُ حَتَّى يَسْأَلَهُ أَعَبْدٌ هُوَ

Sayyidina Jabir (RA) narrated that a slave came to the Prophet (SAW) and offered pledge of allegiance on hijrah (migration). The Prophet did not perceive that he was a slave. His master came, and the Prophet said to him, "Sell him to me." So, he bought him against two black slaves and thereafter he did not accept anyone's pledge of allegiance till he had asked if he was a slave.

[*Muslim* 1602]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 37

About pledge of allegiance by women

(1603)

بَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نِسْوَةٍ فَقَالَ لَنَا فِيمَا اسْتَطَعْتُنَّ وَأَطَقْتُنَّ قُلْتُ

اللَّهُ وَرَسُولُهُ أَرْحَمُ بِنَا مِنَّا بِأَنْفُسِنَا قُلْتُ يَا رَسُولَ اللَّهِ بَايِعْنَا قَالَ سُفْيَانُ تَعْنِي صَافِحْنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا قَوْلِي لِمِائَةِ امْرَأَةٍ كَقَوْلِي لِامْرَأَةٍ وَاحِدَةٍ

Sayyidah Umaymah bint Ruqayqah (RA) reported that she offered the oath of allegiance to Allah's Messenger with many women. He said to them, "To the best of your ability and strength." She said, "Allah and His Messenger are more merciful to us than we are to ourselves." She also said, "0 Messenger of Allah, Accept our pledgeofallegiance."Sufyansaid, "She means handshake." Allah's Messenger said, "My word to a hundred women is like my word to one woman. (That is, "There is no need for a handshake, my word is enough)."

[*Nisai* 4187]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 38

About the number of sahabah in the Battle of Bath

(1604)

كُنَّا نَتَحَدَّثُ أَنَّ أَصْحَابَ بَدْرٍ يَوْمَ بَدْرٍ كَعِدَّةِ أَصْحَابِ طَالُوتَ ثَلَاثَ مِائَةٍ وَثَلَاثَةَ عَشَرَ رَجُلًا

Sayyidina Bara (RA) said: We used to relate that the companions (RA) at Badr were as the number of the companions of Talut: three hundred and thirteen.

[*Bukhari* 3958]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 39

About khums

(1605)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِوَفْدِ عَبْدِ الْقَيْسِ آمُرُكُمْ أَنْ تُؤَدُّوا خُمُسَ مَا غَنِمْتُمْ

Sayyidina Ibn Abbas u(RA) reported that the Prophet ' said to the delegates of Abdul Qays, "I command you to pay one-fifth of the spoils of war that you collect.

[*Bukhari* 53]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 40

Disapproval to take anything from the spoils before distribution

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(1606)

كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَتَقَدَّمَ سَرْعَانُ النَّاسِ فَتَعَجَّلُوا مِنْ الْغَنَائِمِ فَاطَّبَخُوا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أُخْرَى النَّاسِ فَمَرَّ بِالْقُدُورِ فَأَمَرَ بِهَا فَأُكْفِئَتْ ثُمَّ قَسَمَ بَيْنَهُمْ فَعَدَلَ بَعِيرًا بِعَشْرِ شِيَاهٍ

Sayyidina Rafi ibn Khadij (RA) narrated : We were on an expedition with Allah's Messenger (SAW) The speedier ones overtook us and made haste in (taking something from) the spoils and began to cook, while Allah's Messenger (SAW) was among those people who were overtaken. He passed by the cooking pots and commanded that they should be overturned. Then, he divided (the spoils) among them and placed one camel as equal to ten sheep.

[*Bukhari* 2488]

(1607)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ انْتَهَبَ فَلَيْسَ مِنَّا

Sayyidina Anas (RA) reported that Allah's Messenger (SAW) said, "If anyone takes away anything from the spoils before they aredistributed then he is not one of us."

[Ah14357]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 41

About offering salaam to the people of the scriptures

(1608)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَبْدَءُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ وَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي الطَّرِيقِ فَاضْطَرُّوهُمْ إِلَى أَضْيَقِهِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "Do not take the initiative in offering salaam (greetings) to the Jews and the Chirstians. And, if you meet one of them on the path then compel him to the narrower side."

[*Ahmed* 7621, *Muslim* 2167]

(1609)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْيَهُودَ إِذَا سَلَّمَ عَلَيْكُمْ أَحَدُهُمْ فَإِنَّمَا يَقُولُ السَّامُ عَلَيْكُمْ فَقُلْ عَلَيْكَ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) said, 'When one of the Jews greets you, he only says as-saam alayka, so respond with alayka."

[*Bukhari* 2928, *Muslim* 2164]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 42

About dislike for taking up residence among the polytheists

(1610)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ سَرِيَّةً إِلَى خَثْعَمٍ فَاعْتَصَمَ نَاسٌ بِالسُّجُودِ فَأَسْرَعَ فِيهِمْ الْقَتْلَ فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَ لَهُمْ بِنِصْفِ الْعَقْلِ وَقَالَ أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهُرِ الْمُشْرِكِينَ قَالُوا يَا رَسُولَ اللَّهِ وَلِمَ قَالَ لَا تَرَايَا نَارَاهُمَا

Sayyidina Jarir ibn Abdullah (RA) reported that Allah's Messenger (SAW) sent an expedition to Khath'am. Some people prostrated and sought refuge, so the *Muslim*s hurried to slay them, When the Prophet (SAW) learnt of it, he commanded that half of bloodwit should be paid for them. He said, "I am absolved of all the *Muslim*s who reside among the polytheists". They said, "O Messenger of Allah why?" He said, "Let them not see the fire of one another." (This is how far the *Muslim*s must stay from them).

[*Abu Dawud* 2645]

(1611)

Hannad reported like the hadith of Abu Muawiyah from Abdah, from Isma'il ibn Abu Khalid, from Qays ibn AbuHazim, but he did not mention Jarir.

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 43

About exiling Jews and Christians from the Arabian peninsula

(1612)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَئِنْ عِشْتُ إِنْ شَاءَ اللَّهُ لَأُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ

Sayyidina Jabir (RA) reported that Sayyidina Umar ibn Khattab (RA) said that he heard Allah's Messenger (SAW) say, "I will expel the Jews and the Christians from the Arabian Peninsula. There will not remain here any save *Muslims*."

[*Ahmed* 14722]

(1613)

أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَأُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ فَلَا أَتْرُكُ فِيهَا إِلَّا مُسْلِمًا

Sayyidina Umar (RA) ibn Khattab reported that Allah's Messenger said, "if I live, Insha Allah. I will drive out the Jews and the Christians from the Arabian peninsula."

[*Muslim* 1767]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 44

About the legacy of the Prophet

(1614)

جَاءَتْ فَاطِمَةُ إِلَى أَبِي بَكْرٍ فَقَالَتْ مَنْ يَرِثُكَ قَالَ أَهْلِي وَوَلَدِي قَالَتْ فَمَا لِي لَا أَرِثُ أَبِي فَقَالَ أَبُو بَكْرٍ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا نُورَثُ وَلَكِنِّي أَعُولُ مَنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُولُهُ وَأُنْفِقُ عَلَى مَنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ يُنْفِقُ عَلَيْهِ

Sayyidina Abu Hurayrah (RA) reported that Sayyidiah Fatimah (RA) came to Sayyidina Abu Bakr (RA) and asked, “Who will inherit you?” He said, “My wife and my children.” She asked, “Then, what is with me that I do not inherit my father?” So, Abu Bakr (SAW) said, “I had heard Allah’s Messenger (SAW) say : We are not inherited. But, I will support whom Allah’s Messenger.i used to support and I will provide whom he used to provide.”

[*Bukhari* 3092, *Muslim* 1759]

(1615)

Both of them reported from Muhammad ibn Umar, from Abu Salamah who from Abu Hurayrah

[*Ahmed* 79]

(1616)

M دَخَلْتُ عَلَى عُمَرَ بْنِ الْخَطَّابِ وَدَخَلَ عَلَيْهِ عُثْمَانُ بْنُ عَفَّانَ وَالزُّبَيْرُ بْنُ الْعَوَّامِ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ ثُمَّ جَاءَ عَلِيٌّ وَالْعَبَّاسُ يَخْتَصِمَانِ فَقَالَ عُمَرُ لَهُمْ أَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا نُورَثُ مَا تَرَكْنَا صَدَقَةٌ قَالُوا نَعَمْ قَالَ عُمَرُ فَلَمَّا تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو بَكْرٍ أَنَا وَلِيُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجِئْتَ أَنْتَ وَهَذَا إِلَى أَبِي بَكْرٍ تَطْلُبُ أَنْتَ مِيرَاثَكَ مِنْ ابْنِ أَخِيكَ وَيَطْلُبُ هَذَا مِيرَاثَ امْرَأَتِهِ مِنْ أَبِيهَا فَقَالَ أَبُو بَكْرٍ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا نُورَثُ مَا تَرَكْنَا صَدَقَةٌ وَاللَّهُ يَعْلَمُ إِنَّهُ صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ

aalik ibn Aws ibn Hadathani narrated : I visited Umar ibn Khattab (RA) Uthman ibn Affan (RA)Zubayr ibn Awf and Sad ibn Abu Waqqas (RA) also come there. Suddenly, Ali and Abbas came quarelling over something. Umar (RA) asked them, “I call upon you by Allah with Whose permission the heavens and earth exist do you know that Allah’s Messenger (SAW) said "We have no heirs and whatever we leave behind is sadaqah?” They affirmed, “Yes” Umar said, “When Allah’s Messenger died, Abu Bakr had said, ‘I am the custodian of Allah’s Messenger (SAW) And, you and he came to Abu Bakr, and you

demanded your inheritance from the son of your brother, and he the inheritance of his wife from her father.-But, Abu Bakr told you that Allah's Messenger (SAW) had said: We leave no heirs and what we leave behind is sadaqah. And Allah knows that he was true, righteous and an observer of truth." {The hadith has a long account here).

[*Bukhari* 3094, *Muslim* 1757]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 45

About the Prophet's (SAW) saying on the day of conquest of Makkah: There will be no jihad in Makkah after today

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(1617)

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتْحِ مَكَّةَ يَقُولُ لَا تُغْزَى هَذِهِ بَعْدَ الْيَوْمِ إِلَى يَوْمِ الْقِيَامَةِ

Sayyidina Harith ibn Maalik ibn Barsa (RA) narrated: I heard the Prophet say on the day of conquest of Makkah, There will be no battle against it after today till the lastHour.' {It will never be a war area and land of the disblievers}.

[*Ahmed* 19042]

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 46

About the hour when fighting is mustahab

(1618)

غَزَوْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ إِذَا طَلَعَ الْفَجْرُ أَمْسَكَ حَتَّى تَطْلُعَ الشَّمْسُ فَإِذَا طَلَعَتْ قَاتَلَ فَإِذَا انْتَصَفَ النَّهَارُ أَمْسَكَ حَتَّى تَزُولَ الشَّمْسُ فَإِذَا زَالَتْ الشَّمْسُ قَاتَلَ حَتَّى الْعَصْرِ ثُمَّ أَمْسَكَ حَتَّى يُصَلِّيَ الْعَصْرَ ثُمَّ يُقَاتِلُ قَالَ وَكَانَ يُقَالُ عِنْدَ ذَلِكَ تَهِيجُ رِيَاحُ النَّصْرِ وَيَدْعُو الْمُؤْمِنُونَ لِجُيُوشِهِمْ فِي صَلَاتِهِمْ

Sayyidina Nu’man ibn Muqarrin narrated: I participated with the Prophet ‘ in battles. When it was dawn, he stopped (fighting) till the sun rose. When the sun had risen, he began fighting. At the declination of the sun, he ceased (fighting) till the sun had passed the meridian, when the sun passed over the meridian, he resumed fighting till asr when he ceased (it) till he had prayed the asr. Then he resumed fighting. It was said about this hour that the helping wind blew and the Believers, in their salah, prayed for their armies.

(1619)

شَهِدْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ إِذَا لَمْ يُقَاتِلْ أَوَّلَ النَّهَارِ انْتَظَرَ حَتَّى تَزُولَ الشَّمْسُ وَتَهُبَّ الرِّيَاحُ وَيَنْزِلَ النَّصْرُ

Hasan ibri Ali Khallal reported from Affan ibn *Muslim* and Hajjaj ibn Minhal, both of whom from Hammad ibn Salamah, from Abu Imran Jawni, from Alqamah ibn Abduilah Muzani, from Ma’qil ibn Yasar that Sayyidina Umar (RA) sent Nu’man ibn Muqarrin to Hurmuzan. Then he narrated a lengthy hadith. Nu’rnan ibn Muqarrin reported that he was present at fighting along with Allah’s Messenger and (he observed that) if he did not wage war at the day’s commencement, he waited till the sun’s decline, the blowing of winds and the arrival of (Divine) help.

[*Bukhari* 3160]

24- BOOK OF JIHAD

Narrated from Allah’s Messenger (SAW)

Chapter 47

About evil omen

(1620)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطِّيَرَةُ مِنْ الشِّرْكِ وَمَا مِنَّا وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ

Sayyidina Abdullah (RA) reported that Allah's Messenger said, "To take evil omens is polytheism. There is none among us who does not get it, but Allah removes it by trust in Him.

[*Abu Dawud* 3910, *Ahmed* 4194, *Ibn e Majah* 3538]

(1621)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا عَدْوَى وَلَا طِيَرَةَ وَأُحِبُّ الْفَأْلَ قَالُوا يَا رَسُولَ اللَّهِ وَمَا الْفَأْلُ قَالَ الْكَلِمَةُ الطَّيِّبَةُ

Sayyidina Anas (RA) reported that Allah's Messenger (SAW) said, "There is no infection and no evil omen (in Islam). But, I love a good omen." They said, "0 Messenger of Allah, and what is a good omen." He said, "A good word."

[*Muslim* 2224]

(1622)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعْجِبُهُ إِذَا خَرَجَ لِحَاجَةٍ أَنْ يَسْمَعَ يَا رَاشِدُ يَا نَجِيحُ

Sayyidina Anas (RA) ibn Maalik reported obout the Prophet (SAW) that when he went out for his work, he loved to hear: (0 rightly guided one!) (0 sucessful one!).

24- BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 48

About the Prophet’s (SAW) instruction on warfare

(1623)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا بَعَثَ أَمِيرًا عَلَى جَيْشٍ أَوْصَاهُ فِي خَاصَّةِ نَفْسِهِ بِتَقْوَى اللَّهِ وَمَنْ مَعَهُ مِنْ الْمُسْلِمِينَ خَيْرًا وَقَالَ اغْزُوا بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ وَلَا تَغُلُّوا وَلَا تَغْدِرُوا وَلَا تُمَثِّلُوا وَلَا تَقْتُلُوا وَلِيدًا فَإِذَا لَقِيتَ عَدُوَّكَ مِنْ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى إِحْدَى ثَلَاثِ خِصَالٍ أَوْ خِلَالٍ أَيَّتُهَا أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ وَادْعُهُمْ إِلَى الْإِسْلَامِ وَالتَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ وَأَخْبِرْهُمْ أَنَّهُمْ إِنْ فَعَلُوا ذَلِكَ فَإِنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ وَإِنْ أَبَوْا أَنْ يَتَحَوَّلُوا فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُوا كَأَعْرَابِ الْمُسْلِمِينَ يَجْرِي عَلَيْهِمْ مَا يَجْرِي عَلَى الْأَعْرَابِ لَيْسَ لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ شَيْءٌ إِلَّا أَنْ يُجَاهِدُوا فَإِنْ أَبَوْا فَاسْتَعِنْ بِاللَّهِ عَلَيْهِمْ وَقَاتِلْهُمْ وَإِذَا حَاصَرْتَ حِصْنًا فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ وَذِمَّةَ نَبِيِّهِ فَلَا تَجْعَلْ لَهُمْ ذِمَّةَ اللَّهِ وَلَا ذِمَّةَ نَبِيِّهِ وَاجْعَلْ لَهُمْ ذِمَّتَكَ وَذِمَمَ أَصْحَابِكَ لِأَنَّكُمْ إِنْ تُخْفِرُوا ذِمَّتَكُمْ وَذِمَمَ أَصْحَابِكُمْ خَيْرٌ مِنْ أَنْ تُخْفِرُوا ذِمَّةَ اللَّهِ وَذِمَّةَ رَسُولِهِ وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ فَلَا تُنْزِلُوهُمْ وَلَكِنْ أَنْزِلْهُمْ عَلَى حُكْمِكَ فَإِنَّكَ لَا تَدْرِي أَتُصِيبُ حُكْمَ اللَّهِ فِيهِمْ أَمْ لَا أَوْ نَحْوَ هَذَا

Sulayman ibn Buraydah reported on the authority of his father (Sayyidina Buraydah that when Allah’s Messenger (SAW) sent a commander with an army, he instructed him to fear Allah himself particularly and be mindful of the good of the *Muslim*s with him. He would also say. Go fight in the name of Allah and in His path. Fight those who disbelieve in Allah. Do not be unfaithful regarding the spoils, do not be treacherous and do not mutilate anyone and do not kill children. When you meet your enemy among the polytheists, invite them to one of the three things, and whichever of these they agree, accept that from them and refrain (to fight) from them. Invite them to Islam and to migrate from their areas to the regions of the Muhajirs and inform them that if they do that then for them is that which is for the Muhajirs, and the same responsibilities as for the Muhajirs. If they refuse to migrate then inform them that they will he like the *Muslim*s of the deserts and the same injunctions will apply to them as to the desert

Muslims, and they will have no share in booty or fai unless they participate in jihad. But, if they refuse then seek Allah's help against them and fight them. So, if you surround a fort and they seek the protection of Allah and His Messenger then do not give it to them, but give them your protection and the profection of your friends, for, if you retract from your protection and the protection of your friends then that is better than your violating the protection of Allah and His Messenger . And if you have beseiged the people in a fort and they wish you to judge according to Allah's commands then do not do it, but decide within your orbit because you do not know what the command of Allah is and whether you follow Allah's commands or not in deciding the matter."

[*Muslim* 1731, *Abu Dawud* 2612, *Ibn e Majah* 2858, *Ahmed* 23039]

(1624)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُغِيرُ إِلَّا عِنْدَ صَلَاةِ الْفَجْرِ فَإِنْ سَمِعَ أَذَانًا أَمْسَكَ وَإِلَّا أَغَارَ فَاسْتَمَعَ ذَاتَ يَوْمٍ فَسَمِعَ رَجُلًا يَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ فَقَالَ عَلَى الْفِطْرَةِ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَقَالَ خَرَجْتَ مِنْ النَّارِ

Sayyidina Anas ibn Maalik reported that Allah's Messenger (SAW) launched an attack only at the time of the salah of fajr. If he heard the adhan, he checked himself; otherwise he attacked. One day, he heard (it) and when the Mu'adhdhin called out Allahu Akbar, Aflahu Akbar, he said, "That is innate (to man)." When he said : (I bear witness that there is no God but Allah), he said, "You have come out of the Fire."

[*Muslim* 382, *Abu Dawud* 2634, *Ahmed* 12353]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 1

Merits of Jihad

(1625)

قِيلَ يَا رَسُولَ اللَّهِ مَا يَعْدِلُ الْجِهَادَ قَالَ إِنَّكُمْ لَا تَسْتَطِيعُونَهُ فَرَدُّوا عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا كُلُّ ذَلِكَ يَقُولُ لَا تَسْتَطِيعُونَهُ فَقَالَ فِي الثَّالِثَةِ مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ مَثَلُ الْقَائِمِ الصَّائِمِ الَّذِي لَا يَفْتُرُ مِنْ صَلَاةٍ وَلَا صِيَامٍ حَتَّى يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ

Sayyidina Abu Hurayrah reported that someone asked, '0 Messenger of Allah, which deed is equivalent to jihad?' He said, "You (people) are incapable of that," The question was repeated twice or thrice and he said every time, "You are incapable of that," The third time, he said, "The example of a warr.or in Allah's cause is like one who lasts and stands in salah and does not allow any shortcoming to mar his salah and his fast till the warrior returns from (jihad in) Allah's cause."

[*Muslim* 1877]

(1626)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْنِي يَقُولُ اللَّهُ عَزَّ وَجَلَّ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ هُوَ عَلَيَّ ضَامِنٌ إِنْ قَبَضْتُهُ أَوْرَثْتُهُ الْجَنَّةَ وَإِنْ رَجَعْتُهُ رَجَعْتُهُ بِأَجْرٍ أَوْ غَنِيمَةٍ

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger said that Allah says, "The mujahid (warrior) in My path is My respocsibility. If I seize him (his soul), I make him an heir of paradise. And, if I return him then I send him back with a reward and a booty."

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 2

The merit of guarding borders

(1627)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ كُلُّ مَيِّتٍ يُخْتَمُ عَلَى عَمَلِهِ إِلَّا الَّذِي مَاتَ مُرَابِطًا فِي سَبِيلِ اللَّهِ فَإِنَّهُ يُنْمَى لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ وَيَأْمَنُ مِنْ فِتْنَةِ الْقَبْرِ وَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ

Sav'idina Fadalah ibn Ubayd (RA) reported from Allahs Messenger that he said, 'Every dying person has his deeds sealed except one who dies guarding the frontiers in Allah s path. His deed is grown for him till the Day of Resurrection, and he is safe from the trial of the gra'e." He also said that he heard Allah's Messenger say, A muahid (warrior) is one who fights (or endeavours) against his own self.

[*Abu Dawud* 2500]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 3

Virtue of fasting during jihad

(1628)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ زَحْزَحَهُ اللَّهُ عَنْ النَّارِ سَبْعِينَ خَرِيفًا أَحَدُهُمَا يَقُولُ سَبْعِينَ وَالْآخَرُ يَقُولُ أَرْبَعِينَ

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) said, As for him who fasts one day in Allahs path (during jihad), Allah will keep him away from the fire by a distance of seventy years. One of the narrators said, Seventy, while another said, Forty.

[*Nisai* 2243]

(1629)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَصُومُ عَبْدٌ يَوْمًا فِي سَبِيلِ اللَّهِ إِلَّا بَاعَدَ ذَلِكَ الْيَوْمُ النَّارَ عَنْ وَجْهِهِ سَبْعِينَ خَرِيفًا

Sayyidina Abu Saeed Khudri (RA) reported that the Prophet(SAW)said, 'If anyone fasts for a day while engaged (in Jihad) in Allahs path then He removes the fire from him to a distance of seventy years.

[*Bukhari* 2840]

(1630)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ جَعَلَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ خَنْدَقًا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ

Savyidina Abu Umamah Bahili reported that the Prophet (SAW) said, "if anyone keeps fast for a day during jihad then Allah will cause a trench between him and the Fire a wide as the distance between the heaven and earth.

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 4

Virtue of equipping (warriors) in Allah's cause

(1631)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ كُتِبَتْ لَهُ بِسَبْعِ مِائَةِ ضِعْفٍ

Sayyidina Khuraym ibn Fati (RA) reported that Allah's Messenger said. If anyone donates something (in Jihad) in Allah's path then it will be recorded for him seven hundred times.'

[*Ahmed* 19058]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 5

Virtues of helping a warrior

(1632)

أَنَّهُ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الصَّدَقَةِ أَفْضَلُ قَالَ خِدْمَةُ عَبْدٍ فِي سَبِيلِ اللَّهِ أَوْ ظِلُّ فُسْطَاطٍ أَوْ طَرُوقَةُ فَحْلٍ فِي سَبِيلِ اللَّهِ

Sayyidina Adi ibn Hatim Tai reported that he asked Allah's Messenger , " Which sadaqah is excellent?" He said, Providing a slave in Allah's cause, or the shade of a tent, or a young camel in Allah's cause.

(1633)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الصَّدَقَاتِ ظِلُّ فُسْطَاطٍ فِي سَبِيلِ اللَّهِ وَمَنِيحَةُ خَادِمٍ فِي سَبِيلِ اللَّهِ أَوْ طَرُوقَةُ فَحْلٍ فِي سَبِيلِ اللَّهِ

it is also narrated by Ziyad ibn Ayyuh from Vazid ibn Harun, from Walid ibn Jamil, from Qasim Abu Abdur Rahman from Abu Umamah i from the Prophet the most excellent sadaqah is to provide the shade of a tent in jihad a servant or a she-camel.

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 6

Equipping a warrior

(1634)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ فَقَدْ غَزَا

Sayyidina Zayd ibn Khalid Juhanni reported that Allah's Messenger said, "If anyone equips a warrior in Allah's path then indeed he is as one engaged in jihad. If one looks

after the family of a warrior when he is away then he is indeed as one engaged in jihad."

[*Bukhari* 2843, *Muslim* 1895]

(1635)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ أَوْ خَلَفَهُ فِي أَهْلِهِ فَقَدْ غَزَا

Abu Umar reported from Sufyan, from Ibn Abu Layla, from Ata, from Zayd ibn Khalid Junanni a hadith of kind.

(1636)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ فَقَدْ غَزَا

Muhammad ibn Bashshar reported from Abdur Rahman ibn Mahdi, from Harb, from Yahya ibn Abu Kathir, from Abu Salamah, from Busr ibn Sa'eed, from Zayd ibn Khalid Juhanni that the Prophet isaid, "He who equips a warrior is as though he took part in jihad."

(1637)

Muhammad ibn Bashshar reported from Yahya ibn Sa'eed from Abdul Malik, from Ata, from Zayd ibn Khalid Juhanni, from the Prophet a hadith like this.

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 7

One whose feet become dusty in Allah's path

(1638)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ فَهُمَا حَرَامٌ عَلَى النَّارِ

Yazid ibn Maryam narrated Abayah (RA) Rifa'ah ibn Rafi met me while I was walking (towards the mosque) for Friday. He said, "Good news for your steps in the path of Allah. I had heard Abu Abs say that Allah's Messenger said, "If anyone's feet become dusty in Allah's path then they are forbidden to the Fire."

[*Bukhari* 907]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 8

The merit of dust in Allah's path

(1639)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ وَلَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, " A man who weeps from fear of Allah will not go to Hell till the milk returns to the udder. And dust in Allah's path and smoke of Hell will never come together (on anyone).

[*Nisai* 3107]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 9

About one who grows old waging jihad

(1640)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ

Saalim ibn Abu Ja'd reported from Shurahbil ibn Simt, that Sayyidina Ka'b ibn Murrah reported that Allah's Messenger said, "He who grows old in Islam then his grey hair will be light for him on the day of resurrection." {That is grows old while waging jihad).

(1641)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ شَابَ شَيْبَةً فِي سَبِيلِ اللَّهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ

Amr ibn Abasah (RA) reported that Allah's Messenger (SAW)said, "He who grows old in Allah's cause will have his hair as light for him on the Day of Resurrection."

[*Nisai* 3142]

Chapter 10

About keeping horse in the cause of Allah

(1642)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ الْخَيْلُ لِثَلَاثَةٍ هِيَ لِرَجُلٍ أَجْرٌ وَهِيَ لِرَجُلٍ سِتْرٌ وَهِيَ عَلَى رَجُلٍ وِزْرٌ فَأَمَّا الَّذِي لَهُ أَجْرٌ فَالَّذِي يَتَّخِذُهَا فِي سَبِيلِ اللَّهِ فَيُعِدُّهَا لَهُ هِيَ لَهُ أَجْرٌ لَا يَغِيبُ فِي بُطُونِهَا شَيْءٌ إِلَّا كَتَبَ اللَّهُ لَهُ أَجْرًا

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) said, The horses have good tied in their forelocks till the Day of Resurrection. The horse has three things: It is for man a reward. It is for man a screen (of defects). And it is for man a burden (which is

a cause of sin and Punshment). As for the one for whom it is reward, he uses it for Allah's cause, pwpares it for that so it is for him a reward. Nothing will go in its belly but Allah will record for him a reward.

[*Bukhari* 2860]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 11

About shooting arrows in Jihad

(1643)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ لَيُدْخِلُ بِالسَّهْمِ الْوَاحِدِ ثَلَاثَةً الْجَنَّةَ صَانِعَهُ يَحْتَسِبُ فِي صَنْعَتِهِ الْخَيْرَ وَالرَّامِيَ بِهِ وَالْمُمِدَّ بِهِ وَقَالَ ارْمُوا وَارْكَبُوا وَلَأَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا كُلُّ مَا يَلْهُو بِهِ الرَّجُلُ الْمُسْلِمُ بَاطِلٌ إِلَّا رَمْيَهُ بِقَوْسِهِ وَتَأْدِيبَهُ فَرَسَهُ وَمُلَاعَبَتَهُ أَهْلَهُ فَإِنَّهُنَّ مِنْ الْحَقِّ

Sayyidina Abdullah ibn Abdur Rahman ibn Abu Husayn reported that Allah s Messenger said, "Indeed, Allah will admit to paradise three men because of one arrow; The maker who has a good motive in his mind while making it, the shooter and the one who hands it to him. He said further, Shoot and ride. And, that you shoot is dearer to me than that you ride. Every thing with which a *Muslim* man amuses himself is void except his shooting with a how, his training of his horse and his playing with his wife for they are among the right.'

[*Ibn e Majah* 2811]

(1644)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ فَهُوَ لَهُ عَدْلُ مُحَرَّرٍ

Sayyidina Abu Najih Salami (RA) reported having heard Allah's Messenger say, 'If anyone throws an arrow in Allah's cause then it is for him like setting free a slave."

[*Abu Dawud* 3965]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 12

Excellence of standing guard in Allah's path

(1645)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَيْنَانِ لَا تَمَسُّهُمَا النَّارُ عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ

Sayyidina Ibn Abbas (RA) reported that he heard Allah's Messenger (SAW) say, '(There are) two eyes that the Fire will never touch, the eye that wept from fear of Allah and the eye that stood guard in the night in Allah's path."

[*Ahmed* 17211]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 13

About the reward of the martyr

(1646)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَتْلُ فِي سَبِيلِ اللَّهِ يُكَفِّرُ كُلَّ خَطِيئَةٍ فَقَالَ جِبْرِيلُ إِلَّا الدَّيْنَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا الدَّيْنَ

Sayyidina Ka'b ibn Maalik reported that Allah's Messenger said, "The souls of the martyrs are in green birds that rest on fruit of paradise or, trees of paradise."

[*Nisai* 2069]

(1647)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي طَيْرٍ خُضْرٍ تَعْلُقُ مِنْ ثَمَرِ الْجَنَّةِ أَوْ شَجَرِ الْجَنَّةِ

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) said, "The first three people who will enter paradise were presented to me... a martyr, one who abstains from both the unlawful and the doubtful and a slave who perfects (his) worship of Allah and serves his master well."

[*Ahmed* 9491]

(1648)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عُرِضَ عَلَيَّ أَوَّلُ ثَلَاثَةٍ يَدْخُلُونَ الْجَنَّةَ شَهِيدٌ وَعَفِيفٌ مُتَعَفِّفٌ وَعَبْدٌ أَحْسَنَ عِبَادَةَ اللَّهِ وَنَصَحَ لِمَوَالِيهِ

Sayyidina Anas (RA) reported that Allah's Messenger '- said, "Being killed in Allah's path atones for sin." but Jibril (AS) interposed, "except debt." So Allah's Messenger said, "Except debt."

(1649)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَا مِنْ عَبْدٍ يَمُوتُ لَهُ عِنْدَ اللَّهِ خَيْرٌ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَأَنَّ لَهُ الدُّنْيَا وَمَا فِيهَا إِلَّا الشَّهِيدُ لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ فَإِنَّهُ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى

Sayyidina Anas (RA) reported that the Prophet (SAW) said, "No one who dies and finds blessings for him with Allah, will wish to return to the earth even if he is given the earth and what it contains. But the martyr. ..because of the honour he sees will love to return to the world and he killed once more."

[*Ahmed* 12265, *Bukhari* 2817, *Muslim* 1877]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 14

About the excellence of the martyrs in Allah's sight

(1650)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الشُّهَدَاءُ أَرْبَعَةٌ رَجُلٌ مُؤْمِنٌ جَيِّدُ الْإِيمَانِ لَقِيَ الْعَدُوَّ فَصَدَقَ اللَّهَ حَتَّى قُتِلَ فَذَلِكَ الَّذِي يَرْفَعُ النَّاسُ إِلَيْهِ أَعْيُنَهُمْ يَوْمَ الْقِيَامَةِ هَكَذَا وَرَفَعَ رَأْسَهُ حَتَّى وَقَعَتْ قَلَنْسُوَتُهُ قَالَ فَمَا أَدْرِي أَقَلَنْسُوَةَ عُمَرَ أَرَادَ أَمْ قَلَنْسُوَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَرَجُلٌ مُؤْمِنٌ جَيِّدُ الْإِيمَانِ لَقِيَ الْعَدُوَّ فَكَأَنَّمَا ضُرِبَ جِلْدُهُ بِشَوْكِ طَلْحٍ مِنْ الْجُبْنِ أَتَاهُ سَهْمٌ غَرْبٌ فَقَتَلَهُ فَهُوَ فِي الدَّرَجَةِ الثَّانِيَةِ وَرَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا لَقِيَ الْعَدُوَّ فَصَدَقَ اللَّهَ حَتَّى قُتِلَ فَذَلِكَ فِي الدَّرَجَةِ الثَّالِثَةِ وَرَجُلٌ مُؤْمِنٌ أَسْرَفَ عَلَى نَفْسِهِ لَقِيَ الْعَدُوَّ فَصَدَقَ اللَّهَ حَتَّى قُتِلَ فَذَلِكَ فِي الدَّرَجَةِ الرَّابِعَةِ

Sayyidina Umar ibn Khattab (RA) reported that he heard Allah's Messenger (SAW) say, "There are four kinds of martyrs:

(1) A believing man, strong in faith, meets the enemy, hoping for reward from Allah, till he is slain, for him, men will raise their eyes on the day of resurrection like this and he raised his head till his cap fell off. I do not know Umar's (RA) cap or the Prophet (SAW)" (2) A believing man of firm faith, meets the enemy but fearing him as though he is pricked by thorns. A sudden arrow strikes him and kills him. He is in the second category. (3) A believing man who has mingled (his) good deeds with evil deeds. He meets the enemy, hoping for reward from Allah till he is killed. This one is in the third category. (4) A believing man who has wronged his self (with sin), meets the enemy, hoping for reward from Allah till he is killed. This one is in the fourth category." [*Ahmed* 146]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 15

About Jihad in the ocean

(1651)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَتُطْعِمُهُ وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عُبَادَةَ بْنِ الصَّامِتِ فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَأَطْعَمَتْهُ وَجَلَسَتْ تَفْلِي رَأْسَهُ فَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ قَالَتْ فَقُلْتُ مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ قَالَ نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً فِي سَبِيلِ اللَّهِ يَرْكَبُونَ ثَبَجَ هَذَا الْبَحْرِ مُلُوكٌ عَلَى الْأَسِرَّةِ أَوْ مِثْلَ الْمُلُوكِ عَلَى الْأَسِرَّةِ قُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ فَدَعَا لَهَا ثُمَّ وَضَعَ رَأْسَهُ فَنَامَ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ قَالَتْ فَقُلْتُ مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ قَالَ نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً فِي سَبِيلِ اللَّهِ نَحْوَ مَا قَالَ فِي الْأَوَّلِ قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ أَنْتِ مِنَ الْأَوَّلِينَ

Sayyidina Anas (RA) reported that Allah's Messenger used to visit Sayyidah Umm Haram bint Milhan. She used to cook food for her. She was the wife of Sayyidina Ubadah ibn Samit. So, one day he went to her and she fed him and delayed him so that she could examine his head for lice. He went to sleep. When he woke up, he laughed. She asked, "What has made you laugh. 0 Messenger of Allah?" He said, "Some people of my ummah were shown to me waging battle in Allah's cause riding on planks as kings" or he said, "Like kings sitting on planks." Sayyidah Umm Haram submited, "0 Messenger of Allah, pray to Allah that. He may cause me to be among them." He prayed for her. After that, he put down his head and went to sleep. Again, he awoke laughing. She asked him, "What makes you laugh, 0 Messenger of Allah?" He said, "Some people of my ummah were presented to me fighting a bathe in Allah's cause," and he said like what he had said before. She said, "0 Messenger of Allah, pray to Allah that he should make me one of them." He said, "You are among the first ones." Thus Sayyidah Umm Haram sailed the sea in the times of Sayyidina Mu'awiyah ibn Abu Sufyan 1 hut when she came out, she fell down from her riding beast (and was martyred).

[*Bukhari* 2788, *Muslim* 1912]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 16

About one who engages in jihad for the world or to show off

(1652)

سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الرَّجُلِ يُقَاتِلُ شَجَاعَةً وَيُقَاتِلُ حَمِيَّةً وَيُقَاتِلُ رِيَاءً فَأَيُّ ذَلِكَ فِي سَبِيلِ اللَّهِ قَالَ مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ

Sayyidina Abu Musa narrated: Allah's was asked about a man who fights for (his) bravery (to be seen) and one who fights to earn fame. "So, which of them is on Allah's path?" He said, "He who fights that the word of Allah may be raised high, for he is on the path of Allah."

[*Bukhari* 2810, *Muslim* 1904]

(1653)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِامْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

Savyidina Umar ibn Khattab reported that Allah's Messenger said, 'Deeds revolve round the intention behind them. And (reward) for a man is what he intends. [hu,if a mans migration is for Allah and His Messenger then his migration is (recorded) for them; but, if his migration is for the world to earn it or for a woman to marry her then his migration is focussed on that for which he has migrated."

[*Bukhari* 1,54, *Muslim* 1907]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 17

About engaging in Jihad morning and evening

(1654)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَدْوَةٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ الدُّنْيَا وَمَا فِيهَا وَمَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنْ الدُّنْيَا وَمَا فِيهَا

Sayyidina Sahl ibn Sad Sa'idi (RA) reported that Allah's Messenger (SAW) said, A morning expedition in the path of Allah is better than the world and what it contains and the space of a whip in paradise is better than the world and all that it has."

[*Bukhari* 2794, *Muslim* 1880]

(1655)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ غَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنْ الدُّنْيَا وَمَا فِيهَا

Sayyidina Abu Hurayrah (RA) and lbn Abbas reported from the Prophet (SAW) . He said, "A morning expedition in the path of Allah, or an evening expedition, is better than the world and what it contains."

[*Bukhari* 2792, *Muslim* 1882]

(1656)

مَرَّ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشِعْبٍ فِيهِ عُيَيْنَةٌ مِنْ مَاءٍ عَذْبَةٌ فَأَعْجَبَتْهُ لِطِيبِهَا فَقَالَ لَوْ اعْتَزَلْتُ النَّاسَ فَأَقَمْتُ فِي هَذَا الشِّعْبِ وَلَنْ أَفْعَلَ حَتَّى أَسْتَأْذِنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تَفْعَلْ فَإِنَّ مُقَامَ أَحَدِكُمْ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ صَلَاتِهِ فِي بَيْتِهِ سَبْعِينَ عَامًا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَيُدْخِلَكُمْ الْجَنَّةَ اغْزُو فِي سَبِيلِ اللَّهِ مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ فَوَاقَ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ

Sav'idina Abu Hurayrah (RA) narrated: One of the sahabah of the Prophet (SAW) passed

by a valley which had a spring of sweet water. He was overwhelmned by its beauty. He thought, If I keep away from people then I would retire to this valley. But, I would never do that unless I seek the permission of Allahs Messenger (SAW). So he mentioned that to Allah's Messenger-L-- I who said, "Do not do so, for, the station of one of you in Allah's path (in jihad) is more excellent than his salah in his home for seventy years. Do you not love that Allah should forgive you and admit you to paradise? So, wage jihad in Allah's path. If anyone engages in jihad for as long as the time between two milkings of a she-camel then paradise will become wajib for him" (meaning that he would be assured of entry therein).

[*Ahmed* 1079]

(1657)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَغَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنْ الدُّنْيَا وَمَا فِيهَا وَلَقَابُ قَوْسِ أَحَدِكُمْ أَوْ مَوْضِعُ يَدِهِ فِي الْجَنَّةِ خَيْرٌ مِنْ الدُّنْيَا وَمَا فِيهَا وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ اطَّلَعَتْ إِلَى الْأَرْضِ لَأَضَاءَتْ مَا بَيْنَهُمَا وَلَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا وَلَنَصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنْ الدُّنْيَا وَمَا فِيهَا

Sayyidina Anas (RA) reported that Allah's Messenger (SAW) said, 'A walk in the path of Allah in the morning or in the evening is better than the world and what it contains. And the space in paradise equal to the bow of one of you, or to his hand, is better than the world and that which it has. And if a woman of the women of paradise were to come down to earth then she would illuminate whatever (space) is between heaven and earth and fill what is between them with fragrance. And, indeed, her scarf on her head is better than the world and what is in it."

[*Ibn e Majah* 2757, *Nisai* 3218]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 18

Who are the best people

(1658)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ رَجُلٌ مُمْسِكٌ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللَّهِ أَلَا أُخْبِرُكُمْ بِالَّذِي يَتْلُوهُ رَجُلٌ مُعْتَزِلٌ فِي غُنَيْمَةٍ لَهُ يُؤَدِّي حَقَّ اللَّهِ فِيهَا أَلَا أُخْبِرُكُمْ بِشَرِّ النَّاسِ رَجُلٌ يُسْأَلُ بِاللَّهِ وَلَا يُعْطِي بِهِ

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) said, "Shall I not tell you who the best of men is? The man who holds the rein of his horse in the path of Allah. Shall I not tell you who follows him? The man who is withdrawn with his sheep yet gives the right of Allah from that. Shall I not inform you who the most evil of men is? The man who seeks in the name of Allah, but is not given anything."

[*Ahmed* 2961]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 19

About one who prays for martyrdom

(1659)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ مِنْ قَلْبِهِ صَادِقًا بَلَّغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ

Sayyidina Sahl ibn Hunayf (RA) reported that the Prophet (SAW) said, "If anyone prays to Allah sincerely from his heart for martyrdom then Allah will consign him to the ranks of martyrs even if he dies on his bed."

[*Muslim* 1909, *Abu Dawud* 1520, *Muslim* 3126, *Ibn e Majah* 2797]

(1660)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ سَأَلَ اللَّهَ الْقَتْلَ فِي سَبِيلِهِ صَادِقًا مِنْ قَلْبِهِ أَعْطَاهُ اللَّهُ أَجْرَ الشَّهِيدِ

Sayyidina Mu'adh ibn Jabal (RA) reported that the Prophet (SAW) said, 'If anyone prays to Allah truthfully from his heart to be killed in Allah's path then Allah grants him the

reward of a martyr.

[*Abu Dawud* 2541]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 20

Allah's help particularly for the warrior, the mukatab and those who marry

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(1661)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ حَقٌّ عَلَى اللَّهِ عَوْنُهُمْ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ وَالْمُكَاتَبُ الَّذِي يُرِيدُ الْأَدَاءَ وَالنَّاكِحُ الَّذِي يُرِيدُ الْعَفَافَ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, Three people have a right to Allah's help: the warrior in Allah's path, the mukatab who resolves to pay and the one who marries with intention of being chaste."

[*Nisai* 3120., *Ibn e Majah* 2518, *Ahmed* 9637]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 21

About one who is wounded in Jihad

(1662)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُكْلَمُ أَحَدٌ فِي سَبِيلِ اللَّهِ وَاللَّهُ أَعْلَمُ بِمَنْ يُكْلَمُ فِي سَبِيلِهِ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ اللَّوْنُ لَوْنُ الدَّمِ وَالرِّيحُ رِيحُ الْمِسْكِ

Sayyidina Mu'adh ibnJabal (RA)reported.that the Prophet said, "If anyone fights in Allah's way even as long as the pause between two milkings of a she camel then he is assured of paradise. And if anyone receives a wound in Allah's cause or is hurt

somewhat then he will come on the Day of Resurrection with the largest of wounds whose colour is safron and whose smell is musk."

[*Abu Dawud* 2541]

(1663)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ مِنْ رَجُلٍ مُسْلِمٍ فُوَاقَ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ وَمَنْ جُرِحَ جُرْحًا فِي سَبِيلِ اللَّهِ أَوْ نُكِبَ نَكْبَةً فَإِنَّهَا تَجِيءُ يَوْمَ الْقِيَامَةِ كَأَغْزَرِ مَا كَانَتْ لَوْنُهَا الزَّعْفَرَانُ وَرِيحُهَا كَالْمِسْكِ

Sayyidiina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "No one is wounded in Allah's path and Allah knows best who is wounded in His path.. but he will corfe on the Day of Resurrection with the colour of blood and the odour of musk."

[*Bukhari* 36, *Muslim* 1876]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 22

About the most excellent deed

(1664)

سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَعْمَالِ أَفْضَلُ أَوْ أَيُّ الْأَعْمَالِ خَيْرٌ قَالَ إِيمَانٌ بِاللَّهِ وَرَسُولِهِ قِيلَ ثُمَّ أَيُّ شَيْءٍ قَالَ الْجِهَادُ سَنَامُ الْعَمَلِ قِيلَ ثُمَّ أَيُّ شَيْءٍ يَا رَسُولَ اللَّهِ قَالَ ثُمَّ حَجٌّ مَبْرُورٌ

Sayvidina Abu Hurayrah narrated: Allah's Messenger was asked, "Which of the deeds is most excellent? And which of the deeds is the best? He said, 'Belief in Allah and His Messenger (SAW) He was asked, 0 What, next? He said, "Jihad is the most excellent deed. He was asked, 'What after that, 0 Messenger of Allah?" He said, "Next is the Hajj that is accepted (into Allahs grace).'

[*Ahmed* 8693, *Bukhari* 26, *Muslim* 83, *Nisai* 4995]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 23

Gates of paradise under the shadow of swords

(1665)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوفِ فَقَالَ رَجُلٌ مِنْ الْقَوْمِ رَثُّ الْهَيْئَةِ أَأَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُهُ قَالَ نَعَمْ فَرَجَعَ إِلَى أَصْحَابِهِ فَقَالَ أَقْرَأُ عَلَيْكُمْ السَّلَامَ وَكَسَرَ جَفْنَ سَيْفِهِ فَضَرَبَ بِهِ حَتَّى قُتِلَ

Sayyidina Abu Musa Ash'ary reported that he heard from Allah's Messenger —' that the gates of paradise are under the shadow of swords. So, a man of shabby, tattered appearance asked, "Did you hear this from Allah's Messenger (SAW) ?" He said, "Yes' So, he returned to his friends and offered them his salaam (greetings), broke the scabbard of his sword and struck (the enemy) with it till he was killed.

[*Ahmed* 19555, *Muslim* 1902]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 24

About the most excellent man

(1666)

سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ النَّاسِ أَفْضَلُ قَالَ رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ قَالُوا ثُمَّ مَنْ قَالَ ثُمَّ مُؤْمِنٌ فِي شِعْبٍ مِنْ الشِّعَابِ يَتَّقِي رَبَّهُ وَيَدَعُ النَّاسَ مِنْ شَرِّهِ

Sayyidina Abu Sa'eed Khudri (RA) reported that someone asked Allah's Messenger

(SAW) Which man is most excellent? He said, The man who wages jihad in Allah's cause. He was asked, "Who next? He said, "A Believer in one of the mountain passes, who fears his Lord and keeps people safe from his mischief."

[*Bukhari* 2786, *Nisai* 1888]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 25

Reward for the martyr

(1667)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَحَدٍ مِنْ أَهْلِ الْجَنَّةِ يَسُرُّهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا غَيْرُ الشَّهِيدِ فَإِنَّهُ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا يَقُولُ حَتَّى أُقْتَلَ عَشْرَ مَرَّاتٍ فِي سَبِيلِ اللَّهِ مِمَّا يَرَى مِمَّا أَعْطَاهُ مِنْ الْكَرَامَةِ

Sayyidina Anas ibn Maalik reported that Allah's Messenger said, "None of the inhabitants of paradise will be pleased to return to the world, save the martyr. He would love to return to the world, saying, "Till I am killed ten hmes in the path of Allah," because of what he sees of the grants of Allah in honouring him.

(1668)

Muhammad ibn Bashshar reported it from Muhammad ibn Ja'far, from Shu'bah, from Qatadah, from Anas who from the Prophet of the same meaning as this hadith

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(1669)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلشَّهِيدِ عِنْدَ اللَّهِ سِتُّ خِصَالٍ يُغْفَرُ لَهُ فِي أَوَّلِ دَفْعَةٍ وَيَرَى مَقْعَدَهُ مِنْ الْجَنَّةِ وَيُجَارُ مِنْ عَذَابِ الْقَبْرِ وَيَأْمَنُ مِنْ الْفَزَعِ الْأَكْبَرِ وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ الْيَاقُوتَةُ مِنْهَا خَيْرٌ مِنْ الدُّنْيَا وَمَا فِيهَا وَيُزَوَّجُ اثْنَتَيْنِ وَسَبْعِينَ زَوْجَةً مِنْ

الْحُورِ الْعِينِ وَيُشَفَّعُ فِي سَبْعِينَ مِنْ أَقَارِبِهِ

Sayyidina Miqdam ibn Ma'dikarib (RA) reported that Allah's Messenge (SAW) said, "There are with Allah six blessings for the martyr.

(1) He is forgiven with the first drop of blood. (2) He is shown his abode in paradise. (3) He is preserved from the torment of the grave and is safe from the great fear on the Day of Resurrection. (4) A crown of honour ingrained with pearl is placed on his head, which is better than the world and what it contains. (5) He is married to seventy-two maidens (huris) of paradise. (6) His intercession for his seventy relatives is accepted."
[*Ahmed* 12013, *Ibn e Majah* 2799]

25- BOOK OF MERIT OF JIHAD

Narrated from Allah's Messenger

Chapter 26

Merit of guarding borders

(1670)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ الدُّنْيَا وَمَا فِيهَا وَمَوْضِعُ سَوْطِ أَحَدِكُمْ فِي الْجَنَّةِ خَيْرٌ مِنْ الدُّنْيَا وَمَا فِيهَا وَلَرَوْحَةٌ يَرُوحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ أَوْ لَغَدْوَةٌ خَيْرٌ مِنْ الدُّنْيَا وَمَا فِيهَا

Sayyidina Sahi ibn Sad (RA) reported that Allah's Messenger i saiu "To guard the frontiers for a day in Allah's cause is better than the world and what is on it. A expedition in the evening by a man in Allah's cause, or in the morning, is better than the world and whatever is on it. And the space of a whip in paradise is better than the world and whatever is on it.'

[*Ahmed* 22935]

(1671)

مَرَّ سَلْمَانُ الْفَارِسِيُّ بِشُرَحْبِيلَ بْنِ السِّمْطِ وَهُوَ فِي مُرَابَطٍ لَهُ وَقَدْ شَقَّ عَلَيْهِ وَعَلَى أَصْحَابِهِ قَالَ أَلَا أُحَدِّثُكَ يَا ابْنَ السِّمْطِ بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ قَالَ بَلَى قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ أَفْضَلُ وَرُبَّمَا قَالَ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ وَمَنْ مَاتَ فِيهِ وُقِيَ فِتْنَةَ الْقَبْرِ وَنُمِّيَ لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ

Muhammad ibn Munkadir narrated Salman Farsi (RA) passed by Shurahbil ibn Simt while he was within his post. He was finding it very taxing on himself. Salman asked him if he might not narrate to him a hadith of Allah's Messenger (SAW) He said, "Of course!" He said that he had heard Allah's Messenger say, "Guarding the frontiers for a day in Allah's path is more excellent"...or, he said, better.... "than fasting a month and standing in prayer in its nights. And, if one dies during it then he is safe from the torment of the grave and his deeds will go on growing for him till the last Hour."

[*Muslim* 1913]

(1672)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَقِيَ اللَّهَ بِغَيْرِ أَثَرٍ مِنْ جِهَادٍ لَقِيَ اللَّهَ وَفِيهِ ثُلْمَةٌ

Sayyidina Abu Hurayrah it reported that Allah's Messenger (SAW) said, "He who meets Allah without a mark of jihad, meets him with a flaw in him."

[*Ibn e Majah* 2763]

(1673)

إِنِّي كَتَمْتُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَرَاهِيَةَ تَفَرُّقِكُمْ عَنِّي ثُمَّ بَدَا لِي أَنْ أُحَدِّثَكُمُوهُ لِيَخْتَارَ امْرُؤٌ لِنَفْسِهِ مَا بَدَا لَهُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِيمَا سِوَاهُ مِنْ الْمَنَازِلِ

Sayyidina Abu Salih the freedman of Sayyidina Uthman ibn Affannarrated: I heard Uthman say from the minbar (pulpit), '1 had concealed from you a hadith that 1 had heard from Allah's Messenger (SAW) in dislike of your disagreement with me. Then I thought that I should narrate it to you and let anyone think what he likes. I heard Allah's Messenger say: Guarding the frontiers for a day in Allah's path is better than a thousand days spent in homes."

[*Ahmed* 442, *Nisai* 3169]

(1674)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَجِدُ الشَّهِيدُ مِنْ مَسِّ الْقَتْلِ إِلَّا كَمَا يَجِدُ أَحَدُكُمْ مِنْ مَسِّ الْقَرْصَةِ

Sayyidina Abu Hurayrah reported that Allah's Messenger said, "The martyr experiences no pain on being killed except like what one of you feels on being stung by an ant."

[*Ahmed* 8958, *Ibn e Majah* 2802, *Nisai* 3161]

(1675)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ مِنْ قَطْرَتَيْنِ وَأَثَرَيْنِ قَطْرَةٌ مِنْ دُمُوعٍ فِي خَشْيَةِ اللَّهِ وَقَطْرَةُ دَمٍ تُهَرَاقُ فِي سَبِيلِ اللَّهِ وَأَمَّا الْأَثَرَانِ فَأَثَرٌ فِي سَبِيلِ اللَّهِ وَأَثَرٌ فِي فَرِيضَةٍ مِنْ فَرَائِضِ اللَّهِ

Sayyidina Abu Umamah reported that the Prophet (SAW) said, "Nothing is dearer to Allah than two drops and two marks. A drop of tears from fear of Allah, and a drop of blood shed in Allah's path. As for the two marks, one is what a man may get in jihad (through a wound, etc) and the other on discharging one of the obligatory duties."

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter: 1

Those excused from Jihad

(1676)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ائْتُونِي بِالْكَتِفِ أَوْ اللَّوْحِ فَكَتَبَ
{ لَا يَسْتَوِي الْقَاعِدُونَ مِنْ الْمُؤْمِنِينَ }
وَعَمْرُو بْنُ أُمِّ مَكْتُومٍ خَلْفَ ظَهْرِهِ فَقَالَ هَلْ لِي مِنْ رُخْصَةٍ فَنَزَلَتْ
{ غَيْرُ أُولِي الضَّرَرِ }

Sayyidina Bara ibn Aazib (RA) reported that Allah's Messenger (SAW) said, Get me a shoulder piece or a slate." Then he (had) inscribed on. "The holders back from among the believers" (Surah Nisa 95), Hazrat Umer ibn Umme Maktum inquired " Is there a leave for me" hence it was revealed "not having any injury ".

[*Bukhari* 4594, *Muslim* 1898]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 2

About on who goes for jihad leaving behind parents

(1677)

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَأْذِنُهُ فِي الْجِهَادِ فَقَالَ أَلَكَ وَالِدَانِ قَالَ نَعَمْ
قَالَ فَفِيهِمَا فَجَاهِدْ

Sayyidina Ahdullah ibn Umar (RA) reported that a man came to the Prophet (SAW) to he excused from jihad. He asked him, "Do you have parents?" He said, "Yes." The Prophet ' said, 'Then, serve them.'

[*Bukhari* 3004, *Muslim* 2549]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 3

About sending a man on an expedition all alone

(1678)

{ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ }

قَالَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ بْنِ قَيْسِ بْنِ عَدِيٍّ السَّهْمِيُّ بَعَثَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى سَرِيَّةٍ

Hajjaj ibn Muhammad reported that lbn Jurayj explained the verse.

Obey Allah, and obey the Messenger and those in authority among you. (4:59)

He said that Allah's Messenger(SAW) sent Abdullah ibn Huzafah ibn Qays ibn Adi Sahmi on a (one-man) Sariyah.He was informed (of this) by Ya'la ibn *Muslim* on the authority of Sa'eed ibn Jubayr, from lbn Abbas

[*Bukhari* 5484, *Muslim* 1834]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 4

Dislike for travelling alone

(1679)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ أَنَّ النَّاسَ يَعْلَمُونَ مَا أَعْلَمُ مِنْ الْوِحْدَةِ مَا سَرَى رَاكِبٌ بِلَيْلٍ يَعْنِي وَحْدَهُ

Sayyidina Ibn Umar (RA) reported that iJlah's Messeger said, "If people knew that which I know about (the disadvantages of being alone then the rider would not travel by night, meaning all by himself."

[*Bukhari* 2998, *Ibn e Majah* 3768]

(1680)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الرَّاكِبُ شَيْطَانٌ وَالرَّاكِبَانِ شَيْطَانَانِ وَالثَّلَاثَةُ رَكْبٌ

Amr ibn Shu'ayb reported on the authority of his father, of his grandfather that Allah's Messenger (SAW) said, "A single traveller is a devil, two travellers are two devils while three are a caravan."

[*Abu Dawud* 2607]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 5

About permission to lie and deceive in war

(1681)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَرْبُ خُدْعَةٌ

Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger (SAW) said, 'War is deception."

[*Bukhari* 303. *Muslim* 1739, *Ahmed* 14312]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 6

About the Prophet’s (SAW) battles: how many were they

(1682)

كُنْتُ إِلَى جَنْبِ زَيْدِ بْنِ أَرْقَمَ فَقِيلَ لَهُ كَمْ غَزَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَزْوَةٍ قَالَ تِسْعَ عَشْرَةَ فَقُلْتُ كَمْ غَزَوْتَ أَنْتَ مَعَهُ قَالَ سَبْعَ عَشْرَةَ قُلْتُ أَيَّتُهُنَّ كَانَ أَوَّلَ قَالَ ذَاتُ الْعُشَيْرِ أَوْ الْعُشَيْرَةِ

Abu Ishaq said that he was with Sayyidina Zayd ibn Arqam when he was asked about the number of the Prophet’s battles. He said, “They were nineteen ghazwat (battles).” Abu Ishaq asked, “In how many did you participate with him?” He said, “Seventeen.” He asked, “Which was the first?” He said, “Dhat ul-Ushayra” or, he said, “Dhat ul-Usayra.”

[*Bukhari* 3949, *Muslim* 1254]

26- (MORE) BOOK OF JIHAD

Narrated from Allah’s Messenger (SAW)

Chapter 7

About rows and organising for battle

(1683)

عَبَّأَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَدْرٍ لَيْلًا

Sayyidina Abdur Rahman ibn Awf (RA) narrated : Allah’s Messenger (SAW) mobilised us for the Battle of Badr during the night.

26- (MORE) BOOK OF JIHAD

Narrated from Allah’s Messenger (SAW)

Chapter 8

About the supplication during fighting

(1684)

سَمِعْتُهُ يَقُولُ يَعْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو عَلَى الْأَحْزَابِ فَقَالَ اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ اهْزِمْ الْأَحْزَابَ اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ

Sayyidina Ibn Abu Awf reported that he heard the Prophet make a supplication during the Batle of Ahzab. He said:

0 Allah, the Revealer of the Book Quick, to reckon, rout the confederates and uproot their steps.

[*Bukhari* 2933, *Muslim* 1742]

26- (MORE) BOOK OF JIHAD

Narrated from Allah’s Messenger (SAW)

Chapter 9

About Standards

(1685)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ وَلِوَاؤُهُ أَبْيَضُ

Sayyidina Jabir (RA)reported that Allah’s Messenger (SAW) entered Makkah and his standard was white (coloured).

[*Abu Dawud* 2592]

26- (MORE) BOOK OF JIHAD

Narrated from Allah’s Messenger (SAW)

Chapter 10

About standards (of armies)

(1686)

بَعَثَنِي مُحَمَّدُ بْنُ الْقَاسِمِ إِلَى الْبَرَاءِ بْنِ عَازِبٍ أَسْأَلُهُ عَنْ رَايَةِ رَسُولِ اللَّهِ

صَلّى اللّهُ عَلَيْهِ وَسَلّمَ فَقَالَ كَانَتْ سَوْدَاءَ مُرَبَّعَةً مِنْ نَمِرَةٍ

Yunus ibn Ubayd the freedman of Muhammad ibn Qasim narrated: Muhammad ibn Qasim sent me to Sayyidina Bara ibn Aazib (RA) to ask him about the flags of Allah's Messenger He said, "It was black, squared and striped.'

(1687)

كَانَتْ رَايَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَوْدَاءَ وَلِوَاؤُهُ أَبْيَضَ

Sayyidina Ibn Abbas reported that the large standard of the Prophet was black and the smaller one (a banner) was white.

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 11

Concerning codes

(1688)

سَمِعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنْ بَيَّتَكُمْ الْعَدُوُّ فَقُولُوا حم لَا يُنْصَرُونَ

Muhallab ibn Abu Sufrah reported from one who had heard the Prophet say, "If the enemy attacks you at night let your war-cry be (or code-words be). Haa Mim. Laa Yunsarun."

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 12

Description of the Prophet's (SAW) sword

(1689)

صَنَعْتُ سَيْفِي عَلَى سَيْفِ سَمُرَةَ بْنِ جُنْدَبٍ وَزَعَمَ سَمُرَةُ أَنَّهُ صَنَعَ سَيْفَهُ عَلَى سَيْفِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ حَنَفِيًّا

Ibn Sirin (RA) said: I crafted my sword on the pattern of the sword of Samurah and Samurah believed that he had crafted his sword on the pattern of the sword of Allah's Messenger's which was like the swords of Banu Hanif.

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 13

About iftar during battle

(1690)

لَمَّا بَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ مَرَّ الظَّهْرَانِ فَآذَنَنَا بِلِقَاءِ الْعَدُوِّ فَأَمَرَنَا بِالْفِطْرِ فَأَفْطَرْنَا أَجْمَعُونَ

Sayyidina Abu Saeed Khudri (RA) narrated : When, on the occasion of the conquest of Makkah, the Prophet reached Marr az-Zahran, he informed us of the encounter with the enemy and commanded us to break our fast. So, we had iftar (broke our fast), all of us.

[*Muslim* 1120, *Abu Dawud* 2406]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 14

Going out when alarmed

(1691)

رَكِبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَسًا لِأَبِي طَلْحَةَ يُقَالُ لَهُ مَنْدُوبٌ فَقَالَ مَا كَانَ مِنْ

فَزَعٍ وَإِنْ وَجَدْنَاهُ لَبَحْرًا

Sayyidina Anas ibn Maalik (RA) reported that the Prophet (SAW) rode the horse of Abu Talhah (RA) It was named Mandub. He said (on returning after reconnaisance), There is nothing to fear. And I found him to be (swift). Like water."

[*Bukhari* 2627, 2307]

(1692)

كَانَ فَزَعٌ بِالْمَدِينَةِ فَاسْتَعَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَسًا لَنَا يُقَالُ لَهُ مَنْدُوبٌ فَقَالَ مَا رَأَيْنَا مِنْ فَزَعٍ وَإِنْ وَجَدْنَاهُ لَبَحْرًا

Sayyidina Anas (RA) reported that there was some alarm in Madinah. So, Allah's Messenger (SAW) borowed a horse belonging to us. It was named Mandub. (On returning), he said, "We did not see anything frightful, but we found him (the horse, swift) like a sea."

(1693)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَحْسَنِ النَّاسِ وَأَجْوَدِ النَّاسِ وَأَشْجَعِ النَّاسِ قَالَ وَقَدْ فَزِعَ أَهْلُ الْمَدِينَةِ لَيْلَةً سَمِعُوا صَوْتًا قَالَ فَتَلَقَّاهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عُرْيٍ وَهُوَ مُتَقَلِّدٌ سَيْفَهُ فَقَالَ لَمْ تُرَاعُوا لَمْ تُرَاعُوا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَدْتُهُ بَحْرًا يَعْنِي الْفَرَسَ

Sayyidina Anas (RA) reported that the Prophet (SAW) was the best of men, the most generous of them and the bravest of them. One night, the Madinans were startled and heard a sound. '(When they went towards it), they met the Prophet (SAW) who was on horse back, the horse of Abu Talhah and it was bare-backed and unsaddled, sword slung on his neck. He said, "Fear not, fear not." He also said, "I found it (the horse) like a river.'

[*Bukhari* 3040, *Muslim* 2307]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 15

About steadfastness during fighting

(1694)

قَالَ لَنَا رَجُلٌ أَفَرَرْتُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا عُمَارَةَ قَالَ لَا وَاللَّهِ مَا وَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَكِنْ وَلَّى سَرَعَانُ النَّاسِ تَلَقَّتْهُمْ هَوَازِنُ بِالنَّبْلِ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَغْلَتِهِ وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ آخِذٌ بِلِجَامِهَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَنَا النَّبِيُّ لَا كَذِبْ

Sayyidina Bara ibn Aazib (RA) itarrated that someone asked him, "0 Abu Umarah, had you deserted Allah's Messenger ?" He said, "No, by Allah! Allah's Messenger (SAW). I did not turn away but a few hasty people turned away. Those were confronted by the archers of the Hawazin. Allah's Messenger (SAW) was riding a mule and Abu Sufyan ibn Harith ibn Abdul Muttalib held its reins. Allah's Messenger -' was saying all the while, "I am the Prophet. No lie. I am the son of Abdul Muttalib."

[*Bukhari* 2930, *Muslim* 1776]

(1695)

لَقَدْ رَأَيْتُنَا يَوْمَ حُنَيْنٍ وَإِنَّ الْفِئَتَيْنِ لَمُوَلِّيَتَانِ وَمَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِائَةُ رَجُلٍ

Sayyidina lbn Umar (RA) said that on the day of Hunayn, they observed both the sections flee and there were not with Allah's Messenger (SAW) but a hundred men (steadfastly planted).

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 16

Swords and their ornaments

(1696)

دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْفَتْحِ وَعَلَى سَيْفِهِ ذَهَبٌ وَفِضَّةٌ قَالَ طَالِبٌ فَسَأَلْتُهُ عَنْ الْفِضَّةِ فَقَالَ كَانَتْ قَبِيعَةُ السَّيْفِ فِضَّةً

Sayyidina Mazidah reported that when Allah's Messenger (SAW) entered Makkah on the day of conquest, his sword had gold and silver on it. Talib said that he asked him about silver and he said, "Its grip was of silver."

(1697)

كَانَتْ قَبِيعَةُ سَيْفِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فِضَّةٍ

Anas (RA) narrated that the pommel of the sword of Allah's Messenger was of silver.

[*Ahmed* 2583]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 17

About the coat of mail

(1698)

كَانَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِرْعَانِ يَوْمَ أُحُدٍ فَنَهَضَ إِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِعْ فَأَقْعَدَ طَلْحَةَ تَحْتَهُ فَصَعِدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ فَقَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَوْجَبَ طَلْحَةُ

Sayyidina Zubayr ibn Awwam (RA) reported that during the battle of Uhud, the Prophet (SAW) wore two coats of mail. Thus, when he tried to climb a rock, he could not. So, he made Talhah sit down below him, and he climbed up till he was erect on the rock. Then he (Zubayr) heard the Prophet say, "It is assured for Talhah" (intercession or paradise, for his service).

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26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 18

About helmet

(1699)

دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ فَقِيلَ لَهُ ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ فَقَالَ اقْتُلُوهُ

Sayyidina Anas ibn Maalik (RA) reported that when the Prophet (SAW) entered Makkah on the conquest, he had a helmet on his head. He was told that Ibn Khatal had clung to the covering of the Ka'bah. He said, "Kill him."

[*Bukhari* 1846, *Muslim* 1357]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 19

Concerning merits of horses

(1700)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخَيْرُ مَعْقُودٌ فِي نَوَاصِي الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ الْأَجْرُ وَالْمَغْنَمُ

Sayyidina Urwah Bariqi reported that Allah's Messenger (SAW) said, Goodness is tied to the forelocks of horses till the day of resurrection...it is reward and value.

[*Bukhari* 2850, *Muslim* 1873]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 20

About what is preferred in horses

(1701)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُمْنُ الْخَيْلِ فِي الشُّقْرِ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger said, "The most recommended horses are the dark red roan horses.'

[*Abu Dawud* 2545]

(1702)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ الْخَيْلِ الْأَدْهَمُ الْأَقْرَحُ الْأَرْثَمُ ثُمَّ الْأَقْرَحُ الْمُحَجَّلُ طَلْقُ الْيَمِينِ فَإِنْ لَمْ يَكُنْ أَدْهَمَ فَكُمَيْتٌ عَلَى هَذِهِ الشِّيَةِ

Sayyidina Abu Qatadah (RA) reported that Allah's Messenger (SAW) said, "The best horses are black with a little white on their forelocks and on the tip of their noses. Next, those whose forelegs, hindlegs and face are white, but not the right foreleg and if they are not white then blackish red, or with a black nape and tail and reddish body."

[*Ahmed* 22624]

(1703)

A hadith of like meaning is reported by Muhammad ibn Bashshar from Wahb who from his father, from Yahya ibn Ayyub, from Yazid ibn Habib.

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 21

About that which is disagreeable in horses

(1704)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَرِهَ الشِّكَالَ مِنْ الْخَيْلِ

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) disliked shikal on horse. (Shikal means white on a horse's right foreleg and left hindleg, or on its right hindleg and left foreleg).

[*Muslim* 1875]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 22

About horse race

(1705)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْرَى الْمُضَمَّرَ مِنْ الْخَيْلِ مِنْ الْحَفْيَاءِ إِلَى ثَنِيَّةِ الْوَدَاعِ وَبَيْنَهُمَا سِتَّةُ أَمْيَالٍ وَمَا لَمْ يُضَمَّرْ مِنْ الْخَيْلِ مِنْ ثَنِيَّةِ الْوَدَاعِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ وَبَيْنَهُمَا مِيلٌ وَكُنْتُ فِيمَنْ أَجْرَى فَوَثَبَ بِي فَرَسِي جِدَارًا

Sayyidina Ibn Umar (RA) narrated Allah's Messenger (SAW) held race between mudarnmar horses from Hafya to Thaniyat al-Wada which were six miles apart. He also held race between horses that were not mudammar between Thaniyat al-Wada to the mosque of Banu Zurayq, they being a mile from one another. (Ibn Umar k) said, "I was a participant and my horse jumped over a wall with me." [*Bukhari* 2868, *Muslim* 1870]

(1706)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا سَبَقَ إِلَّا فِي نَصْلٍ أَوْ خُفٍّ أَوْ حَافِرٍ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger .iii said, "Stakes are allowed only in (three things) : archery, horse racing and camel-racing.'

[*Ahmed* 7484]

26- (MORE) BOOK OF JIHAD

Narrated from Allah’s Messenger (SAW)

Chapter 23

About disappraoval to mate donkey with she-horse

(1707)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدًا مَأْمُورًا مَا اخْتَصَّنَا دُونَ النَّاسِ بِشَيْءٍ إِلَّا بِثَلَاثٍ أَمَرَنَا أَنْ نُسْبِغَ الْوُضُوءَ وَأَنْ لَا نَأْكُلَ الصَّدَقَةَ وَأَنْ لَا نُنْزِيَ حِمَارًا عَلَى فَرَسٍ

Sayyidina Ibn Abbas (RA) said that Allah’s Messenger (SAW) was bound by command. He never distinguished them (the people of his house) over other people except in three things. He commanded them to make ablution thoroughly, not to take sadaqah and not to pair a male donkey with a mare.

[*Abu Dawud* 808]

26- (MORE) BOOK OF JIHAD

Narrated from Allah’s Messenger (SAW)

Chapter 24

About asking the poor Muslim to pray

(1708)

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ابْغُونِي ضُعَفَاءَكُمْ فَإِنَّمَا تُرْزَقُونَ وَتُنْصَرُونَ بِضُعَفَائِكُمْ

Sayyidina Abu Darda reported having heard Allah’s Messenger say, Seek me among your weak for you are given provision and help because of your weak people’

[*Bukhari* 2896]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 25

About hanging bells in necks of horses

(1709)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيهَا كَلْبٌ وَلَا جَرَسٌ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "The angels do not join the company that has a dog or a bell.

[*Muslim* 2113]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 26

Appointing commander for a battle

(1710)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ جَيْشَيْنِ وَأَمَّرَ عَلَى أَحَدِهِمَا عَلِيَّ بْنَ أَبِي طَالِبٍ وَعَلَى الْآخَرِ خَالِدَ بْنَ الْوَلِيدِ فَقَالَ إِذَا كَانَ الْقِتَالُ فَعَلِيٌّ قَالَ فَافْتَتَحَ عَلِيٌّ حِصْنًا فَأَخَذَ مِنْهُ جَارِيَةً فَكَتَبَ مَعِي خَالِدُ بْنُ الْوَلِيدِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشِي بِهِ فَقَدِمْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ الْكِتَابَ فَتَغَيَّرَ لَوْنُهُ ثُمَّ قَالَ مَا تَرَى فِي رَجُلٍ يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ قَالَ قُلْتُ أَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَغَضَبِ رَسُولِهِ وَإِنَّمَا أَنَا رَسُولٌ فَسَكَتَ

Sayyidina Bara (RA) narrated. The Prophet (SAW) sent two armies. He appointed Sayyidina Ali ibn Abu Talib (RA) as commander of one of them and Khalid ibn Walid (RA)

as commander over the other. He said, When fighting begins, Ali will be the commander." So, Ali conquered a fort and took a female slave from it. Khalid (RA) sent with me a letter to the Prophet mentioning this. I came to the Prophet (SAW) and he read the letter and his colour changed and he said, What do you see in a man whom Allah loves and His Messenger loves, and he loves Allah and His Messenger?" I said, " seek refuge in Allah from the anger of Allah and of His Messenger. indeed, I am only a deliverer of message." He did not say anything.

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 27

About Imam

(1711)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَهِيَ مَسْئُولَةٌ عَنْهُ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Sayyidina Ibn Umar (RA) reported that the Prophet said,"Know! Everyone of you is (like a) shepherd and each one of you will be questioned about his subjects. So, the ameer over the people is their shepherd and answerable about them. And a man is shepherd over the people of his house and answerable for them. And, a woman is shepherd over the house of her husband and answerable about it. And a slave is shepherd over the wealth of his master and answerable about it. Beware! all of you are shepherds and all of you answerable about your subjects."

[*Muslim* 1829]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 28

Obeying the Imam

(1712)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ وَعَلَيْهِ بُرْدٌ قَدْ الْتَفَعَ بِهِ مِنْ تَحْتِ إِبْطِهِ قَالَتْ فَأَنَا أَنْظُرُ إِلَى عَضَلَةِ عَضُدِهِ تَرْتَجُّ سَمِعْتُهُ يَقُولُ يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَإِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ مُجَدَّعٌ فَاسْمَعُوا لَهُ وَأَطِيعُوا مَا أَقَامَ لَكُمْ كِتَابَ اللَّهِ

Sayyidah Urnm Husayn Ahmasiyah reported that she heard the sermon of Allah's Messenger (SAW) during the Farewell Hajj. He was wrapped in his cloak which he had drawn from his armpit. She said : I saw the flesh of his shoulder shining. I heard him say, "0 you people! Fear Allah, and even if a Black with a split ear is made your ameer, listen to him and obey him provided he governs according to Allah's Book.

[*Muslim* 1298]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 29

The creatures should not be obeyed to disobey Allah

(1713)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ عَلَيْهِ وَلَا طَاعَةَ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) said, 'It is incumbent on a *Muslim* person to listen and obey whether he likes it or hates it as long as he is not commanded to commit sin. If he is given command to sin then he must neither listen nor obey."

[*Muslim* 1839]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 30

About putting animals to fight and branding the face

(1714)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ

Sayyidina Ibn Abbas (RA) said that Allah's Messenger (SAW) forbade getting animals to fight one another.

[*Abu Dawud* 2562]

(1715)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ

Muhammad ibn Muthanna reported from Abdur Rahman ibn Mahdi, from Sufyan, from Amash, from Abu Yahya and he from Mujahid that Allah's Messenger (SAW) disallowed putting two animals against one another in a fight. He did not name Ibn Abbas (RA).

(1716)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْوَسْمِ فِي الْوَجْهِ وَالضَّرْبِ

Sayyidina Jabir (RA) said that the Prophet (SAW) forbade branding on the face. and striking on it.

[*Muslim* 2116]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 31

About adulthood and share in spoils

(1717)

عُرِضْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَيْشٍ وَأَنَا ابْنُ أَرْبَعَ عَشْرَةَ فَلَمْ يَقْبَلْنِي ثُمَّ عُرِضْتُ عَلَيْهِ مِنْ قَابِلٍ فِي جَيْشٍ وَأَنَا ابْنُ خَمْسَ عَشْرَةَ فَقَبِلَنِي

Sayyidina Ibn Umar (RA) narrated: I was presented before Allah's Messenger (SAW) for the army when! was fourteen years old. But, he did not enlist me. Then, the next year I was presented to him for the army being fifteen years and he took me.

Nafi' said: I narrated this hadith to Umar ibn Abdul Aziz and he said, "The limit between a minor and a major (is this)." Then he wrote (to his officers) that those who attain the age of fifteen may be given share in spoils of war.

[*Bukhari* 2664, *Muslim* 1868]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 32

About the debt of the martyr

(1718)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَامَ فِيهِمْ فَذَكَرَ لَهُمْ أَنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَالْإِيمَانَ بِاللَّهِ أَفْضَلُ الْأَعْمَالِ فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ يُكَفِّرُ عَنِّي خَطَايَايَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ إِنْ قُتِلْتَ فِي سَبِيلِ اللَّهِ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ مُقْبِلٌ غَيْرُ مُدْبِرٍ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ قُلْتَ قَالَ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ أَيُكَفِّرُ عَنِّي خَطَايَايَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ مُقْبِلٌ غَيْرُ مُدْبِرٍ إِلَّا الدَّيْنَ فَإِنَّ جِبْرِيلَ قَالَ لِي ذَلِكَ

Sayyidina Abu Qatadah narrated : Allah's Messenger (SAW) stood up before us and said to us, "Jihad in Allah's cause and belief in Allah are the most excellent of deeds.' A man stood up and said, " Messenger of Allah! Do you say that if I am slain in Allah's path then my sins will be expiated from me?" Allah's Messenger said, "Yes, if you are slain in

Allah's path and you are patient, hopeful of reward, advancing and not retreating." After that Allah's Messenger asked, "What did you ask?" He repeated, "Do you mean that if I am slain in Allah's path, my sin will be expiated for me?" Allah's Messenger said, "Yes while you are patient, hopeful of reward, advancing and not retreating...but not in debt (which is not forgiven). Jibril 'told me that."

[*Ahmed* 22648, *Muslim* 1885, *Nisai* 3156]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 33

About burial of Martyrs

(1719)

شُكِيَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجِرَاحَاتُ يَوْمَ أُحُدٍ فَقَالَ احْفِرُوا وَأَوْسِعُوا وَأَحْسِنُوا وَادْفِنُوا الِاثْنَيْنِ وَالثَّلَاثَةَ فِي قَبْرٍ وَاحِدٍ وَقَدِّمُوا أَكْثَرَهُمْ قُرْآنًا فَمَاتَ أَبِي فَقُدِّمَ بَيْنَ يَدَيْ رَجُلَيْنِ

Sayyidina Hisham ibn Aamir narrated : Someone complained to Allah's Messenger about the wounds suffered in the Battle of Uhud. He said, "Dig the graves and make them wide and spacious, and clean them well. Bury two or three in one grave and place in front one who knew the Quran better (than the other)." My father had also died (a martyr) and was placed in the front of two men. [*Abu Dawud* 3215]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 34

About consultation

(1720)

لَمَّا كَانَ يَوْمُ بَدْرٍ وَجِيءَ بِالْأُسَارَى قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَقُولُونَ فِي هَؤُلَاءِ الْأُسَارَى فَذَكَرَ قِصَّةً فِي هَذَا الْحَدِيثِ طَوِيلَةً

Sayyidina Abdullah (RA) repdrted that when the captives of the Battle of Badr were brought Allah's Messenger (SAW) asked (his Companions(RA)), "What do you say about these captives?' (Abdullah (RA) then reported a lengthy account.

[*Ahmed* 3632]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 35

The corpse of a disbelieving captive must not be handed over against ransom

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(1721)

أَنَّ الْمُشْرِكِينَ أَرَادُوا أَنْ يَشْتَرُوا جَسَدَ رَجُلٍ مِنْ الْمُشْرِكِينَ فَأَبَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبِيعَهُمْ إِيَّاهُ

Sayydina Ibn Abbas (RA) said that the idelators wished to buy the corpse of a captive idolator, but the Prophet (SAW) refused to sell it to them.

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 36

Fleeing from Jihad

(1722)

بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ فَحَاصَ النَّاسُ حَيْصَةً فَقَدِمْنَا الْمَدِينَةَ فَاخْتَبَيْنَا بِهَا وَقُلْنَا هَلَكْنَا ثُمَّ أَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا يَا رَسُولَ اللَّهِ

نَحْنُ الْفَرَّارُونَ قَالَ بَلْ أَنْتُمْ الْعَكَّارُونَ وَأَنَا فِئَتُكُمْ

Sayyidina Ibn Umar narrated: Allah's Messenger (SAW) sent us on an expedition. But, the people turned their backs in a predicament. When we had retreated from the battlefield, we were ashamed and said to ourselves, "We are ruined." We came to Allah's Messenger (SAW)i and said, "0 Messenger of Allah, we are deserters." He said, "Rather, you are contenders (who will attack again), and I am your helper."

[*Ahmed* 5902]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 37

About burying those killed in batles

(1723)

لَمَّا كَانَ يَوْمُ أُحُدٍ جَاءَتْ عَمَّتِي بِأَبِي لِتَدْفِنَهُ فِي مَقَابِرِنَا فَنَادَى مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُدُّوا الْقَتْلَى إِلَى مَضَاجِعِهِمْ

Sayyidina Jabir ibn Abdullah narrated: On the day of Uhud, my paternal aunt brought my father to our graveyard to be buried. But, suddenly a proclaimer of Allah's Messenger (SAW) called out, "Return the martyrs to their places (of martyrdom, to be buried there)."

[*Ahmed* 14309]

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 38

Welcoming one who returns from a journey

(1724)

لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ تَبُوكَ خَرَجَ النَّاسُ يَتَلَقَّوْنَهُ إِلَى ثَنِيَّةِ الْوَدَاعِ قَالَ السَّائِبُ فَخَرَجْتُ مَعَ النَّاسِ وَأَنَا غُلَامٌ

Sayyidina Sa'ib ibn Yazid (RA) reported that when Allah's Messenger (SAW) returned from Tabuk, the men came out to meet (and greet) him at Thariyat ul Wada. I also went out with the people and I was a young boy then.

26- (MORE) BOOK OF JIHAD

Narrated from Allah's Messenger (SAW)

Chapter 39

About Fai

(1725)

كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِمَّا لَمْ يُوجِفْ الْمُسْلِمُونَ عَلَيْهِ بِخَيْلٍ وَلَا رِكَابٍ وَكَانَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَالِصًا وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْزِلُ نَفَقَةَ أَهْلِهِ سَنَةً ثُمَّ يَجْعَلُ مَا بَقِيَ فِي الْكُرَاعِ وَالسِّلَاحِ عُدَّةً فِي سَبِيلِ اللَّهِ

Maalik ibn Aws ibn Hadathan said that he heard Umar ibn Khattab say that the property of Banu Nadir was fai that Allah granted to His Messenger (SAW) because the *Muslim*s did not push their horses or camels for that (there being no fighting for it). So it was exclusively for Allahs Messenger . Hence, he drew from it a year's allowance for his family and spent the rest on horses, weapons, etc. to prepare for jihad.

[*Bukhari* 2904, *Muslim* 1757]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 1

About silk and gold

(1726)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حُرِّمَ لِبَاسُ الْحَرِيرِ وَالذَّهَبِ عَلَى ذُكُورِ أُمَّتِي وَأُحِلَّ لِإِنَاثِهِمْ

Sayyidina Abu Musa Ash'ari reported that Allah's Messenger (SAW) said, "Wearing silk and gold is forbidden to the men of my ummah. But (they are) allowed to their women."

[*Nisai* 5163]

(1727)

نَهَى نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْحَرِيرِ إِلَّا مَوْضِعَ أُصْبُعَيْنِ أَوْ ثَلَاثٍ أَوْ أَرْبَعٍ

Sayyidina Umar (RA) delivered a sermon at Jabiyah and said, "Allah's Messenger (SAW) frobade wearing silk, except to the extent of two fingers.... or three, or four."

[*Muslim* 2066]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 2

About wearing silk during war

(1728)

أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَالزُّبَيْرَ بْنَ الْعَوَّامِ شَكَيَا الْقَمْلَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فِي غَزَاةٍ لَهُمَا فَرَخَّصَ لَهُمَا فِي قُمُصِ الْحَرِيرِ قَالَ وَرَأَيْتُهُ عَلَيْهِمَا

Sayyidina Anas (RA) reported that in a battle Abdur Rahman ibn Awf (RA) and Zubayr ibn Awwam (RA) complained to the Prophet (SAW) of lice. So, he permitted both of them to wear silk shirts. Anas (RA) said, “I saw them wearing it.”

[*Bukhari* 2920, *Muslim* 2076]

27- BOOK OF CLOTHING

Narrated from Allah’s Messenger

Chapter 3

No Caption

(1729)

قَدِمَ أَنَسُ بْنُ مَالِكٍ فَأَتَيْتُهُ فَقَالَ مَنْ أَنْتَ فَقُلْتُ أَنَا وَاقِدُ بْنُ عَمْرِو بْنِ سَعْدِ بْنِ مُعَاذٍ قَالَ فَبَكَى وَقَالَ إِنَّكَ لَشَبِيهٌ بِسَعْدٍ وَإِنَّ سَعْدًا كَانَ مِنْ أَعْظَمِ النَّاسِ وَأَطْوَلِهِمْ وَإِنَّهُ بُعِثَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جُبَّةٌ مِنْ دِيبَاجٍ مَنْسُوجٌ فِيهَا الذَّهَبُ فَلَبِسَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَعِدَ الْمِنْبَرَ فَقَامَ أَوْ قَعَدَ فَجَعَلَ النَّاسُ يَلْمِسُونَهَا فَقَالُوا مَا رَأَيْنَا كَالْيَوْمِ ثَوْبًا قَطُّ فَقَالَ أَتَعْجَبُونَ مِنْ هَذِهِ لَمَنَادِيلُ سَعْدٍ فِي الْجَنَّةِ خَيْرٌ مِمَّا تَرَوْنَ

Waqid ibn Amr ibn Sad ibn Mu’adh narrated: When Anas ibn Maalik came, I went to him. He asked me, “Who are you?’ I said, “I am Waqid ibn Amr.” He wept, saying, “You resemble Sad and Sad was among great men... .and greater! He had sent to the Prophet (SAW) a silk robe with gold embroidery. He wore it and climbed up the minbar. He stood up or sat down (on it) and people began to touch (and examine) it, saying that they had not ever seen a garment like that. He said, ‘Do you wonder at it. Indeed, Sad’s handkerchieves in Paradise will be better than what you see.’”

[*Nisai* 5312]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 4.

Permission to wear red clothing

(1730)

مَا رَأَيْتُ مِنْ ذِي لِمَّةٍ فِي حُلَّةٍ حَمْرَاءَ أَحْسَنَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُ شَعْرٌ يَضْرِبُ مَنْكِبَيْهِ بَعِيدُ مَا بَيْنَ الْمَنْكِبَيْنِ لَمْ يَكُنْ بِالْقَصِيرِ وَلَا بِالطَّوِيلِ

Sayyidina Bara said, "I have never seen any man with long hair and dressed in red garments more beautiful than Allah's Messenger (SAW). His hair covered his shoulders which were broad and he was neither short not tall."

[*Bukhari* 5848, *Muslim* 2337]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 5

Dislike for men wearing yellow gaments

(1731)

نَهَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ لُبْسِ الْقَسِّيِّ وَالْمُعَصْفَرِ

Sayyidina Ali said that Allah's Messenger (SAW) disallowed wearing Qassi (silken clothes) and coloured garments.

[*Muslim* 2078]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 6

Wearing fur

(1732)

سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ السَّمْنِ وَالْجُبْنِ وَالْفِرَاءِ فَقَالَ الْحَلَالُ مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ وَالْحَرَامُ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ

Sayyidina Salman (RA) reported that Allah's Messenger was asked about ghee (butter oil or clarified butter), cheese and fur. He said, The lawful is what Allah has made lawful in His Book and the forbidden is that which He has made unlawful in His Book. And if nothing is said about something then that is forgiven."

[*Ibn e Majah* 3367]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 7

About hide of a dead animal after tanning

(1733)

مَاتَتْ شَاةٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَهْلِهَا أَلَا نَزَعْتُمْ جِلْدَهَا ثُمَّ دَبَغْتُمُوهُ فَاسْتَمْتَعْتُمْ بِهِ

Sayyidina Ibn Abbas (RA) reported that when a sheep died, (a natural death) the Prophet I said to its owners, "Why did you not remove its skin. You could have tanned it and benefitted from it."

(1734)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا إِهَابٍ دُبِغَ فَقَدْ طَهُرَ

Sayyidina Ibn Abbas reported that Allah's Messenger (SAW) said, "The hide that is tanned is pure." [*Muslim* 366]

(1735)

أَتَانَا كِتَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا تَنْتَفِعُوا مِنْ الْمَيْتَةِ بِإِهَابٍ وَلَا عَصَبٍ

Sayyidina Abdullah ibn Ukaym (RA) reported that Allah's Messenger (SAW) wrote to them that no one should use the skin or the sinew of an animal that had died a natural death.

[*Abu Dawud* 4127]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 8

Dislike for dragging garments below ankle

(1736)

أَتَانَا كِتَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا تَنْتَفِعُوا مِنْ الْمَيْتَةِ بِإِهَابٍ وَلَا عَصَبٍ

Sayyidina Abdullah ibn Umar (RA) reported Allah's Messenger (SAW) as saying, "Allah will not look at one who trails his lower garment below his ankles arrogantly."

[*Bukhari* 5783, *Muslim* 2085]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 9

Length of women's skirt

(1737)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ لَمْ يَنْظُرْ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ فَقَالَتْ أُمُّ سَلَمَةَ فَكَيْفَ يَصْنَعْنَ النِّسَاءُ بِذُيُولِهِنَّ قَالَ يُرْخِينَ شِبْرًا فَقَالَتْ إِذًا تَنْكَشِفُ أَقْدَامُهُنَّ قَالَ فَيُرْخِينَهُ ذِرَاعًا لَا يَزِدْنَ عَلَيْهِ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) said, "If anyone trails arrogantly his lower garment below his ankles then Allah will not look at huh on the day of Resurrection." Sayyidah Umm Salamah asked him. "How should women make their skirts?" He said, "Let them leave it down a span." She said, "In that case, a woman's legs might be uncovered." So, he said, "They may let it down a cubit, but not more."

[*Muslim* 2085]

(1738)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَبَّرَ لِفَاطِمَةَ شِبْرًا مِنْ نِطَاقِهَا

Sayyidah Umm Salamah jiri reported that the Prophet measured for Sayyidah Fatimah (RA) the extent of a span.

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 10

About wearing woollen garments

(1739)

أَخْرَجَتْ إِلَيْنَا عَائِشَةُ كِسَاءً مُلَبَّدًا وَإِزَارًا غَلِيظًا فَقَالَتْ قُبِضَ رُوحُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَيْنِ

Sayyidina Abu Burdah (RA) narrated: Sayyidah Ayshah (RA) showed us a woollen cloak

and a lower wrapper for the body of thick coarse cloth, saying, Allah's Messenger (SAW) died in these two garments."

[*Bukhari* 3108, *Muslim* 2080, *Ibn e Majah* 3551]

(1740)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ عَلَى مُوسَى يَوْمَ كَلَّمَهُ رَبُّهُ كِسَاءُ صُوفٍ وَجُبَّةُ صُوفٍ وَكُمَّةُ صُوفٍ وَسَرَاوِيلُ صُوفٍ وَكَانَتْ نَعْلَاهُ مِنْ جِلْدِ حِمَارٍ مَيِّتٍ

Sayyidina Ibn Mas'ud (RA) reported that the Prophet (SAW) said, "On the day, his Lord spoke to him, Musa had on him a woollen cloak and a woolen robe, a woollen small cap and woollen trousers. His sandals were made of the hide of a dead donkey."

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 11

About a black turban

(1741)

دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ يَوْمَ الْفَتْحِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ

Sayyidina Jabir (RA) reported that when the Prophet (SAW) entered Makkah on the day of conquest, he had on him a black turban.

[*Abu Dawud* 4076, *Ibn e Majah* 2822]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 12

End of the turban between the shoulders

(1742)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اعْتَمَّ سَدَلَ عِمَامَتَهُ بَيْنَ كَتِفَيْهِ

Sayyidina lbn Umar (RA) reported that when Allah's Messenge (SAW) put on a turban, he put the end of it between his shoulders behind him. Nafi' said that he saw Ibn Umar do the same thing. Ubaydullah said that he saw Qasim and Saalim do like that.

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 13

About prohibition to wear gold ring

(1743)

نَهَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ التَّخَتُّمِ بِالذَّهَبِ وَعَنْ لِبَاسِ الْقَسِّيِّ وَعَنْ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ وَعَنْ لِبَاسِ الْمُعَصْفَرِ

Sayyidina All ibn Abu Talbi reported that Allah's Messenger disallowed him to wear a golden ring and silken garments and to recite the Quran in ruku and sajdah (bowing and prostration) and wearing yellow garments.

[*Muslim* 480]

(1744)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ التَّخَتُّمِ بِالذَّهَبِ

Sayyidina Imran ibn Husayn reported that Allah's Messengar forbade wearing golden rings.

[*Nisai* 5202]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 14

Silver ring

(1745)

كَانَ خَاتَمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ وَرِقٍ وَكَانَ فَصُّهُ حَبَشِيًّا

Sayidina Anas reported that the ring of Allah's Messenger (SAW) was made of silver and it had an Ethiopian stone.

[*Bukhari* 5868, *Muslim* 2094]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 15

Stone of Silver

(1746)

كَانَ خَاتَمُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فِضَّةٍ فَصُّهُ مِنْهُ

Sayyidina Anas (RA) reported that the ring of Allah's Messenger (SAW) was made of silver as was its stone.

[*Abu Dawud* 4217]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 16

About wearing ring on the right hand

(1747)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَنَعَ خَاتَمًا مِنْ ذَهَبٍ فَتَخَتَّمَ بِهِ فِي يَمِينِهِ ثُمَّ جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ إِنِّي كُنْتُ اتَّخَذْتُ هَذَا الْخَاتَمَ فِي يَمِينِي ثُمَّ نَبَذَهُ وَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ

Sayyidina Ibn Umar reported that the Prophet (SAW) had a ring made of gold and wore it on his right hand. Then he sat on the pulpit and said, “I had put this ring on my right hand.” Then, he threw it away and the people threw away their rings (too).

[*Muslim* 2091, *Bukhari* 5767]

(1748)

رَأَيْتُ ابْنَ عَبَّاسٍ يَتَخَتَّمُ فِي يَمِينِهِ وَلَا إِخَالُهُ إِلَّا قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَتَّمُ فِي يَمِينِهِ

Salt ibn Abdullah ibn Nawfal reported that he saw Sayyidina Ibn Abbas (RA) wearing a ring on his right hand. He said, “I think that he also said that he had seen Allah’s Messenger (SAW) wearing it on his right hand.’

[*Abu Dawud* 429]

(1749)

كَانَ الْحَسَنُ وَالْحُسَيْنُ يَتَخَتَّمَانِ فِي يَسَارِهِمَا

Ja’far ibn Muhamnad reported on the authoritly of his father that Sayyidina Hasan (RA) and Sayyidina Husayn wore rings on their left hands.

[*Muslim* 2095]

(1750)

قَالَ و قَالَ مُحَمَّدُ بْنُ إِسْمَعِيلَ هَذَا أَصَحُّ شَيْءٍ رُوِيَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْبَابِ

Hammad ibn Salamah reported that he saw Ibn Abu Rafi' wear a ring on his left hand. He asked him and he said, "I had seen Abdullah ibn Ja'far wear a ring on his left hand and I heard him say that Allah's Messenger used to wear a ring on his left hand."

[*Nisai* 5219, *Ibn e Majah* 3647]

(1751)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَنَعَ خَاتَمًا مِنْ وَرِقٍ فَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ ثُمَّ قَالَ لَا تَنْقُشُوا عَلَيْهِ

Sayyidina Anas ibn Maalik (RA) narrated that Allah's Messenger (SAW) made a ring of silver and inscribed thereon, 'Muhammad Rasulullah'. Then he said, "Do not inscribe on it".

(1752)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْخَلَاءَ نَزَعَ خَاتَمَهُ

Sayyifina Anas (RA) narrated that when the Prophet (SAW) entered the privy, he took off his ring.

(1753)

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger (SAW) had a ring of silver made for him and had inscribed on it the words "Muhammad Rasulullah." He said, 'No one must have these words inscribed on his ring.'

[*Bukhari* 5878]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 17

About inscription on ring

(1754)

كَانَ نَقْشُ خَاتَمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُحَمَّدٌ سَطْرٌ وَرَسُولُ سَطْرٌ وَاللَّهِ سَطْرٌ

Sayyidina Anas ibn Maalik reported that the Prophet (SAW) had three lines inscribed on his ring, “Muhammad” (made up) oneline, “Rasul” (made up) a line and “Allah” (made up) a line. Muhammad ibn Yahya does not mention ‘three lines’ in his hadith.

27- BOOK OF CLOTHING

Narrated from Allah’s Messenger

Chapter 18

About pictures

(1755)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الصُّورَةِ فِي الْبَيْتِ وَنَهَى أَنْ يُصْنَعَ ذَلِكَ

Sayyidina Jabir (RA) reported that Allah’s Messenger (SAW) forbade keeping pictures in the home, and disallowed making them. [*Ahmed* 1462]

(1756)

أَنَّهُ دَخَلَ عَلَى أَبِي طَلْحَةَ الْأَنْصَارِيِّ يَعُودُهُ قَالَ فَوَجَدْتُ عِنْدَهُ سَهْلَ بْنَ حُنَيْفٍ قَالَ فَدَعَا أَبُو طَلْحَةَ إِنْسَانًا يَنْزِعُ نَمَطًا تَحْتَهُ فَقَالَ لَهُ سَهْلٌ لِمَ تَنْزِعُهُ فَقَالَ لِأَنَّ فِيهِ تَصَاوِيرَ وَقَدْ قَالَ فِيهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَدْ عَلِمْتَ قَالَ سَهْلٌ أَوَلَمْ يَقُلْ إِلَّا مَا كَانَ رَقْمًا فِي ثَوْبٍ فَقَالَ بَلَى وَلَكِنَّهُ أَطْيَبُ لِنَفْسِي

Ubaydullah ibn Abdullah ibn Utbah narrated: I visited Abu Talhah Ansari (RA) to enquire after his health. Sahi ibn Hunayf (RA) was present with him. Shortly, Abu Talhah summoned a man to remove the sheet under him. Sahi asked him why he removed it.

He said, “Because it has pictures on it, and you know what the Prophet (SAW). I had said about them.” Sahi .. said, “Did he not say that those that are inscribed on cloth are allowed?” He said, “Yes, but this is more satisfying to myself.”

[*Muslim* 5359]

27- BOOK OF CLOTHING

Narrated from Allah’s Messenger

Chapter 19

About artists

(1757)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَوَّرَ صُورَةً عَذَّبَهُ اللَّهُ حَتَّى يَنْفُخَ فِيهَا يَعْنِي الرُّوحَ وَلَيْسَ بِنَافِخٍ فِيهَا وَمَنْ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ يَفِرُّونَ بِهِ مِنْهُ صُبَّ فِي أُذُنِهِ الْآنُكُ يَوْمَ الْقِيَامَةِ

Sayyidina Ibn Abbas reported that Allah’s Messenger (SAW) said, “As for one who draws pictures, Allah will punish him till he blows a soul into it, and he will never be able to blow a soul into it. As for one who eavesdrops on a people and they do not like it, on the Day of Resurrection, molten lead will be poured into his ears.”

[*Bukhari* 7042]

27- BOOK OF CLOTHING

Narrated from Allah’s Messenger

Chapter 20

About hair dye

(1758)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيِّرُوا الشَّيْبَ وَلَا تَشَبَّهُوا بِالْيَهُودِ

Sayyidina Abu Hurayrah (RA)reported that Allah's Messenger said, "Alter (the look, of) old age and do not adopt resemblance to Jews."

[*Ahmed* 9220]

(1759)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَحْسَنَ مَا غُيِّرَ بِهِ الشَّيْبُ الْحِنَّاءُ وَالْكَتَمُ

Sayyidina Abu Dharr reported that the Prophet is.i said, 'The best thing with which old age is altered is henna and indigo (plant)."

[*Abu Dawud* 42 05]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 21

Keeping long hair

(1760)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَبْعَةً لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ حَسَنَ الْجِسْمِ أَسْمَرَ اللَّوْنِ وَكَانَ شَعْرُهُ لَيْسَ بِجَعْدٍ وَلَا سَبْطٍ إِذَا مَشَى يَتَوَكَّأُ

Sayyidina Anas (RA) reported that Allah's Messenger (SAW) was of medium height neither very tall nor short. He had a beautiful body, a wheat complexion and his hair were neither curly not straight. He walked as though he descended from a height.

[*Bukhari* 3547, *Muslim* 2338]

(1761)

كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ وَكَانَ لَهُ شَعْرٌ فَوْقَ

الْجُمَّةِ وَدُونَ الْوَفْرَةِ

Sayyidah Ayshah narrated We Allah's Messenger (SAW) and I used to bath from the same single vessel. He had hair that did not reach his shoulders but went beyond his ear-lobes.

[*Abu Dawud* 4187]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 22

About disapproval to comb daily

(1762)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ التَّرَجُّلِ إِلَّا غِبًّا

Sayyidina Abdullah ibn Mughaffal said that Allah's Messenger (SAW) disallowed combing hair every day.

[*Abu Dawud* 4159]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 23

About applying collyrium

(1763)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اكْتَحِلُوا بِالْإِثْمِدِ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعْرَ وَزَعَمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ لَهُ مُكْحُلَةٌ يَكْتَحِلُ بِهَا كُلَّ لَيْلَةٍ ثَلَاثَةً فِي هَذِهِ وَثَلَاثَةً

فِي هَذِهِ

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) said, ‘Apply collyrium the ithmad0 kind for, it is good for eyesight and grows hair.” He believed that the Prophet (SAW) had a case for collyrium from which he applied it to this eye three times and to this eye three times every night.

[*Ibn e Majah* 3497]

27- BOOK OF CLOTHING

Narrated from Allah’s Messenger

Chapter 24

Sama and dressing in one garment disallowed

(1764)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ لِبْسَتَيْنِ الصَّمَّاءِ وَأَنْ يَحْتَبِيَ الرَّجُلُ بِثَوْبِهِ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ

Sayyidina Abu Hurayrah reported that Allah’s Messenger disallowed two kinds of dress:

(1) Sama which is to throw a cloak on the shoulders and place its right corner on the left shoulder and the left corner on the right shoulder wrapping the hands within it, and (2) Sitting erect on the hips with a single garment wrapping the knees and back, nothing else covering the private parts.
[*Ibn e Majah* 3560]

27- BOOK OF CLOTHING

Narrated from Allah’s Messenger

Chapter 25

About wigs

(1765)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ

Sayyidina Ibn Umar reported that the Prophet (SAW) said, “Allah has cursed the woman who pastes false hair and the woman who gets it done, and the woman tatooist and the woman who gets it done.” Nafi’ said that tattooing is in the gums.

[*Bukhari* 5937]

27- BOOK OF CLOTHING

Narrated from Allah’s Messenger

Chapter 26

About Silken Saddle

(1766)

نَهَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ رُكُوبِ الْمَيَاثِرِ

Sayyidina Bara ibn Aazib (RA) said that Allah’s Messenger (SAW)disallowed riding on silken saddle cloths.

[*Bukhari* 1239, *Muslim* 2066]

27- BOOK OF CLOTHING

Narrated from Allah’s Messenger

Chapter 27

About the bed of the Prophet

(1767)

إِنَّمَا كَانَ فِرَاشُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي يَنَامُ عَلَيْهِ أَدَمٌ حَشْوُهُ لِيفٌ

Sayyidah Ayshah (RA) said, "The bed on which Allah's Messenger (SAW) slept was made of leather and it was stuffed with cor of the palm tree.

[*Bukhari* 6456, *Muslim* 2081]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 28

About the shirt

(1768)

كَانَ أَحَبَّ الثِّيَابِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَمِيصُ

Sayyidah Umm Salamah said that of all clothing. Allah's Messenger (SAW) liked to wear shirt most.

[*Abu Dawud* 4025]

(1769)

كَانَ أَحَبَّ الثِّيَابِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَمِيصُ

Sayyidah Umm Salamah (RA) narrated that the dearest of garments to Allah's Messenger (SAW) was the shirts.

(1770)

كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَمِيصُ

Sayyidah UmmSalamah (RA) narrated that the shirt was the dearest of garments.to Allah's Messenger (SAW)

(1771)

كَانَ كُمُّ يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الرُّسْغِ

Sayyidah Asma bint Yazid ibn Sakan Ansariyah said that the sleeves of the shirt of Allah's Messenger (SAW) were wrist length.

(1772)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا لَبِسَ قَمِيصًا بَدَأَ بِمَيَامِنِهِ

Abu Hurayrah (RA) narrated that when Allah's Messenger (SAW) wore the shirt, he began with his right side.

[*Abu Dawud* 4027]

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27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 29

Supplication on wearing new garments

(1773)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ بِاسْمِهِ عِمَامَةً أَوْ قَمِيصًا أَوْ رِدَاءً ثُمَّ يَقُولُ اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ

Sayyidina Abu Sa'eed said that when Allah's Messenger -' wore a new garment, he would take its name, like turban, shirt, lower wrapper and then say:

"0 Allah all praise belongs to you who have clothed me in this garment, I ask you for the good of it and the good of what it was made for, and I seek refuge in you from its evil and the evil of what it was made for."

[*Abu Dawud* 4020]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 30

About wearing a robe

(1774)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَبِسَ جُبَّةً رُومِيَّةً ضَيِّقَةَ الْكُمَّيْنِ

Sayyidina Mughirah (RA) said that the Prophet (SAW) wore a Roman robe of tight sleeves. [*Bukhari* 5798]

(1775)

أَهْدَى دِحْيَةُ الْكَلْبِيُّ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُفَّيْنِ فَلَبِسَهُمَا

Sayyidina Mughirah ibn Shu'bah(RA) reported that Dihyah Kalbi presented socks to Allah's Messenger and he wore them. Israil reported from jabir who from Aamir, 'and a robe, too. He wore both things till they were worn out. He did not enquire if the skin was of a slaughtered animal or not."

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 31

About gold plating teeth

(1776)

أُصِيبَ أَنْفِي يَوْمَ الْكُلَابِ فِي الْجَاهِلِيَّةِ فَاتَّخَذْتُ أَنْفًا مِنْ وَرِقٍ فَأَنْتَنَ عَلَيَّ فَأَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَتَّخِذَ أَنْفًا مِنْ ذَهَبٍ

Sayyidina Arfajah ibn As'ad (RA)narrrated: During the Battle of Kulab in the pre-Islamic period, my nose was chopped off. I had a silver nose made out but it gave off a stench. So, Allah's Messenger (SAW) ordered me to get a gold nose.

[*Ahmed* 2090]

27- BOOK OF CLOTHING

Narrated from Allah’s Messenger

Chapter 32

About restrainst to use hide of wild beasts

(1777)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ جُلُودِ السِّبَاعِ أَنْ تُفْتَرَشَ

Abu Malih reported from his father that the Prophet (SAW) forbade spreading the hide of wild beasts (on the ground as carpet).

(1778)

Muhammad ibn Bashshar reported from Muhammad ibn Jafar also, who from Shu’bah, who from Yazid ur- Rishk, who from Abu Malih that the Prophet (SAW) disallowed use of skin of beasts of prey.

27- BOOK OF CLOTHING

Narrated from Allah’s Messenger

Chapter 33

About the Prophet’ s (SAW) Sandals

(1779)

كَيْفَ كَانَ نَعْلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُمَا قِبَالاَنِ

Qatadah aid that he asked Anas ibn Maalik about the sandals of Allah’s Messenger (SAW) He said, “They had two straps”.

(1780)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ نَعْلَاهُ لَهُمَا قِبَالَانِ

Sayyidina Anas ibn Maalik said that the shoes of Allah’s Messenger (SAW) had two straps.

27- BOOK OF CLOTHING

Narrated from Allah’s Messenger

Chapter 34

About disapproval to walk with one shoe on

(1781)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ لِيُنْعِلْهُمَا جَمِيعًا أَوْ لِيُحْفِهِمَا جَمِيعًا

Sayyidina Abu Hurayrah (RA) reported that Allah’s Messenger (SAW) said, None of you must walk with one sandal. Let him wear both together, or remove both.”

[*Bukhari* 5855]

27- BOOK OF CLOTHING

Narrated from Allah’s Messenger

Chapter 35

Dislike for putting on shoes while one is standing

(1782)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَنْتَعِلَ الرَّجُلُ وَهُوَ قَائِمٌ

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) forbade that a man should put on shoes while he is standing.

[*Ibn e Majah* 3618]

(1783)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَنْتَعِلَ الرَّجُلُ وَهُوَ قَائِمٌ

Abu Ja'far Sumnani reported from Sulayman ibn Ubaydullah Raqqi, from Ubaydullah ibn Amr Raqqi, from Ma'mar from Qatadah, from Anas that the Prophet (SAW) disallowed putting on sandals while standing up.

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 36

About permission to walk with one sandal

(1784)

رُبَّمَا مَشَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَعْلٍ وَاحِدَةٍ

Sayyidah Ayshah (RA) said that the Prophet (SAW) sometimes walked with only one sandal on him.

(1785)

قَالَ أَبُو عِيسَى هَكَذَا رَوَاهُ سُفْيَانُ الثَّوْرِيُّ وَغَيْرُ وَاحِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ مَوْقُوفًا وَهَذَا أَصَحُّ

Ahmad ibn Mani' reported from Sufyan ibn Uyaynah, from Abdur Rahman ibn Qasim who from his father that Sayyidah Ayshah (RA) walked with one sandal on her.

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 37

About which foot should be put in a shoe first

(1786)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ فَلْتَكُنْ الْيُمْنَى أَوَّلَهُمَا تُنْعَلُ وَآخِرَهُمَا تُنْزَعُ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, When one of you puts on shoes, let him begin with the right foot. And when, he removes them, let him begin with left foot. Thus, let the right foot be the first while wearing (shoes) and last while removing (them).

[*Bukhari* 5856 *Muslim* 2097]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 38

About patching garments

(1787)

قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَدْتِ اللُّحُوقَ بِي فَلْيَكْفِكِ مِنْ الدُّنْيَا كَزَادِ الرَّاكِبِ وَإِيَّاكِ وَمُجَالَسَةَ الْأَغْنِيَاءِ وَلَا تَسْتَخْلِقِي ثَوْبًا حَتَّى تُرَقِّعِيهِ

Sayyidah Ayshah (RA) narrated Allah's Messenger (SAW) said to me, "If you intend to join me (in the Hereafter) then let the world suffice you like the provision of a journey. And, it is impertative that you abstain from sitting with the rich people and do not cease to wear a garment till you put a patch on it."

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 39

The Prophet's (SAW) entry into makkah

(1788)

قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ وَلَهُ أَرْبَعُ غَدَائِرَ

Sayyidah Umm Hani (RA) said that when Allah's Messenger (SAW) came to Makkah, he had four plaits (in his hair).

[*Abu Dawud* 4191]

(1788A)

قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ وَلَهُ أَرْبَعُ ضَفَائِرَ

Sayyidah Umm Hani (RA) reported that Allah's Messenger (SAW) came to Makkah and he had four plaits.

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 40

Aboyt the caps of the sahabah (RA)

(1789)

كَانَتْ كِمَامُ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُطْحًا

Abdullah ibn Busr reported that he heard Sayyidina Abu Kabshah Anmari (RA) say that the caps of the sahabah of Allah's Messenger (SAW) were flat (level with their heads).

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 41

Length of the trousers

(1790)

أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَضَلَةِ سَاقِي أَوْ سَاقِهِ فَقَالَ هَذَا مَوْضِعُ الْإِزَارِ فَإِنْ أَبَيْتَ فَأَسْفَلَ فَإِنْ أَبَيْتَ فَلَا حَقَّ لِلْإِزَارِ فِي الْكَعْبَيْنِ

Sayyidina Huzayfah (RA) narrated : Allah's Messenger (SAW) caught the shin of my leg, or of his own leg, and said, "This is the limit of the lower garment (or wrapper) and if you cannot reconcile then a little lower, and, if not, then if has no right on the ankles." [*Ibn e Majah* 3572]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 42

Turbans over caps

(1791)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ فَرْقَ مَا بَيْنَنَا وَبَيْنَ الْمُشْرِكِينَ الْعَمَائِمُ عَلَى الْقَلَانِسِ

Abu Ja'far ibn Muhan-unad ibn Rukanah reported on the authority of his father that when Rukanah wrestled with him, the Prophet iii knocked him down. Rukanah said that he heard Allah's Messenger iit say, "The difference between us and the polytheists lies in turbans over caps (that we wear)."

[*Abu Dawud* 4078]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 43

About an iron ring

(1792)

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ خَاتَمٌ مِنْ حَدِيدٍ فَقَالَ مَا لِي أَرَى عَلَيْكَ حِلْيَةَ أَهْلِ النَّارِ ثُمَّ جَاءَهُ وَعَلَيْهِ خَاتَمٌ مِنْ صُفْرٍ فَقَالَ مَا لِي أَجِدُ مِنْكَ رِيحَ الْأَصْنَامِ ثُمَّ أَتَاهُ وَعَلَيْهِ خَاتَمٌ مِنْ ذَهَبٍ فَقَالَ مَالِي أَرَى عَلَيْكَ حِلْيَةَ أَهْلِ الْجَنَّةِ قَالَ مِنْ أَيِّ شَيْءٍ أَتَّخِذُهُ قَالَ مِنْ وَرِقٍ وَلَا تُتِمَّهُ مِثْقَالًا

Abdullah ibn Buraydah reported on the authority of his father that a man came to the Prophet He had an iron ring on his hand. He asked, "Why is it that I see on you the adornment of the people of Fire?" When he came again, he wore a ring of yellow copper, and the Prophet (SAW) said, 'Why do I smell the odour of idols on you?" Then the next time he had on him a ring of gold, and he asked him, "Why is it that I see on you the ornament of the inhabitants of paradise?" He asked, "What material should I select?" He said, "Silver, but not weighing as much as a mithqal.'

[*Abu Dawud* 4223]

27- BOOK OF CLOTHING

Narrated from Allah's Messenger

Chapter 44

Dislike to wear a ring on two finger

(1793)

نَهَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْقَسِّيِّ وَالْمِيثَرَةِ الْحَمْرَاءِ وَأَنْ أَلْبَسَ خَاتَمِي فِي هَذِهِ وَفِي هَذِهِ وَأَشَارَ إِلَى السَّبَّابَةِ وَالْوُسْطَى

Sayyidina Ali narrated : Allah’s Messenger (SAW) forbade me to wear silk clothing, to ride on red saddle cloth and to wear a ring on the middle finger, or the one next to it

[*Muslim* 2078]

27- BOOK OF CLOTHING

Narrated from Allah’s Messenger

Chapter 45

The dress dearest to the Prophet (SAW)

(1794)

كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُهَا الْحِبَرَةُ

Sayyidina Anas (RA) reported that the dress dearest to Allah’s Messenger was a stripped cloak.

[*Bukhari* 5812, *Muslim* 2019]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 1

About at what Allah's Messenger (SAW) ate his food

(1795)

مَا أَكَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى خُوَانٍ وَلَا فِي سُكُرُّجَةٍ وَلَا خُبِزَ لَهُ مُرَقَّقٌ قَالَ فَقُلْتُ لِقَتَادَةَ فَعَلَامَ كَانُوا يَأْكُلُونَ قَالَ عَلَى هَذِهِ السُّفَرِ

Sayyidina Anas (RA) reported that the Prophet never ate at a low table or from small plates and never was thin bread baked for him. I asked Qatadah at what they ate and he said, 'Off these leather mats (say, dining mats)."

[*Bukhari* 5386, *Ibn e Majah* 3292]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 2

About eating rabbit

(1796)

أَنْفَجْنَا أَرْنَبًا بِمَرِّ الظَّهْرَانِ فَسَعَى أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلْفَهَا فَأَدْرَكْتُهَا فَأَخَذْتُهَا فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ فَذَبَحَهَا بِمَرْوَةٍ فَبَعَثَ مَعِي بِفَخِذِهَا أَوْ بِوَرِكِهَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَكَلَهُ قَالَ قُلْتُ أَكَلَهُ قَالَ قَبِلَهُ

Hisharn ibn Zayd narrated: I heard Anas say," I chased a rabbit at Marr uz Zahran as did the (other) sahabah I caught it and brought it to Abu Talhah who slaughtered it with a stone. He sent me with its hindleg or haunch to the Prophet He ate it. I asked, "Did he eat it?' He said, "He accepted it.'

[*Bukhari* 2572, *Muslim* 1953]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 3

About eating lizard

(1797)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ أَكْلِ الضَّبِّ فَقَالَ لَا آكُلُهُ وَلَا أُحَرِّمُهُ

Sayyidina Ibn Umar (RA) reported that the Prophet (SAW) was asked about eating lizards. He said, "I neither eat it nor declare it to be unlawful."

[*Bukhari* 5536, *Muslim* 1943]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 4

About eating hyena

(1798)

الضَّبُعُ صَيْدٌ هِيَ قَالَ نَعَمْ قَالَ قُلْتُ آكُلُهَا قَالَ نَعَمْ قَالَ قُلْتُ لَهُ أَقَالَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ

Ibn Abu Ammar reported that he asked Jabir (RA) if a hyena could be hunted. He said, "Yes" He asked can they be eaten?" He said, "Yes" He asked, "Is that what Allah's Messenger said?" He said, "Yes!"

[*Abu Dawud* 3801]

(1799)

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ الضَّبُعِ فَقَالَ أَوَ يَأْكُلُ الضَّبُعَ أَحَدٌ

وَسَأَلْتُهُ عَنْ الذِّئْبِ فَقَالَ أَوَيَأْكُلُ الذِّئْبَ أَحَدٌ فِيهِ خَيْرٌ

Sayyidina Khuzaymah ibn Jazi said that he asked Allah's Messenger (SAW) about eating hyena. He asked, "Does anyone eat hyena?" He enquired about eating wolf and he asked, "Does one with good in him eat a wolf?"

[*Ibn e Majah* 3237]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 5

About eating horse flesh

(1800)

أَطْعَمَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لُحُومَ الْخَيْلِ وَنَهَانَا عَنْ لُحُومِ الْحُمُرِ

Sayyiudina Jabir (SAW) said that Allah's Messenger (SAW) fed us horse meat and forbade us to eat flesh of ass. [*Nisai* 4339]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 6

About meat of domestic ass

(1801)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ مُتْعَةِ النِّسَاءِ زَمَنَ خَيْبَرَ وَعَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ

Sayyidina Ali said that during the. Battle Khaybar Allah's Messenger forbade mutah and meat of domestic ass.

[*Bukhari* 4219, *Muslim* 1941]

(1802)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَّمَ يَوْمَ خَيْبَرَ كُلَّ ذِي نَابٍ مِنْ السِّبَاعِ وَالْمُجَثَّمَةَ وَالْحِمَارَ الْإِنْسِيَّ

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) forbade, during the Battle of Khaybar, beast of prey, targetted animals, and domestic ass.

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 7

About eating in utensils of disbelievers

(1803)

سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قُدُورِ الْمَجُوسِ فَقَالَ أَنْقُوهَا غَسْلًا وَاطْبُخُوا فِيهَا وَنَهَى عَنْ كُلِّ سَبُعٍ ذِي نَابٍ

Sayyidina Abu Tha'labah (RA) said that Allah's Messenger (SAW) was asked about the vessels of the Majusis. He said,"Wash them and cook in them." And he disallowed every beast with a fang.

(1804)

يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضِ أَهْلِ الْكِتَابِ فَنَطْبُخُ فِي قُدُورِهِمْ وَنَشْرَبُ فِي آنِيَتِهِمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ لَمْ تَجِدُوا غَيْرَهَا فَارْحَضُوهَا بِالْمَاءِ ثُمَّ قَالَ يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضِ صَيْدٍ فَكَيْفَ نَصْنَعُ قَالَ إِذَا أَرْسَلْتَ كَلْبَكَ الْمُكَلَّبَ وَذَكَرْتَ اسْمَ اللَّهِ فَقَتَلَ فَكُلْ وَإِنْ كَانَ غَيْرَ مُكَلَّبٍ فَذُكِّيَ فَكُلْ وَإِذَا رَمَيْتَ بِسَهْمِكَ وَذَكَرْتَ اسْمَ اللَّهِ فَقَتَلَ فَكُلْ

Abu Qilahab reported from Abu Asma Rahabi from Abu Tha'labah Khushanni (RA) that he submitted, "0 Messenger of Allah, we are in the land of the people of the Scripture. We cook in their vessels and drink from their utensils." He said, "If you do not find vessels other than that then wash them with water." He submitted again, "0 Messenger of Allah, in this land, there are games. How do we act?" He said, "If you set out your

trained dog and say Bismillah and it kills (a game) then eat it. If the dog is untrained then slaughter the game. And if you cast your arrow, saying Bismillah, and it kills then eat it.’

[*Bukhari* 5496, *Muslim* 1930]

28- BOOK OF FOOD

Narrated from Allah’s Messenger (SAW)

Chapter 8

If mouse falls down into clarified butter

(1805)

أَنَّ فَأْرَةً وَقَعَتْ فِي سَمْنٍ فَمَاتَتْ فَسُئِلَ عَنْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَلْقُوهَا وَمَا حَوْلَهَا وَكُلُوهُ

Sayyidah Maymunah (RA) said that a mouse once dropped into clarified butter (ghee), and died. The Prophet was asked about it, and he said, “Throw it and throw that which is around it. Eat the rest.’

[*Muslim* 2020, *Ahmed* 4537, *Abu Dawud* 3776]

28- BOOK OF FOOD

Narrated from Allah’s Messenger (SAW)

Chapter 9

About eating with left hand

(1806)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَأْكُلْ أَحَدُكُمْ بِشِمَالِهِ وَلَا يَشْرَبْ بِشِمَالِهِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ

Sayyidina Abdullah ibn Umar (RA) reported that the Prophet (SAW) said, “None of you must eat with his left hand, for the devil eats with his left hand and drinks with his left

hand."

[*Muslim* 2020]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 10

About licking fingers

(1808)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَكَلَ أَحَدُكُمْ فَلْيَلْعَقْ أَصَابِعَهُ فَإِنَّهُ لَا يَدْرِي فِي أَيَّتِهِنَّ الْبَرَكَةُ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "When one of you eats, he must lick his fingers (after finishing), for, he does not know in which of them lies blessing."

[*Muslim* 2033]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 11

About the morsel that drops down

(1809)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَسَقَطَتْ لُقْمَةٌ فَلْيُمِطْ مَا رَابَهُ مِنْهَا ثُمَّ لِيَطْعَمْهَا وَلَا يَدَعْهَا لِلشَّيْطَانِ

Sayyidina Jabir (RA) reported that the Prophet (SAW) said, "When one of you eats his meal and a morsal falls down, he must pick it up and remove the doubtful portion and eat the rest. He must not leave it for the devil."

[*Ahmed* 14943]

(1810)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلَاثَ وَقَالَ إِذَا مَا وَقَعَتْ لُقْمَةُ أَحَدِكُمْ فَلْيُمِطْ عَنْهَا الْأَذَى وَلْيَأْكُلْهَا وَلَا يَدَعْهَا لِلشَّيْطَانِ وَأَمَرَنَا أَنْ نَسْلِتَ الصَّحْفَةَ وَقَالَ إِنَّكُمْ لَا تَدْرُونَ فِي أَيِّ طَعَامِكُمْ الْبَرَكَةُ

Sayyidina Anas reported that when the Prophet (SAW) finished eating, he would lick his three fingers. He would say, "If a morsel of one of you falls down then he must clean it remove the inj'urous, and eat it and leave it not for the devil." He commanded us to lick the plate clean, saying, "You cannot imagine in which portion of your meal lies blessing."

[*Ahmed* 12815, *Muslim* 2034, *Abu Dawud* 3845]

(1811)

دَخَلَ عَلَيْنَا نُبَيْشَةُ الْخَيْرِ وَنَحْنُ نَأْكُلُ فِي قَصْعَةٍ فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَكَلَ فِي قَصْعَةٍ ثُمَّ لَحِسَهَا اسْتَغْفَرَتْ لَهُ الْقَصْعَةُ

Sayyidah Umm Aasim (RA) the Umm Walad of Sinan ibn Salamah, narrated: Nubayshah al-Khayr visited us while we were having our meal from a bowl. She said to us that Allah's Messenger (SAW) said, "If anyone who eats from a bowl and licks it then the bowl seeks forgiveness for him."

[*Ibn e Majah* 3271]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 12

Dislike for eating from the centre of the dish

(1812)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَرَكَةُ تَنْزِلُ وَسَطَ الطَّعَامِ فَكُلُوا مِنْ حَافَتَيْهِ وَلَا

تَأْكُلُوا مِنْ وَسَطِهِ

Sayyidina Ibn Abbas (RA) reported that the Prophet(SAW) said, "Blessing descends in the middle of the food. So, eat from its sides and not from the middle."

[*Ibn e Majah* 3277]

SAW) said, "If anyone who eats from a bowl and licks it then the bowl seeks forgiveness for him."

[*Ibn e Majah* 3271]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 13

About dislike for garlic and onion

(1813)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَكَلَ مِنْ هَذِهِ قَالَ أَوَّلَ مَرَّةٍ الثُّومِ ثُمَّ قَالَ الثُّومِ وَالْبَصَلِ وَالْكُرَّاثِ فَلَا يَقْرَبْنَا فِي مَسْجِدِنَا

Sayyidina Jabir (RA) reported that Allah's Messenger (SAW) said, 'If anyone eats this" the narrator said, "Garlic" The first time, but named garlic and onion and leek the second time must not come near us in our mosque."

[*Bukhari* 855, *Muslim* 564]

(1814)

نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَيُّوب وَكَانَ إِذَا أَكَلَ طَعَامًا بَعَثَ إِلَيْهِ بِفَضْلِهِ فَبَعَثَ إِلَيْهِ يَوْمًا بِطَعَامٍ وَلَمْ يَأْكُلْ مِنْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أَتَى أَبُو أَيُّوب النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ ثُومٌ

فَقَالَ يَا رَسُولَ اللَّهِ أَحَرَامٌ هُوَ قَالَ لَا وَلَكِنِّي أَكْرَهُهُ مِنْ أَجْلِ رِيحِهِ

Sayyidina Jabir (RA) ibn Samurah narrated : When Allah’s Messenger (SAW) stayed with Abu Ayyub . . and had eaten hi meal, he would return what remained. One day, he returned to him food from which he had eaten nothing. When Abu Ayyub s.i came to him and mentioned that, the Prophet (SAW) said, “There was garlic in it.” He asked, “0 Messenger of Allah, is it unlawful?” He said, “No, but I dislike it because of its odour.”

[*Muslim* 2053, *Ahmed* 23596]

28- BOOK OF FOOD

Narrated from Allah’s Messenger (SAW)

Chapter 14

Permission to eat cooked garlic

(1815)

نُهِيَ عَنْ أَكْلِ الثُّومِ إِلَّا مَطْبُوخًا

Sayyidina Ali reported: We are forbidden to eat (raw) garlic unless (it is) cooked.

(1816)

لَا يَصْلُحُ أَكْلُ الثُّومِ إِلَّا مَطْبُوخًا

Hannad reported from Waki who from his father, who from Abu Ishaq, who from Shank ibn Hanbal and he from Sayyidina Ali that he said, ‘Apart from cooked onion, it is makruh to eat onion.”

[*Abu Dawud* 3828]

(1817)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَزَلَ عَلَيْهِمْ فَتَكَلَّفُوا لَهُ طَعَامًا فِيهِ مِنْ بَعْضِ هَذِهِ الْبُقُولِ فَكَرِهَ أَكْلَهُ فَقَالَ لِأَصْحَابِهِ كُلُوهُ فَإِنِّي لَسْتُ كَأَحَدِكُمْ إِنِّي أَخَافُ أَنْ أُوذِيَ صَاحِبِي

Sayyidah Umm Ayyub (RA) reported that when the Prophet (SAW) came to them (on his migration), they offered to him food made up of some vegetables. He did not like it, and

said to his sahabah “Eat it for I am not like one of you. I fear that I may hurt my companion.”

[*Ahmed* 27512, *Ibn e Majah* 3364]

(1818)

الثُّومُ مِنْ طَيِّبَاتِ الرِّزْقِ

Muhammad ibn Humayd reported from Zayd ibn Hubab, from Abu Khaldah, from Abul Aaliyah that he said, “Garlic is a pure provision.”

28- BOOK OF FOOD

Narrated from Allah’s Messenger (SAW)

Chapter 15

Covering vessels and extinguishing lamp and fire at the time of sleeping

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(1819)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَغْلِقُوا الْبَابَ وَأَوْكِئُوا السِّقَاءَ وَأَكْفِئُوا الْإِنَاءَ أَوْ خَمِّرُوا الْإِنَاءَ وَأَطْفِئُوا الْمِصْبَاحَ فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ غَلَقًا وَلَا يَحِلُّ وِكَاءً وَلَا يَكْشِفُ آنِيَةً وَإِنَّ الْفُوَيْسِقَةَ تُضْرِمُ عَلَى النَّاسِ بَيْتَهُمْ

Sayyidina Jabir reported that the Prophet (SAW) said, “Shut the door (before sleeping), tie up the water skin (at its mouth), cover up the utensils or turn them upside down and extinguish the lantern, for, the devil does not open the closed (doors), nor what is tied up, nor uncover the utensils (or turn them face up) and, because the tiny evil one (a mouse) puts homes of people on fire.”

[*Muslim* 2012]

(1820)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ

Saalim reported from his father that Allah's Messenger (SAW) said, "Do not leave the fire burning in your homes while you go to sleep."

[*Bukhari* 6293, *Muslim* 2015]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 16

Dislike for eating two dates at a time

(1821)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُقْرَنَ بَيْنَ التَّمْرَتَيْنِ حَتَّى يَسْتَأْذِنَ صَاحِبَهُ

Sayyidina Ibn Umar (RA) said that Allah's Messenger (SAW) forbade eating two dates together unless allowed by one's companion.

[*Bukhari* 2490, *Muslim* 2045]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 17

About merits of dates

(1822)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْتٌ لَا تَمْرَ فِيهِ جِيَاعٌ أَهْلُهُ

Sayyidah Ayshah (RA) reported that the Prophet (SAW) said, "The house that has no dates, its people are hungry."

[*Muslim* 2046]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 18

About praising Allah after meals

(1823)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ لَيَرْضَى عَنْ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهُ عَلَيْهَا

Sayyidina Anas ibn Maalik (RA) reported that the Prophet (SAW) said, "Indeed, Allah is pleased with the slave who, having eaten food or drunk a drink, praises Him for that.

[*Muslim* 2724]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 19

About eating with a leper

(1824)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِ مَجْذُومٍ فَأَدْخَلَهُ مَعَهُ فِي الْقَصْعَةِ ثُمَّ قَالَ كُلْ بِسْمِ اللَّهِ ثِقَةً بِاللَّهِ وَتَوَكُّلًا عَلَيْهِ

Sayyidina Jabir (RA) reported that Allah's Messenger (SAW) held a leper by his hand and made him join in his bowl (of meal). He said after that, 'Eat in the name of Allah, relying in Allah and placing trust in Him."

[*Abu Dawud* 3925]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 20

About the Believer eating in one intestine

(1825)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ وَالْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ

Sayyidina Ibn Umar (RA) reported that the Prophet (SAW) said, "The disbeliever eats in seven intestines while the believer eats in one intestine.'

[*Muslim* 2060, *Bukhari* 5393]

(1826)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَافَهُ ضَيْفٌ كَافِرٌ فَأَمَرَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَاةٍ فَحُلِبَتْ فَشَرِبَ ثُمَّ أُخْرَى فَشَرِبَهُ ثُمَّ أُخْرَى فَشَرِبَهُ حَتَّى شَرِبَ حِلَابَ سَبْعِ شِيَاهٍ ثُمَّ أَصْبَحَ مِنْ الْغَدِ فَأَسْلَمَ فَأَمَرَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَاةٍ فَحُلِبَتْ فَشَرِبَ حِلَابَهَا ثُمَّ أَمَرَ لَهُ بِأُخْرَى فَلَمْ يَسْتَتِمَّهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ يَشْرَبُ فِي مَعْيٍ وَاحِدٍ وَالْكَافِرُ يَشْرَبُ فِي سَبْعَةِ أَمْعَاءٍ

Sayyidina Abu Hurayrah (RA) narrated that Allah's Messenger (SAW) had as a guest an infidel. He ordered that a sheep should be milked. He drank that, then he drank a second helping; and he drank a third helping; till he consumed seven rounds. Then, the morning of the next day, he embraced Islam and Allah's Messenger (SAW) commanded that a sheep should be milked for him which he drank; then he gave instructions for more, but he could not drink it all. So, Allah's Messenger (SAW) said, "The Believer drinks in one intestine while the disbeliever drinks in seven intestines."

[*Muslim* 2063]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 21

Meal of one suffices two

(1827)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامُ الِاثْنَيْنِ كَافِي الثَّلَاثَةِ وَطَعَامُ الثَّلَاثَةِ كَافِي الْأَرْبَعَةِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "Food of two men suffices three men, and of three suffices four."

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 22

About eating locusts

(1828)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ طَعَامُ الْوَاحِدِ يَكْفِي الِاثْنَيْنِ وَطَعَامُ الِاثْنَيْنِ يَكْفِي الْأَرْبَعَةَ وَطَعَامُ الْأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ

Sayyidina Abdullah (RA) Abu Awfa reported that when he was asked about eating locusts, he said : I participated in six battles with Allah's Messenger (SAW). We ate locusts during that.

[*Bukhari* 4595]

(1829)

أَنَّهُ سُئِلَ عَنْ الْجَرَادِ فَقَالَ غَزَوْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتَّ غَزَوَاتٍ نَأْكُلُ الْجَرَادَ

Mahmud ibn Ghaylan reported this hadith from Abu Ahmad and Mu'ammal, from Sufyan, from Abu Ya'fur, from Ibn Abu Awfa, saying "We participated in seven battles

with the Prophet(SAW)".

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 23

Prayer against the locusts

(1830)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَعَا عَلَى الْجَرَادِ قَالَ اللَّهُمَّ أَهْلِكِ الْجَرَادَ اقْتُلْ كِبَارَهُ وَأَهْلِكْ صِغَارَهُ وَأَفْسِدْ بَيْضَهُ وَاقْطَعْ دَابِرَهُ وَخُذْ بِأَفْوَاهِهِمْ عَنْ مَعَاشِنَا وَأَرْزَاقِنَا إِنَّكَ سَمِيعُ الدُّعَاءِ قَالَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ كَيْفَ تَدْعُو عَلَى جُنْدٍ مِنْ أَجْنَادِ اللَّهِ بِقَطْعِ دَابِرِهِ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهَا نَثْرَةُ حُوتٍ فِي الْبَحْرِ

Jabjr ibn Abdullah (SAW) and Anas ibn Maalik narrated that when Allah's Messenger (SAW) prayed against the locusts, he said: "0 Allah, destroy the locusts, the large of them and the small. Ruin their eggs and cut off their progeny. Remove their mouths from our provision and sustenance. Surely, You are The Hearer of prayer!. A man asked, "Messenger of Allah's, how do you pray for the elimination of an army of Allah?" He said, "It is the product of the sneeze of fish the seas."

[*Ibn e Majah* 3221]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 24

About milk and flesh of jallala

(1831)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ الْجَلَّالَةِ وَأَلْبَانِهَا

Sayyidina Ibn Umar (RA) said that Allah's Messenger (SAW) disallowed eating (the flesh) of jallalah and drinking its milk.

[*Abu Dawud* 3785, *Ibn e Majah* 3189]

(1832)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْمُجَثَّمَةِ وَلَبَنِ الْجَلَّالَةِ وَعَنْ الشُّرْبِ مِنْ فِي السِّقَاءِ

Sayyidina Ibn Abbas (RA) reported that the Prophet disallowed the animal that is targetted after being tethered, the milk of jallalah and drinking directly from the mouth of the water-skin.

[*Ahmed* 2161, *Nisai* 4460]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 25

About chicken

(1833)

دَخَلْتُ عَلَى أَبِي مُوسَى وَهُوَ يَأْكُلُ دَجَاجَةً فَقَالَ ادْنُ فَكُلْ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُهُ

Zahdam Jarmi narrated visited Abu Musa (RA) . He was eating a chicken, He said, Come closer and eat. I had seen Allah's Messenger (SAW) eat it."

[*Bukhari* 4385, *Muslim* 1649]

(1834)

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ لَحْمَ دَجَاجٍ

Sayyidina Abu Musa (RA) said, "I saw Allah's Messenger eat chicken."

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 26

About the meat of bustard

(1835)

أَكَلْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَحْمَ حُبَارَى

Ibrahim Ibn Umar ibn Safinah reported from his father from his grand father that he ate the meat of bustard with Allah's Messsenger (SAW)

[*Abu Dawud* 3797]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 27

About eating roasted meat

(1836)

أَنَّهَا قَرَّبَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَنْبًا مَشْوِيًّا فَأَكَلَ مِنْهُ ثُمَّ قَامَ إِلَى الصَّلَاةِ وَمَا تَوَضَّأَ

Sayyidah Umm Salamah (RA) reported that she presented to Allah's Messenger a roasted shoulder piece. He ate from it and then stood up for salah, but did not make (a fresh) ablution.

[*Bukhari* 207]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 28

About dislike for eating in a reclined position

(1837)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّا أَنَا فَلَا آكُلُ مُتَّكِئًا

Sayyidina Abu Juhayfah reported that Allah's Messenger s4id, "As for me, I do not recline while eating."

[*Bukhari* 5398]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 29

About the Prophet liking sweetmeat and honey

(1838)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ

Sayyidah Ayshah(RA) said that the Prophet (SAW) loved sweetmeat and honey.

[*Bukhari* 5431, *Muslim* 1474]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 30

About diluting broth

(1839)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اشْتَرَى أَحَدُكُمْ لَحْمًا فَلْيُكْثِرْ مَرَقَتَهُ فَإِنْ لَمْ يَجِدْ لَحْمًا

أَصَابَ مَرَقَةً وَهُوَ أَحَدُ اللَّحْمَيْنِ

Sayyidina Abdullah Muzani narrated: Allah's Messenger said, 'If one of you buys meat, let him increase broth, for if one does not find meat then he will find both. And that is a kind of meat."

(1840)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَحْقِرَنَّ أَحَدُكُمْ شَيْئًا مِنْ الْمَعْرُوفِ وَإِنْ لَمْ يَجِدْ فَلْيَلْقَ أَخَاهُ بِوَجْهٍ طَلِيقٍ وَإِنْ اشْتَرَيْتَ لَحْمًا أَوْ طَبَخْتَ قِدْرًا فَأَكْثِرْ مَرَقَتَهُ وَاغْرِفْ لِجَارِكَ مِنْهُ

Sayyidina Abu Dharr (RA) reported that Allah's Messenger said, "Let not one of you regard any pious work as lowly. If he cannot find anything, let him meet his brother with a cheerful face. And when you buy meat, or cook a vessel, add to its broth and send some of it to your neighbour."

[*Muslim* 2626]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 31

Excellence of Tharid

(1841)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَمُلَ مِنْ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنْ النِّسَاءِ إِلَّا مَرْيَمُ ابْنَةُ عِمْرَانَ وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ وَفَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ

Sayyidina Abu Musa (RA) reported that the Prophet said, "Many among men have attained perfection but none of the women have attained perfection except Maryam bint Imran and Aasiyah wife of Fir'awn. And the excellence of Ayshah over women is like

the excellence of tharidO over all food.’

[*Bukhari* 5418, *Muslim* 2431]

28- BOOK OF FOOD

Narrated from Allah’s Messenger (SAW)

Chapter 32

About biting meat

(1842)

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ انْهَسُوا اللَّحْمَ نَهْسًا فَإِنَّهُ أَهْنَأُ وَأَمْرَأُ

Abdullah ibn Harith narrated: My father married me and invited people (to the feast). Safwan ibn Umayyah was among them. He said, Allahs Messenger (SA)W had said that we should bite meat, for that is tasty and easily digested in this way.’

[*Ahmed* 1530]

28- BOOK OF FOOD

Narrated from Allah’s Messenger (SAW)

Chapter 33

About eating meat with knife

(1843)

أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَزَّ مِنْ كَتِفِ شَاةٍ فَأَكَلَ مِنْهَا ثُمَّ مَضَى إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ

Jafar ibn Amr ibn Umayyah Damn reported from his father that he saw the Prophet (SAW) cutting slices from a shoulder of mutton and eating it. Then he walked for salah (prayer) without making (fresh) ablution.

[*Bukhari* 5422, *Muslim* 355]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 34

About the piece of mutton dear to the Prophet (SAW)

(1844)

أُتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلَحْمٍ فَرُفِعَ إِلَيْهِ الذِّرَاعُ وَكَانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) was presented some meat. He was given the foreleg which he liked much. He had a bite of it.

[*Bukhari* 4712, *Muslim* 196 *Ahmed* 9629]

(1845)

مَا كَانَ الذِّرَاعُ أَحَبَّ اللَّحْمِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَكِنْ كَانَ لَا يَجِدُ اللَّحْمَ إِلَّا غِبًّا فَكَانَ يَعْجَلُ إِلَيْهِ لِأَنَّهُ أَعْجَلُهَا نُضْجًا

Sayyidah Ayshah said that the foreleg meat was not very dear to Allah's Messenger ,but (the fact is that) meat was had on alternate days, so he made haste with it and this portion of meat was quickly cooked.

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 35

About vinegar

(1846)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نِعْمَ الْإِدَامُ الْخَلُّ

Sayyidinajabir reported that the Prophet (SAW) said, Vinegar is an excellent seasoning.'

[*Abu Dawud* 3820]

(1847)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نِعْمَ الْإِدَامُ الْخَلُّ

Muhammad ibn sahi reported from Yahya ibn Hassan, from Sulayman, from Hisham, who from his father who from Sayyidah Ayshah (RA) that Allah's Messenger (SAW) said, "Vinegar is an excellent seasoning."

[*Ibn e Majah* 3316]

(1848)

دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ هَلْ عِنْدَكُمْ شَيْءٌ فَقُلْتُ لَا إِلَّا كِسَرٌ يَابِسَةٌ وَخَلٌّ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرِّبِيهِ فَمَا أَقْفَرَ بَيْتٌ مِنْ أُدْمٍ فِيهِ خَلٌّ

Sayyidah Umm Hani (RA) daughter of Abu Talib, narrated: Allah's Messenger (SAW) visited me. He asked, 'Do you have anything (to eat)." I said, "No, only a few stale loaves of bread and vinegar.' So, he said, "Bring it (to me). The house that has vinegar will not be in need of condiment."

(1849)

Jabir narrated that the Prophet said, "Vineger is an excellent seasoning.'

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 36

About eating moist dates with water melon

(1850)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْكُلُ الْبِطِّيخَ بِالرُّطَبِ

Sayyidah Ayshah (RA) said that the Prophet(SAW) ate water-melon with fresh dates.

[*Abu Dawud* 3836]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 37

About eating fresh dates with cucumber

(1851)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ الْقِثَّاءَ بِالرُّطَبِ

Sayyidina Abdullah ibn Ja'far (RA) said that the Prophet (SA)W ate (Egyptian) cucumber with fresh dates.

[*Bukhari* 5440, *Muslim* 2042]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 38

About drinking urine of camel

(1852)

أَنَّ نَاسًا مِنْ عُرَيْنَةَ قَدِمُوا الْمَدِينَةَ فَاجْتَوَوْهَا فَبَعَثَهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي إِبِلِ الصَّدَقَةِ وَقَالَ اشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا

Sayyidina (RA) reported that some people of Uraynah came to Madinah. The climate did not suit them. So, Allah's Messenger .I4L sent them to the stable of the camels of sadaqah. He commanded them to drink the milk and urir of the camels.

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 39

Blessing in the meal

(1853)

قَرَأْتُ فِي التَّوْرَاةِ أَنَّ بَرَكَةَ الطَّعَامِ الْوُضُوءُ بَعْدَهُ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ بِمَا قَرَأْتُ فِي التَّوْرَاةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَرَكَةُ الطَّعَامِ الْوُضُوءُ قَبْلَهُ وَالْوُضُوءُ بَعْدَهُ

Sayyidina Salman (RA) said that he read in the Torah that blessing in meal lies in performing ablution after having it. He mentioned that to the Prophet (SAW) informing him that he read it in the Torah. Allah's Messenger (SAW) said, "Blessing in meal lies in making ablution before consuming the meal and afterwards,"

[*Ahmed* 23793]

Chapter 40

Performing ablution before meals

(1854)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ الْخَلَاءِ فَقُرِّبَ إِلَيْهِ طَعَامٌ فَقَالُوا أَلَا نَأْتِيكَ بِوَضُوءٍ قَالَ إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ

Sayyidina Ibn Abbas reported that once 'Allah's Messenger (SAW) came out of the privy and food was offered to him. The sahabah (RA) asked him, "Shall we bring you water for ablution?" He said, "i am only commanded to make ablution when I stand up for salah."

[*Muslim* 374]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 41

Ablution for what is touched by fire

(1855)

بَعَثَنِي بَنُو مُرَّةَ بْنِ عُبَيْدٍ بِصَدَقَاتِ أَمْوَالِهِمْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَدِمْتُ عَلَيْهِ الْمَدِينَةَ فَوَجَدْتُهُ جَالِسًا بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ قَالَ ثُمَّ أَخَذَ بِيَدِي فَانْطَلَقَ بِي إِلَى بَيْتِ أُمِّ سَلَمَةَ فَقَالَ هَلْ مِنْ طَعَامٍ فَأُتِينَا بِجَفْنَةٍ كَثِيرَةِ الثَّرِيدِ وَالْوَذْرِ وَأَقْبَلْنَا نَأْكُلُ مِنْهَا فَخَبَطْتُ بِيَدِي مِنْ نَوَاحِيهَا وَأَكَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَيْنِ يَدَيْهِ فَقَبَضَ بِيَدِهِ الْيُسْرَى عَلَى يَدِي الْيُمْنَى ثُمَّ قَالَ يَا عِكْرَاشُ كُلْ مِنْ مَوْضِعٍ وَاحِدٍ فَإِنَّهُ طَعَامٌ وَاحِدٌ ثُمَّ أُتِينَا بِطَبَقٍ فِيهِ أَلْوَانُ الرُّطَبِ أَوْ مِنْ أَلْوَانِ الرُّطَبِ عُبَيْدُ اللَّهِ شَكَّ قَالَ فَجَعَلْتُ آكُلُ مِنْ بَيْنِ يَدَيَّ وَجَالَتْ يَدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الطَّبَقِ وَقَالَ يَا عِكْرَاشُ كُلْ مِنْ حَيْثُ شِئْتَ فَإِنَّهُ غَيْرُ لَوْنٍ وَاحِدٍ ثُمَّ أُتِينَا بِمَاءٍ فَغَسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ وَمَسَحَ بِبَلَلِ كَفَّيْهِ وَجْهَهُ وَذِرَاعَيْهِ وَرَأْسَهُ وَقَالَ يَا عِكْرَاشُ هَذَا الْوُضُوءُ مِمَّا غَيَّرَتْ النَّارُ

Sayyidina Ikrash ibn Zuwayb narrated: Banu Murrah ibn Ubayd sent me to Allah's Messenger (SAW) with their Zakat on their properties. I went to him at Madinah and found him sitting among the muhajirs and the ansars. He took my hand and led me to the house of Sayyidah Umm Salamah (RA). He asked, Do you have food? So, a large bowl containing tharid and slices of boneless meat was brought to us. We began to eat from it and I moved my hand here and there, but Allah's Messenger (SAW) ate what was nearer him. He held with his left hand my right hand and said, 'O Ikrash! From a single place, for it is one food," Then, we were brought a dish containing different kinds of dates or, fresh dates, Ubaydullah was unsure what he said and I began eating what, was nearer to me, while the hand of Allah's Messenger (SAW) travelled all over the dish. He said, "0 lkrash! Eat from wherever you like, for, it is not one kind. Then we were brought water. Allah's Messenger washed his hands with it, and stroked with the wet palms his face, forearms and head. He said, 0 Ikrash! This is the ablution for what is changed by fire. There is a lengthy account.

[*Ibn e Majah* 3274]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 42

About eating pumpkin

(1856)

دَخَلْتُ عَلَى أَنَسِ بْنِ مَالِكٍ وَهُوَ يَأْكُلُ الْقَرْعَ وَهُوَ يَقُولُ يَا لَكِ شَجَرَةً مَا أَحَبَّكِ إِلَيَّ لِحُبِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِيَّاكِ

Abu Talut said that when he went to Anas ibn Maalik (RA) he was eating pumpkin, saying the while, "0 Tree' How much I loved you, for Allah's Messenger (SAW) loved for you.'

(1857)

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَتَبَّعُ فِي الصَّحْفَةِ يَعْنِي الدُّبَّاءَ فَلَا أَزَالُ أُحِبُّهُ

Sayyidina Anas ibn Maalik (RA) said, 'I found Allah's Messenger (SAW) picking up pumpkin from the dish. Since then I have not ceased to like pumpkin."

[*Bukhari* 5379, *Muslim* 2040 ,*Abu Dawud* 3782, *Ahmed* 13282]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chpater 43

About consuming oil

(1858)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُوا الزَّيْتَ وَادَّهِنُوا بِهِ فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ

Sayyidina Umar ibn Khattab (RA) reported that Allah's Messenger (SAW) said," Eat olive oil and rub it. It is from a blessed tree .

[*Ibn e Majah* 3319]

(1859)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُوا الزَّيْتَ وَادَّهِنُوا بِهِ فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ

Sayyidina Abu Asid (RA) reported that Allah's Messenger (SAW) said, "Eat olives and rub its oil. This is a blessed tree."

[*Ahmed* 16054]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 44

About eating with slave

(1860)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَفَى أَحَدَكُمْ خَادِمُهُ طَعَامَهُ حَرَّهُ وَدُخَانَهُ فَلْيَأْخُذْ بِيَدِهِ فَلْيُقْعِدْهُ مَعَهُ فَإِنْ أَبَى فَلْيَأْخُذْ لُقْمَةً فَلْيُطْعِمْهَا إِيَّاهُ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW)said, "When the servant of one of you prepares food for him enduring its heat and smoke, he must take him by his hand and seat him by him (to eat). If he refuses then he must take a morsel and offer it to him."

[*Ibn e Majah* 3289]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 45

About virtues of feeding food

(1861)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَاضْرِبُوا الْهَامَ تُورَثُوا الْجِنَانَ

Sayyidina Abu Hurayrah (RA) reported that the Prophet (RA) said, "Make Salaam common, feed food and kill the infidels. You will then inherit paradise."

(1862)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْبُدُوا الرَّحْمَنَ وَأَطْعِمُوا الطَّعَامَ وَأَفْشُوا السَّلَامَ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ

Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (RA) said, "Worship Ar-Rahman (The compassionate), feed food, give currency to Salaam... you will enter paradise in peace."

[*Bukhari* 981]

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 46

Merits of dinner

(1863)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَشَّوْا وَلَوْ بِكَفٍّ مِنْ حَشَفٍ فَإِنَّ تَرْكَ الْعَشَاءِ مَهْرَمَةٌ

Sayyidina Anas ibn Maalik ' reported that Allah's Messenger (SAW) said, "Bind yourself

to have a meal at night even a handful of dates, for, skipping this meal hastens old age

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28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 47

About beginning the meal with tasmiyah

(1864)

أَنَّهُ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَهُ طَعَامٌ قَالَ ادْنُ يَا بُنَيَّ وَسَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ

Sayyidina Umar ibn Abu Salamah i narrated : Once, I visited Allah's Messenger (SAW) Food was placed before him. He said, "Son, draw near. Recite Bismillah, eat with your right hand and eat from what is on your side."

[*Bukhari* 5376, *Muslim* 2022]

(1865)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلْيَقُلْ بِسْمِ اللَّهِ فَإِنْ نَسِيَ فِي أَوَّلِهِ فَلْيَقُلْ بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ

Sayyidah Ayshah (RA) reported that Allah's Messenger said, "When one of you eats (his) food, let him say Bismillah. If he forgets (to say it) in the beginning then he must say.

In the name of Allah, the firstof it and the last of it

28- BOOK OF FOOD

Narrated from Allah's Messenger (SAW)

Chapter 48

About going to sleep with greasy hands

(1866)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ حَسَّاسٌ لَحَّاسٌ فَاحْذَرُوهُ عَلَى أَنْفُسِكُمْ مَنْ بَاتَ وَفِي يَدِهِ رِيحُ غَمَرٍ فَأَصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "The devil is very sensitive and quick to catch, so beware of him for yourself. If anyone goes to sleep in the night with grease on his hands and trouble strikes him then he cannot blame (anyone) but himself."

[*Bukhari* 1220]

(1867)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ بَاتَ وَفِي يَدِهِ رِيحُ غَمَرٍ فَأَصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

Muhammad ibn Ishaq reported from Abu Bakr Baghdadi, from Muhammad ibn Ja'far, from Mansur ibn Abu Aswad, from A'mash, from Abu Salih and he from Abu Hurayrah that Allah's Messenger .' said, 'If anyone goes to sleep with greasy hands then he must blame himself."

[*Ibn e Majah* 3297]

29 - BOOK OF DRINKS

Narrated from Allah's Messenger (SAW)

Chapter 1

About one who drinks wine

(1868)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ وَمَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يُدْمِنُهَا لَمْ يَشْرَبْهَا فِي الْآخِرَةِ

Sayyidina Ibn Umar (RA) reported Allah's Messenge(SAW) said, "Every intoxicant is Khamr and every intoxicant is forbidden. He who drinks wine in this world and dies as an addict to it will not drink it in the Hereafter."

[*Ahmed* 4690, *Abu Dawud* 3679, *Bukhari* 5575, *Nisai* 5598, *Ibn e Majah* 3387, *Muslim* 2003]

(1869)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ شَرِبَ الْخَمْرَ لَمْ يَقْبَلْ اللَّهُ لَهُ صَلَاةً أَرْبَعِينَ صَبَاحًا فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ فَإِنْ عَادَ لَمْ يَقْبَلْ اللَّهُ لَهُ صَلَاةً أَرْبَعِينَ صَبَاحًا فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ فَإِنْ عَادَ لَمْ يَقْبَلْ اللَّهُ لَهُ صَلَاةً أَرْبَعِينَ صَبَاحًا فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ فَإِنْ عَادَ الرَّابِعَةَ لَمْ يَقْبَلْ اللَّهُ لَهُ صَلَاةً أَرْبَعِينَ صَبَاحًا فَإِنْ تَابَ لَمْ يَتُبْ اللَّهُ عَلَيْهِ وَسَقَاهُ مِنْ نَهْرِ الْخَبَالِ قِيلَ يَا أَبَا عَبْدِ الرَّحْمَنِ وَمَا نَهْرُ الْخَبَالِ قَالَ نَهْرٌ مِنْ صَدِيدِ أَهْلِ النَّارِ

Sayyidina 'Abdullah ibn Umar (RA) reported that Allah's Messenger (SAW) said, "If anyone drinks wine then his salah over forty days are not approved. If he repents then Allah will relent to him. If he reverts (to it), then Allah will not approve his sJah over forty days. If he repents, Allah will relent to him but if he reverts (to it) then Allah will iLot approve his salah over forty days. If he repents then Allah will relent to him. Again, if he reverts the fourth time, Allah will not approve his salah over forty days and if he repents then Allah will not relent to him and He will give him to drink from the river of Khabal." Someone asked, "0 Abu Abdur Rahman! what is the river of Khabal?' He said,

"The pus of the dwellers of the people of fire."

[*Nisai* 5686]

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29 - BOOK OF DRINKS

Narrated from Allah's Messenger (SAW)

Chapter 2

Every intoxicant is forbidden

(1870)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ الْبِتْعِ فَقَالَ كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ

Sayyidah Ayshah reported that someone asked the Prophet about wine from honey. He said, "Every drink that intoxicates is forbidden."

(1871)

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّ مُسْكِرٍ حَرَامٌ

Sayyidina Ibn Umar (RA) reported that he heard the Prophet say, 'Every intoxicant is forbidden."

[*Bukhari* 5585, *Muslim* 2001]

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29 - BOOK OF DRINKS

Narrated from Allah's Messenger (SAW)

Chapter 3

If large quantity of something intoxicates then even a little of it is forbidden

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(1872)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ

Sayyidina Jabir ibn Abdullah (RA)reported that Allah's Messenger said, 'If a large

quantity of anything intoxicates then a small quantity of it is also forbidden."

[*Ahmed* 14709]

(1873)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مُسْكِرٍ حَرَامٌ مَا أَسْكَرَ الْفَرَقُ مِنْهُ فَمِلْءُ الْكَفِّ مِنْهُ حَرَامٌ

Sayyidah Ayshah reported that Allah's Messenger (RA) said, "Every intoxicant is forbidden. If a Faraq of anything intoxicates then a handful of it is forbidden (too)."

[*Ahmed* 24486]

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29 - BOOK OF DRINKS

Narrated from Allah's Messenger (SAW)

Chapter 4

About making nabidh in vessels

(1874)

أَنَّ رَجُلًا أَتَى ابْنَ عُمَرَ فَقَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ نَبِيذِ الْجَرِّ فَقَالَ نَعَمْ

Tawus reported that a man came to Ibn Umar and asked if Allah's Messenger had forbidden nabidh in vessels (or jars). He said, "Yes." Tawus confirmed, "By Allah, I too had heard this from him.

[*Bukhari* 5593]

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29 - BOOK OF DRINKS

Narrated from Allah's Messenger (SAW)

Chapter 5

About prohibition to prepare nabidh in different kinds of vessels

(1875)

سَأَلْتُ ابْنَ عُمَرَ عَمَّا نَهَى عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ الْأَوْعِيَةِ أَخْبِرْنَاهُ بِلُغَتِكُمْ وَفَسِّرْهُ لَنَا بِلُغَتِنَا فَقَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْحَنْتَمَةِ وَهِيَ الْجَرَّةُ وَنَهَى عَنْ الدُّبَّاءِ وَهِيَ الْقَرْعَةُ وَنَهَى عَنْ النَّقِيرِ وَهُوَ أَصْلُ النَّخْلِ يُنْقَرُ نَقْرًا أَوْ يُنْسَجُ نَسْجًا وَنَهَى عَنْ الْمُزَفَّتِ وَهِيَ الْمُقَيَّرُ وَأَمَرَ أَنْ يُنْبَذَ فِي الْأَسْقِيَةِ

Amr ibn Murrah reported having heard Zadhan say I asked Ibn Umar (RA) about the vessels disallowed by Allah’s Messenger (SAW) asked him to name them in “your language” and explain them in “our language.” So, he said, “Allah’s Messenger disallowed hantamah which is a green jar, dubba which is hollow pumpkins used as containers, naqir which is hollow stumps (of dates) or peeled and cleaned, and muzzafat which is vessels smeared with pitch. He gave command that nabidh should be made in water-skins.”

[*Muslim* 1997]

29 - BOOK OF DRINKS

Narrated from Allah’s Messenger (SAW)

Chapter 6

Permission to prepare nabiz in named vessels

(1876)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ الظُّرُوفِ وَإِنَّ ظَرْفًا لَا يُحِلُّ شَيْئًا وَلَا يُحَرِّمُهُ وَكُلُّ مُسْكِرٍ حَرَامٌ

Sayyidina Buraydah reported that Allah’s Messenger (SAW) said, “I had disallowed you to make nabidh in certain vessels. Indeed, vessels do not make anything lawful or unlawful, but every intoxicant is forbidden.”

[*Muslim* 977]

(1877)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الظُّرُوفِ فَشَكَتْ إِلَيْهِ الْأَنْصَارُ فَقَالُوا لَيْسَ لَنَا وِعَاءٌ قَالَ فَلَا إِذَنْ

Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger (SAW) disallowed (certain) vessels (to prepare nabidh in them). The Ansars complained to him, saying, "We do not have (other) vessels." He said, "In that case, you may."

[*Bukhari* 5592]

29 - BOOK OF DRINKS

Narrated from Allah's Messenger (SAW)

Chapter 7

About the waterskin

(1878)

كُنَّا نَنْبِذُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سِقَاءٍ تُوكَأُ فِي أَعْلَاهُ لَهُ عَزْلَاءُ نَنْبِذُهُ غُدْوَةً وَيَشْرَبُهُ عِشَاءً وَنَنْبِذُهُ عِشَاءً وَيَشْرَبُهُ غُدْوَةً

Sayyidah Ayshah said, 'We used to prepare nabiz for Allah's Messenge (SAW) in a waterskin. We would tie shut its higher opening; it also had a small lower opening. If we soaked it in the morning, he drank it in the evening and if we soaked it in the evening he drank it in the morning."

[*Muslim* 2005]

29 - BOOK OF DRINKS

Narrated from Allah's Messenger (SAW)

Chapter 8

About the ingredients of wine

(1879)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ الْحِنْطَةِ خَمْرًا وَمِنْ الشَّعِيرِ خَمْرًا وَمِنْ التَّمْرِ خَمْرًا وَمِنْ الزَّبِيبِ خَمْرًا وَمِنْ الْعَسَلِ خَمْرًا

Sayyidina Nu'man ibn Bashir reported that Allah's Messenger (SAW) said, "Wine is made from wheat barley, dates, grapes and honey."

[*Ahmed* 18378]

(1880)

Abu Hayyan Taymi also reported this hadith from Shabi, from Ibn Umar (SAW) and he from Umar (RA) He said, "Certainly, wine is made from wheat."

(1881)

Ahmad ibn Mani reported it from Abdullah ibn Idris, from Abu Hayyan Taymou, from Shabi who from Ibn Umar (RA) from Umar ibn Khattab (RA) that wine is prepared from wheat.

[*Bukhari* 4619, *Muslim* 3032, *Abu Dawud* 3669]

(1882)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ النَّخْلَةُ وَالْعِنَبَةُ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "Wine is from these two trees... dates and grapes."

[*Muslim* 1985]

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29 - BOOK OF DRINKS

Narrated from Allah's Messenger (SAW)

Chapter 9

About nabidh from unripe dates and fresh dates

(1883)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُنْبَذَ الْبُسْرُ وَالرُّطَبُ جَمِيعًا

Sayyidina Jabir ibn Abdullah reported that Allah's Messenger forbade them to make nabidh from unripe dates and fresh dates.

[*Bukhari* 5601, *Muslim* 1986]

(1884)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْبُسْرِ وَالتَّمْرِ أَنْ يُخْلَطَ بَيْنَهُمَا وَنَهَى عَنْ الزَّبِيبِ وَالتَّمْرِ أَنْ يُخْلَطَ بَيْنَهُمَا وَنَهَى عَنْ الْجِرَارِ أَنْ يُنْبَذَ فِيهَا

Sayyidina Aba Sa'eed reported that the Prophet (SAW) forbade preparing nabizdh from unripe dates and fresh dates, and from dates and grapes and from making nabidh in waterskin.

[*Muslim* 1987]

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29 - BOOK OF DRINKS

Narrated from Allah's Messenger (SAW)

Chapter 10

About disallowance to use vessels of gold and silver

(1885)

اسْتَسْقَى فَأَتَاهُ إِنْسَانٌ بِإِنَاءٍ مِنْ فِضَّةٍ فَرَمَاهُ بِهِ وَقَالَ إِنِّي كُنْتُ قَدْ نَهَيْتُهُ فَأَبَى أَنْ يَنْتَهِيَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الشُّرْبِ فِي آنِيَةِ الْفِضَّةِ وَالذَّهَبِ وَلُبْسِ الْحَرِيرِ وَالدِّيبَاجِ وَقَالَ هِيَ لَهُمْ فِي الدُّنْيَا وَلَكُمْ فِي الْآخِرَةِ

Hakam reported having heard Ibn Abu Layla say that Huzayfah (RA) asked for water. Someone brought it in a silver vessel. He threw it away, saying, "I had forbidden him but he refused to cease. Indeed, Allah's Messenger disallowed us to drink from vessels of gold and silver, to don silk and brocade, saying that these are for them (the infidels) in this world and for you (Muslims), in the next."

[*Bukhari* 5426, *Muslim* 2067]

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29 - BOOK OF DRINKS

Narrated from Allah’s Messenger (SAW)

Chapter 11

About prohibition to drink water standing

(1886)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا فَقِيلَ الْأَكْلُ قَالَ ذَاكَ أَشَدُّ

Sayyidina Anas reported that the Prophet (SAW) disallowed that a man should drink (anything) while he is standing. Someone asked, “And eating?” He said, “That is worse than that.”

[*Muslim* 2024]

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29 - BOOK OF DRINKS

Narrated from Allah’s Messenger (SAW)

Chapter 12

About permission to drink standing

(1887)

كُنَّا نَأْكُلُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَمْشِي وَنَشْرَبُ وَنَحْنُ قِيَامٌ

Sayyidina Ibn Umar said, “In the times of Allah’s Messenger we used to eat while walking about and drink while standing.”

[*Ibn e Majah* 3301]

(1888)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرِبَ مِنْ زَمْزَمَ وَهُوَ قَائِمٌ

Sayyidina Jarud ibn Ala reported that the Prophet is (SAW) forbade drinking anything while standing.

(1889)

Sayyidina Ibn Abbas (RA) reported that the Prophet (RA) drank zamzam water while he was standing.

[*Bukhari* 163]

(1890)

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْرَبُ قَائِمًا وَقَاعِدًا

Amr ibn Shu'ayb reported from his father on the authority of his grandfather who said, "I observed Allah's Messenger (SAW) drink standing and sitting."

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29 - BOOK OF DRINKS

Narrated from Allah's Messenger (SAW)

Chapter 13

Breathing while drinking anything

(1891)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَنَفَّسُ فِي الْإِنَاءِ ثَلَاثًا وَيَقُولُ هُوَ أَمْرَأُ وَأَرْوَى

Sayyidina Anas ibn Maalik (RA) said that the Prophet (SAW) used to pause for breath three times while drinking and say, "This is more thirst-quenching and more pleasant."

(1892)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَشْرَبُوا وَاحِدًا كَشُرْبِ الْبَعِيرِ وَلَكِنْ اشْرَبُوا مَثْنَى وَثُلَاثَ وَسَمُّوا إِذَا أَنْتُمْ شَرِبْتُمْ وَاحْمَدُوا إِذَا أَنْتُمْ رَفَعْتُمْ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said, "Do not drink like

a camel in one breath, but drink in two or three sips taking breath, and say Bismillah, when you begin and praise Allah when you have finished.”

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29 - BOOK OF DRINKS

Narrated from Allah’s Messenger (SAW)

Chapter 14

About taking two breaths

(1893)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا شَرِبَ تَنَفَّسَ مَرَّتَيْنِ

Sayyidina Ibn Abbas (RA) said that when the Prophet drank water, he breathed twice in the course of it.

[*Ibn e Majah* 3417]

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29 - BOOK OF DRINKS

Narrated from Allah’s Messenger (SAW)

Chapter 15

About blowing in drink

(1894)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ النَّفْخِ فِي الشُّرْبِ فَقَالَ رَجُلٌ الْقَذَاةُ أَرَاهَا فِي الْإِنَاءِ قَالَ أَهْرِقْهَا قَالَ فَإِنِّي لَا أَرْوَى مِنْ نَفَسٍ وَاحِدٍ قَالَ فَأَبِنْ الْقَدَحَ إِذَنْ عَنْ فِيكَ

Sayyidina Abu Sa’eed Khudri (RA) reported that Allah’s Messenger (SAW) forbade them to blow in a drink. A man asked, “What, if there is some dirt in the vessel?” He said, “Drop them down.” The man submitted, “I am not satiated in one breath.” He said, “When you breathe, turn your face away from the vessel.”

[*Ahmed* 11654]

(1895)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ أَوْ يُنْفَخَ فِيهِ

Sayyidina Ibn Abbas (RA) said that the Prophet (SAW) forbade them to breathe in a vessel and to blow into it.

[*Bukhari* 5628]

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29 - BOOK OF DRINKS

Narrated from Allah's Messenger (SAW)

Chapter 16

About dislike for breathing into a vessel

(1896)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا شَرِبَ أَحَدُكُمْ فَلَا يَتَنَفَّسْ فِي الْإِنَاءِ

Sayyidina Abu Qatadah reported that Allah's Messenger (SAW) said, "If one of you drinks something, he must not breathe in the vessel."

[*Bukhari* 153, *Muslim* 267]

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29 - BOOK OF DRINKS

Narrated from Allah's Messenger (SAW)

Chapter 17

Drinking from the mouth of a water skin

(1897)

أَنَّهُ نَهَى عَنْ اخْتِنَاثِ الْأَسْقِيَةِ

Sayyidina Abu Sa'eed (RA) said that the Prophet disallowed them to drink from the mouth of a water skin.

[*Bukhari* 5625, *Muslim* 2023]

29 - BOOK OF DRINKS

Narrated from Allah’s Messenger (SAW)

Chapter 18

Permission to do that

(1898)

رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ إِلَى قِرْبَةٍ مُعَلَّقَةٍ فَخَنَثَهَا ثُمَّ شَرِبَ مِنْ فِيهَا

Sayyidina Abdullah ibn Unays (RA) said, “I saw the Prophet (SAW) stand by a water-skin suspended above. He inclined it down and drank from it (from its mouth).”

[*Abu Dawud* 3721]

(1899)

دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَشَرِبَ مِنْ فِي قِرْبَةٍ مُعَلَّقَةٍ قَائِمًا فَقُمْتُ إِلَى فِيهَا فَقَطَعْتُهُ

Sayyidnh Kabshah (RA) reported that Allah’s Messenger visited her and drank water standing from the mouth of a suspended water-skin. She said, “I stood up and went to it and cut off the portion (where the Prophet (SAW) had drunk).”

[*Ibn e Majah* 3423]

29 - BOOK OF DRINKS

Narrated from Allah’s Messenger (SAW)

Chapter 19

Those on the right deserve to drink first

(1900)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِلَبَنٍ قَدْ شِيبَ بِمَاءٍ وَعَنْ يَمِينِهِ أَعْرَابِيٌّ وَعَنْ يَسَارِهِ أَبُو بَكْرٍ فَشَرِبَ ثُمَّ أَعْطَى الْأَعْرَابِيَّ وَقَالَ الْأَيْمَنَ فَالْأَيْمَنَ

Sayyidina Anas ibn Maalik (RA) reported that milk to which water was added was offered to Allah's Messenger (SAW) to whose right hand sat a villager and to the left sat Abu Bakr (RA) .He drank and gave it to the villager, "The (one to the) right, so to the right (is more deserving)."

[*Bukhari* 5612, *Muslim* 2129]

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29 - BOOK OF DRINKS

Narrated from Allah's Messenger (SAW)

Chapter 20

About the server being the last to drink

(1901)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَاقِي الْقَوْمِ آخِرُهُمْ شُرْبًا

Sayyidina Abu Qatadah (RA) reported that the Prophet said, "The one who supplies water to the people is the last of them to drink."

[*Muslim* 681]

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29 - BOOK OF DRINKS

Narrated from Allah's Messenger (SAW)

Chapter 21

About the drink that was dear to Allah's Messenger (SAW)

(1902)

كَانَ أَحَبُّ الشَّرَابِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحُلْوَ الْبَارِدَ

Sayyidah Ayshah (RA) said that the drink dearest to Allah's Messenger (SAW) was sweet

and cool drink.

(1903)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ أَيُّ الشَّرَابِ أَطْيَبُ قَالَ الْحُلْوُ الْبَارِدُ

Zuhri reported from the Prophet (SAW) that he was asked, “Which drink is the purest?’ He said, “That which is sweet and cool.”

[*Ahmed* 24155]

30- BOOK OF PIETY AND JOINING TIES

Narrated from Allah's Messenger (SAW)

Chapter 1

About kindness to parents

(1904)

قُلْتُ يَا رَسُولَ اللَّهِ مَنْ أَبَرُّ قَالَ أُمَّكَ قَالَ قُلْتُ ثُمَّ مَنْ قَالَ أُمَّكَ قَالَ قُلْتُ ثُمَّ مَنْ قَالَ أُمَّكَ قَالَ قُلْتُ ثُمَّ مَنْ قَالَ ثُمَّ أَبَاكَ ثُمَّ الْأَقْرَبَ فَالْأَقْرَبَ

Bahz ibn Hakim reported on the authority of his father and his grandfather that he asked, "0 Messenger of Allah! who is most deserving (of kind treatment)?" He said, "Your mother." He asked, 'Who next?" He said, "Your mother." He asked, "And after her?" He (again) said, "Your mother." He asked, "And next?" He said, "Your father. Then, the nearest, followed by the nearest."

[*Bukhari* 5971, *Muslim* 2548]

30- BOOK OF PIETY AND JOINING TIES

Narrated from Allah's Messenger (SAW)

Chapter 2

About it

(1905)

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ الصَّلَاةُ لِمِيقَاتِهَا قُلْتُ ثُمَّ مَاذَا يَا رَسُولَ اللَّهِ قَالَ بِرُّ الْوَالِدَيْنِ قُلْتُ ثُمَّ مَاذَا يَا رَسُولَ اللَّهِ قَالَ الْجِهَادُ فِي سَبِيلِ اللَّهِ ثُمَّ سَكَتَ عَنِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَوْ اسْتَزَدْتُهُ لَزَادَنِي

Sayyidina Ibn Mas'ud narrated: I asked Allah's Messenger "0 Messenger of Allah, which deed is most excellent?" He said, "Salah at its appointed time. I asked, "Then what, "0

Messenger of Allah?" He said, "Kindness to parents." I asked, "What next, no Messenger of Allah?" He said, "Jihad in Allah's path." Then, Allah's Messenger (SAW) observed silence with me. And, if I had asked more, he woi.ld have answered more.

[*Bukhari* 527, *Muslim* 85]

30- BOOK OF PIETY AND JOINING TIES

Narrated from Allah's Messenger (SAW)

Chapter 3

About excellence of parent's pleasure

(1906)
Sayyidina Abu Darda (RA) reported that a man came to him and said, "I have a wife and my mother command's him to divorce her.' He said, "I heard Allah's Messenger say, 'The father is the central door of the doors of paradise. So, if you like demolish this door or protect it.'" Sufyan sometimes said, 'My mother' and at other times, 'my father.'

[*Ahmed* 21776]

(1907)
عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رِضَى الرَّبِّ فِي رِضَى الْوَالِدِ وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ

Sayyidina Abdullah (RA) ibn Amr reported that the Prophet (SAW) said, 'The pleasure of the Lord lies in the pleasure of the father, and the Lord's wrath in the father's wrath."

[*Ahmed* 27581]

30- BOOK OF PIETY AND JOINING TIES

Narrated from Allah's Messenger (SAW)

Chapter 4

About displeasure of parents

(1908)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُحَدِّثُكُمْ بِأَكْبَرِ الْكَبَائِرِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ قَالَ وَجَلَسَ وَكَانَ مُتَّكِئًا فَقَالَ وَشَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ فَمَا زَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ

Sayyidina Abu Bakrah (RA) reported that Allah's Messenger asked, 'Shall I not inform you of the great of the gravest of sins?" They said, "Of course, 0 Messenger of Allah!" He said, "Joining partner with Allah and disobedience to parents."He then sat straight though he had been reclining before and said, "False testimony." or he said, "False speech." He did not cease to say that till they hoped that he would pause.

[*Bukhari* 2654, *Muslim* 87]

(1909)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ الْكَبَائِرِ أَنْ يَشْتُمَ الرَّجُلُ وَالِدَيْهِ قَالُوا يَا رَسُولَ اللَّهِ وَهَلْ يَشْتُمُ الرَّجُلُ وَالِدَيْهِ قَالَ نَعَمْ يَسُبُّ أَبَا الرَّجُلِ فَيَشْتُمُ أَبَاهُ وَيَشْتُمُ أُمَّهُ فَيَسُبُّ أُمَّهُ

Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (SAW) said, "Among the grave sins is that a man should revile his parents." They asked, "0 Messenger of Allah, can a man revile his parents?" He said, "Yes. He abuses the father of a man who repays by abusing his father. And he abuses his mother, so he retorts and abuses the mother of this man."

[*Bukhari* 5973]

30- BOOK OF PIETY AND JOINING TIES

Narrated from Allah's Messenger (SAW)

Chapter 5

About honouring father's friend

(1910)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَبَرَّ الْبِرِّ أَنْ يَصِلَ الرَّجُلُ أَهْلَ وُدِّ أَبِيهِ

Sayyidina Ibn Umar reported that he heard the Prophet (SAW) say, “The most pious of pious deeds is that a man should join ties of relationship with his father’s friends.”

[*Bukhari* 41, *Muslim* 2552]

30- BOOK OF PIETY AND JOINING TIES

Narrated from Allah’s Messenger (SAW)

Chapter 6

About kindness to maternal aunt

(1911)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ

Sayyidina Bara ibn Aazib (RA) reported that the Prophet (SAW) said, “The maternal aunt is of the status of the mother.”

[*Bukhari* 2699]

1911A))

أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ ذَنْبًا عَظِيمًا فَهَلْ لِي تَوْبَةٌ قَالَ هَلْ لَكَ مِنْ أُمٍّ قَالَ لَا قَالَ هَلْ لَكَ مِنْ خَالَةٍ قَالَ نَعَمْ قَالَ فَبِرَّهَا

Sayyidina Ibn Umar reported that a man came to the Prophet and said; ‘0 Messenger of Allah, I have committed a grave sin. Can I repent?” He asked, “Do you have your mother?’ He said, “No” He asked, “Do you have your maternal aunt?” He said, “Yes” So, he said, “Give her kind treatment.”

30- BOOK OF PIETY AND JOINING TIES

Narrated from Allah’s Messenger (SAW)

Chapter 7

Prayer of parents

(1912)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ دَعْوَةُ الْمَظْلُومِ وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "Three (kinds of) supplication are answered, no doubt about it: prayer of an oppressed, prayer of a traveller and the prayer of the father against his son."

[*Ahmed* 7513]

30- BOOK OF PIETY AND JOINING TIES

Narrated from Allah's Messenger (SAW)

Chapter 8

Rights of parents

(1913)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَجْزِي وَلَدٌ وَالِدًا إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا فَيَشْتَرِيَهُ فَيُعْتِقَهُ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "A son cannot give rights of a father unless he finds him a slave of someone and buys him and sets him free.

[*Bukhari* 10, *Muslim* 1510]

30- BOOK OF PIETY AND JOINING TIES

Narrated from Allah's Messenger (SAW)

Chapter 9

About severing ties of relationship

(1914)

اشْتَكَى أَبُو الرَّدَّادِ اللَّيْثِيُّ فَعَادَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَقَالَ خَيْرُهُمْ وَأَوْصَلُهُمْ مَا عَلِمْتُ أَبَا مُحَمَّدٍ فَقَالَ عَبْدُ الرَّحْمَنِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى أَنَا اللَّهُ وَأَنَا الرَّحْمَنُ خَلَقْتُ الرَّحِمَ وَشَقَقْتُ لَهَا مِنْ اسْمِي فَمَنْ وَصَلَهَا وَصَلْتُهُ وَمَنْ قَطَعَهَا بَتَتُّهُ

Sayyidina Abdur Rahaman ibn Awf (RA) narrated: I heard Allah's Messenger (SAW) say that Allah, the Blessed and the Exalted, said, "I am Allah and I am Ar – Rahman (the Compassionate). I created Ar-Rahim ties of relationsip, and carved it out of my name. Thus he who joins it, I join him and he who severs it, I sever him."

[*Bukhari* 53]

30- BOOK OF PIETY AND JOINING TIES

Narrated from Allah's Messenger (SAW)

Chapter 10

About joining ties of relationship

(1915)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الْوَاصِلُ بِالْمُكَافِئِ وَلَكِنَّ الْوَاصِلَ الَّذِي إِذَا انْقَطَعَتْ رَحِمُهُ وَصَلَهَا

Sayyidina Abdullah ibn Amr (RA) reported that the Prophet (SAW) said, "The joiner of ties of relationship is not one who reciprocrates a kind gesture but he is one who when ties of relationship are broken with him (by the other), he keeps them joined."

[*Bukhari* 5991]

(1916)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ

Sayyidina Jubayr ibn Mut'ini reported that Allah's Messenger said, "The qaati (one who cuts off) will not enter paradise." Ibn Umar (SAW) said that Sufyan xplained that qaati means "One who severs ties of relationship."

[*Bukhari* 5984]

30- BOOK OF PIETY AND JOINING TIES

Narrated from Allah's Messenger (SAW)

Chapter 11

About father's love for his child

(1917)

خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ وَهُوَ مُحْتَضِنٌ أَحَدَ ابْنَيْ ابْنَتِهِ وَهُوَ يَقُولُ إِنَّكُمْ لَتُبَخِّلُونَ وَتُجَبِّنُونَ وَتُجَهِّلُونَ وَإِنَّكُمْ لَمِنْ رَيْحَانِ اللَّهِ

Sayyidah Khawlah bint Hakim (RA) narrated One day, Allah's Messenger (SAW) came out carrying one of the sons of his daughter, saying, "Surely you...the lot of you children..., turn (parents) into misers, cowards and ignorants. And you are from the fragrance of Allah."

30- BOOK OF PIETY AND JOINING TIES

Narrated from Allah's Messenger (SAW)

Chapter 12

About being merciful to children

(1918)

أَبْصَرَ الْأَقْرَعُ بْنُ حَابِسٍ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُقَبِّلُ الْحَسَنَ قَالَ ابْنُ أَبِي عُمَرَ الْحُسَيْنَ أَوْ الْحَسَنَ فَقَالَ إِنَّ لِي مِنْ الْوَلَدِ عَشَرَةً مَا قَبَّلْتُ أَحَدًا مِنْهُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

Sayyidina Abu Hurayrah(RA) narrated Aqra' ibn Habis (RA) saw the Prophet (SAW) kiss Hasan Ibn Abu Umar said, "Hasan or Husayn." And he commented, "I have ten children (or Sons), but I do not kiss any one of them." So, Allah's Messenger (SAW) said, "Indeed, he who does not dispense mercy is not shown mercy." [*Bukhari* 5997]

30- BOOK OF PIETY AND JOINING TIES

Narrated from Allah's Messenger (SAW)

Chapter 13

Excellence of looking after daughters

(1919)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَكُونُ لِأَحَدِكُمْ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثُ أَخَوَاتٍ فَيُحْسِنُ إِلَيْهِنَّ إِلَّا دَخَلَ الْجَنَّةَ

Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (SAW) said, As for one of you who has three daughters or three sisters and attends to them well, he will get nothing short of admittance to paradise."

[*Bukhari* 1418]

(1920)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ ابْتُلِيَ بِشَيْءٍ مِنْ الْبَنَاتِ فَصَبَرَ عَلَيْهِنَّ كُنَّ لَهُ حِجَابًا مِنْ النَّارِ

Sayyidah Ayshah (RA) narrated Allah's Messenger said, "If anyone is tried in a little way regarding daughters and he exhibits patience with them then they will serve as an obstacle to Hell for him."

[*Muslim* 2631]

(1921)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَالَ جَارِيَتَيْنِ دَخَلْتُ أَنَا وَهُوَ الْجَنَّةَ كَهَاتَيْنِ وَأَشَارَ بِأُصْبُعَيْهِ

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger - said, "As for him who sustains two girls, I and he will enter paradise like these two" and, he gestured with two fingers. (The index and next fingers).

(1922)

دَخَلَتْ امْرَأَةٌ مَعَهَا ابْنَتَانِ لَهَا فَسَأَلَتْ فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ فَأَعْطَيْتُهَا إِيَّاهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَأْكُلْ مِنْهَا ثُمَّ قَامَتْ فَخَرَجَتْ فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ ابْتُلِيَ بِشَيْءٍ مِنْ هَذِهِ الْبَنَاتِ كُنَّ لَهُ سِتْرًا مِنْ النَّارِ

Sayyidah Ayshah narrated: A woman came to me with her two daughters. She asked me for something but I did not have anything except a piece of date which I gave her for herself. She divided that between her two daughters and she did not eat all all, then she stood up and went away. The Prophet (SAW) came later and I in formed him and he said, "One who is tried a little bit concerning these daughters will find them a protection from the Fire."

[*Bukhari* 5995]

(1923)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثُ أَخَوَاتٍ أَوْ ابْنَتَانِ أَوْ أُخْتَانِ فَأَحْسَنَ صُحْبَتَهُنَّ وَاتَّقَى اللَّهَ فِيهِنَّ فَلَهُ الْجَنَّةُ

Sayyidina Abu Saeed Khudri (RA) reported that Allah's Messenger (SAW) said, 'If anyone has three daughters or three sisters, or two daughters or two sisters and he looks after them well, fearing Allah in this regard then for him is paradise.'

[*Bukhari* 76]

30- BOOK OF PIETY AND JOINING TIES

Narrated from Allah's Messenger (SAW)

Chapter 14

About being compassionate to orphans and bringing them up

(1924)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَبَضَ يَتِيمًا مِنْ بَيْنِ الْمُسْلِمِينَ إِلَى طَعَامِهِ وَشَرَابِهِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ إِلَّا أَنْ يَعْمَلَ ذَنْبًا لَا يُغْفَرُ لَهُ

Sayyidina Ibn Abbas reported that Allah's Messenger (SAW) said, "If anyone invites a *Muslim* orphan to his food and drink then Allah will admit him to paradise there being not even a semblance of doubt about it unless he commits a sin that is unforgivable."

(1925)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ كَهَاتَيْنِ وَأَشَارَ بِأُصْبُعَيْهِ يَعْنِي السَّبَّابَةَ وَالْوُسْطَى

Sayyidina Sahl ibn Sa'd (RA) reported that Allah's Messenger (SAW)said, "I and the guardian of an orphan will be in paradise like this." and he gestured with his two fingers, the index finger and the middle finger.

[*Ahmed* 22883]

30- BOOK OF PIETY AND JOINING TIES

Narrated from Allah's Messenger (SAW)

Chapter 15

About being merciful to children

(1926)

جَاءَ شَيْخٌ يُرِيدُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَبْطَأَ الْقَوْمُ عَنْهُ أَنْ يُوَسِّعُوا لَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوَقِّرْ كَبِيرَنَا

Sayyidina Anas ibn Maalik narrated: An old man came to meet the Prophet The people were slow to give him passage. So, the Prophet (SAW) said, "He is not one of us who is not compassionate to our young (children) and respectful to our old."

[*Bukhari* 354]

(1927)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ شَرَفَ كَبِيرِنَا

Abu Bakr Muhammad ibn Aban reported from Muhammad ibn Fubayl, from Muhammad ibn Ishaq, from Amir ibn Shu'ayb, from his father and from his grandfather that Allah's Messenger (SAW) said, "He is not one of us who does not show mercy to our young and (does not) know the nobility of our old people."

[*Bukhari* 355]

(1928)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوَقِّرْ كَبِيرَنَا وَيَأْمُرْ بِالْمَعْرُوفِ وَيَنْهَ عَنْ الْمُنْكَرِ

Abu Bakr Muhammad ibn Absan reported from Yazid ibn Harun, from Shank, from Layth, from Ikrimah from Ibn Abbas that Allah's Messenger said, "He is not one of us who does not show mercy to our young and respect our old and enjoin piety and forbid evil."

[*Ahmed* 2329]

30- BOOK OF PIETY AND JOINING TIES

Narrated from Allah's Messenger (SAW)

Chapter 16

About mercy to people

(1929)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمُهُ اللَّهُ

Sayyidina Jarir ibn Abdullah (RA) reported that Allah's Messenger (SAW) said, "If anyone does not show mercy to people then Allah will not show mercy to him."

[*Bukhari* 7376]

(1930)

سَمِعْتُ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تُنْزَعُ الرَّحْمَةُ إِلَّا مِنْ شَقِيٍّ

Sayyidina Abu Hurayrah (RA) reported having heard Abul Qasim° say, "Mercy is not taken away except from the hard-hearted."

[*Bukhari* 374]

(1931)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاحِمُونَ يَرْحَمُهُمْ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ الرَّحِمُ شُجْنَةٌ مِنْ الرَّحْمَنِ فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ وَمَنْ قَطَعَهَا قَطَعَهُ اللَّهُ

Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger said, "To those who dispense mercy, the Compasionate. Ar.Rahman is merciful. Show mercy to those who are on earth, He who is in the heaven will be merciful to you i. (Rahim) is a branch of (Ar-Rahman). Thus, Allah joins ties with him who keeps it united and severs ties with one who severs it."

[*Bukhari* 57]

30- BOOK OF PIETY AND JOINING TIES

Narrated from Allah's Messenger (SAW)

Chapter 17

About nasihah

(1932)

بَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW)said three times, "Religion is nasihah. "The sahabah (RA) asked, "0 Messenger of Allah, for whom?" He said, "For Allah, for His Book, for the leaders of *Muslim*s and their common men."

[*Bukhari* 57]

(1933)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدِّينُ النَّصِيحَةُ ثَلَاثَ مِرَارٍ قَالُوا يَا رَسُولَ اللَّهِ لِمَنْ قَالَ لِلَّهِ وَلِكِتَابِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ

Sayyidina Jarir ibn Abdullah(RA) reported that he pledged allegiance to the Prophet (SAW) to establish salah, pay zakah and to give nasihah to all *Muslim*s.

[*Muslim* 55]

30- BOOK OF PIETY AND JOINING TIES

Narrated from Allah's Messenger (SAW)

Chapter 18

About a *Muslim* being compassionate to another *Muslim*

(1934)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَخُونُهُ وَلَا يَكْذِبُهُ وَلَا يَخْذُلُهُ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ عِرْضُهُ وَمَالُهُ وَدَمُهُ التَّقْوَى هَا هُنَا بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْتَقِرَ أَخَاهُ الْمُسْلِمَ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "A *Muslim* is the brother of a *Muslim*. So, he must not betray him, tell him lies or adandon him. Everything of a *Muslim* that is unlawful to another *Muslim* includes his honour, his property and his blood. Taqwa is here (in the heart). It is enough to know a man is evil

when he belittles his brother, *Muslim*.'

[*Ahmed* 8109]

(1935)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

Sayyidina Abu Musa Ash'ary (RA) reported that Allah's Messenger (SAW) said, 'A believer is to (another) believer like a building part of which supports the other part."

[*Bukhari* 6026]

(1936)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَدَكُمْ مِرْآةُ أَخِيهِ فَإِنْ رَأَى بِهِ أَذًى فَلْيُمِطْهُ عَنْهُ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "Each of you is a mirror of his brother. So, if he sees a defect in him, he must remove it from him."

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 19

About concealing faults of *Muslims*

(1937)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَفَّسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ فِي الدُّنْيَا يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ عَلَى مُسْلِمٍ فِي الدُّنْيَا سَتَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

Sayyidina Abu Huraira (RA) reported that the Prophet said, “If a man removes a difficulty out of a *Muslim*’s worldly difficulties then Allah will remove from him a difficulty of the difficulties on the day of resurrection and if anyone makes it easy for a hard-pressed in this world then Allah will make it easy for him in this world and the next, and if anyone conceals a *Muslim*’s faults in this world then Allah will conceal his faults in this world and the next. Indeed, Allah continues to help the slave as long as the slave ”.continues to help his brother

[*Bukhari* 2442]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah’s Messenger (SAW

Chapter 20

About removing a *Muslim*’s faults

(1938)

Sayyidina Abu Darda (RA) reported that the Prophet (SAW) said, “If anyone removes blame) from the honour of his brother then Allah will remove from his face the fire on .the day of resurrection

[*Ahmed* 27130]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah’s Messenger (SAW

Chapter 21

About dislike for forsaking a *Muslim*

(1939)

Sayyidina Abu Ayyub Ansari (RA) reported that Allah's Messenger said, it is not lawful for a *Muslim* to abandon his brother for over three (days)... meeting one another hut this one turning away and that one turning away. The better of the two is he who takes ".an initiative in greeting

[*Bukhari* 6077]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 22

About comforting the brother

(1940)

Sayyidina Anas (RA) narrated: When Abdul Rahman ibn Awf (RA) came to Madinah, Allah's Messenger (SAW) established fraternal ties between him and Sa'd ibn Rabi.' He said to him, "Come, I will apportion to you my wealth, half of it. And, I have two wives, so I will divorce one of them and when she completes her waiting period, you may marry her. But, he said, 'May Allah bless you in your family and your wealth. Guide me

to the market." So, he led him to the market. That very day, he did not return but he had with him some cheese and clarified butter which was his profit. Later (after some days), Allah's Messenger saw him and he had a yellow stain on him and asked him about it. He said, "I have married an Ansar woman." The Prophet (SAW) asked, "How much dower have you given her?" He said, 'Nawat of gold." He said, "Give a wedding feast, ".even a sheep

[*Bukhari* 2048]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 23

About backbiting

(1941)

Sayyidina Abu Huraira (RA) reported that someone asked Allah's Messenger (SAW). What is backbiting?" He said, "It is your remembrance of your brother in a way that he"' does not like." He asked, "What, if that fault I mention is found in him?" He said, "If what you say is found in him then that is backbiting. But, if what you say is not found in ".him then that is reviling him

[*Ahmed* 3308, *Abu Dawud* 4874, *Muslim* 2589]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 24

About jealousy

(1942)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقَاطَعُوا وَلَا تَدَابَرُوا وَلَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ

Sayyidina Anas (RA) reported that Allah's Messenger (SAW) said, do not sever ties of relationship, do not criticize one who is absent, do not despise anyone and do not be jealous of someone. But, be slaves of Allah, brothers mutually. It is not lawful for a ".*Muslim* to abandon his brother for over three days

[*Ahmed* 12074, *Bukhari* 6026, *Muslim* 2559, *Abu Dawud* 4910]

(1943)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُ مِنْهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ

Saalim reported on the authority of his father that Allah's Messenger (SAW) said, "Envy is disallowed except in two cases: a man whom Allah has given wealth and he spends of it by night and by day, and a man whom Allah has given the Qur'an and he stands with it '.giving its right) by night and by day)

[*Bukhari* 7529, *Muslim* 815]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 25

About animosity for each other

(1944)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ قَدْ يَئِسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ

Sayyidina Jabir (RA) reported that Allah's Messenger said, "Indeed, the devil has despaired of being worshipped by those who offer salah, but he retains hope of setting ".them against each other

[*Muslim* 2812]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 26

About reconciliation

(1945)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَيْسَ بِالْكَاذِبِ مَنْ أَصْلَحَ بَيْنَ النَّاسِ فَقَالَ خَيْرًا أَوْ نَمَى خَيْرًا

Sayyidah Asma bint Yazid reported that Allah's Messenger (SAW) said, "Falsehood is not lawful except in three cases: a man speaks to his wife to please her, and one lies in war, and one lies to reconcile people." Mahmud said in his hadith, "Falsehood is not correct .except in three cases

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(1946)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ الْكَذِبُ إِلَّا فِي ثَلَاثٍ يُحَدِّثُ الرَّجُلُ امْرَأَتَهُ لِيُرْضِيَهَا وَالْكَذِبُ فِي الْحَرْبِ وَالْكَذِبُ لِيُصْلِحَ بَيْنَ النَّاسِ

Sayyidah Umm Kuithum bint Uqbah (RA) reported having heard from Allah's Messenger SAW). "One who lies to reconcile people thereby is not a liar. Rather, he is speaker of) ".good, or promoter of good

[*Bukhari* 2692, *Muslim* 2605]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 27

About embezzlement and betrayal

(1947)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ ضَارَّ ضَارَّ اللَّهُ بِهِ وَمَنْ شَاقَّ شَاقَّ اللَّهُ عَلَيْهِ

Sayyidina Abu Sirmah (RA) reported the saying of Allah's Messenger (SAW). 'If anyone causes harm then he will be harmed by Allah. He who behaves in a hostile manner will ".be dealt with in a hostile way by Allah

[*Abu Dawud* 3635]

(1948)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَلْعُونٌ مَنْ ضَارَّ مُؤْمِنًا أَوْ مَكَرَ بِهِ

Sayyidina Abu Bakr (RA) reported that Allah's Messenger said, "He is cursed who harms ".a Believer, or deceives him

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 28

About neighbours rights

(1949)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ

Mujahid narrated: A sheep was slaughtered for Abdullah ibn Amr (RA) in his house. When he came, he asked, "Have you given some to our Jew neighbour? Have you given some to our Jew neighbour? I had heard Allah's Messenger say, 'Jibril did not cease to instruct me about the neighbour till I thought that he would make him an heir."

[*Abu Dawud* 5152]

(1950)

ذُبِحَتْ لَهُ شَاةٌ فِي أَهْلِهِ فَلَمَّا جَاءَ قَالَ أَهْدَيْتُمْ لِجَارِنَا الْيَهُودِيِّ أَهْدَيْتُمْ لِجَارِنَا الْيَهُودِيِّ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ

Sayyidah Aisha (RA) reported that Allah's Messenger (SAW) said, "Jibril did not cease to instruct me concerning the neighbour so that I thought he would make him an heir."

[*Bukhari* 6014, *Muslim* 2624]

(1951)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ خَيْرُهُمْ لِصَاحِبِهِ وَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ خَيْرُهُمْ لِجَارِهِ

Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger said, "The best of companions in the sight of Allah is he who is the best for his companions, and the best of neighbours in Allah's sight is the best of them for his neighbour."

[*Ahmed* 6577]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW)

Chapter 29

About kindness to servant

(1952)

Sayyidina Abu Dharr reported that Allah's Messenger said, "(They are) your brothers whom Allah has caused to grow young under your hands. Hence, he, under whose hand is his brother, must feed him from his own food and clothe him from his own clothing, and not burden him with what he cannot do. If he burdens him with what he cannot do ".then he must lend him a hand

Bukhari 2545, *Muslim* 16611]

(1953)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْجَنَّةَ سَيِّئُ الْمَلَكَةِ

Sayyidina Abu Bakr (RA) reported that the Prophet said, "He will not enter Paradise who ".has a bad character

[Ibn Majah 3631, *Ahmed* 31]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 30

It is disallowed to beat servants and revile them

(1954)

قَالَ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيُّ التَّوْبَةِ مَنْ قَذَفَ مَمْلُوكَهُ بَرِيئًا مِمَّا قَالَ لَهُ أَقَامَ عَلَيْهِ الْحَدَّ يَوْمَ الْقِيَامَةِ إِلَّا أَنْ يَكُونَ كَمَا قَالَ

Sayyidina Abu Huraira reported that Abu Qasim, the Prophet (SAW) bestowed with the characteristic to repent, said, “If anyone accuses his slave, whether male or female, of adultery and they are innocent then Allah will inflict on him the prescribed punishment ”.on the Day of Resurrection unless it is as he had said

[*Bukhari* 6858]

(1955)

Sayyidina Abu. (RA) narrated I was beating my slave. Suddenly, I heard a speaker behind me say, “Beware, O Abu Mas’ud! Beware, O Abu Mas’ud!” So, I turned (my face) and as I was facing Allah’s Messenger (SAW). He said, “Allah is more powerful over you than you .are over him.” After that, I never beat a servant

[*Muslim* 1659]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah’s Messenger (SAW

Chapter 31

Being kind to a servant

(1956)

Sayyidina Abdullah ibn Umar narrated: A man came to the Prophet and asked, “O Messenger of Allah, how many times may I forgive my servant?” He did not say anything. He asked again, “O Messenger of Allah, how many times may I forgive my ”.servant?” He said, “Seventy times every day

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 32

About teaching manners to the servant

(1957)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ضَرَبَ أَحَدُكُمْ خَادِمَهُ فَذَكَرَ اللَّهَ فَارْفَعُوا أَيْدِيَكُمْ

Sayyidina Abu Saeed (RA) reported that Allah's Messenger (SAW) said, "If one of you ".beats his servant and he mentions Allah then he must raise his hand away

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 33

Teaching manners to children

(1958)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْ يُؤَدِّبَ الرَّجُلُ وَلَدَهُ خَيْرٌ مِنْ أَنْ يَتَصَدَّقَ بِصَاعٍ

Sayyidina Jabir ibn Samurah reported that Allah's Messenger (SAW) said, That a man ".'trains his son manners is better than that he gives in sadaqah one sa

[*Ahmed* 20954]

(1959)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا نَحَلَ وَالِدٌ وَلَدًا مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ

Ayyub ibn Musa reported on the authority of his father who from his grand father that Allah's Messenger (SAW) said, "No father gave a better gift to his son than (teaching) ".good manners

[*Ahmed* 15403]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 34

Accepting gift and reciprocating

(1960)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْبَلُ الْهَدِيَّةَ وَيُثِيبُ عَلَيْهَا

.Sayyidah Aisha (RA) said that the Prophet accepted gifts and reciprocated the gesture

[*Bukhari* 2585, *Abu Dawud* 3536]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 35

About showing gratitude on a favour

(1961)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَا يَشْكُرُ النَّاسَ لَا يَشْكُرُ اللَّهَ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, 'He who does ".not thank people does not thank Allah

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(1962)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يَشْكُرْ النَّاسَ لَمْ يَشْكُرْ اللَّهَ

Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (SAW) said, 'He who ".did not express gratitude to people did not thank Allah

[*Ahmed* 3044]

BOOK OF PIETY AND JOINING TIES -30

(Narrated from Allah's Messenger (SAW

Chapter 36

About pious deeds

(1963)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنْ الْمُنْكَرِ صَدَقَةٌ وَإِرْشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ وَبَصَرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصَرِ لَكَ صَدَقَةٌ وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَةَ وَالْعَظْمَ عَنْ الطَّرِيقِ لَكَ صَدَقَةٌ وَإِفْرَاغُكَ مِنْ دَلْوِكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ

Sayyidina Abu Dharr (RA) reported that Allah's Messenger (SAW) said, "Your smile before your brother is a sadaqah for you, and your enjoining piety and forbidding evil is a sadaqah. Your guiding one who is lost on the land is a sadaqah for you. Your leading the blind is a sadaqah for you. Your removing from the thoroughfare a stone, a thorn or a bone is for you a sadaqah. And, your filling with your bucket the bucket of your

.brother is a sadaqah for you

[*Ahmed* 21538]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 37

About Minhah

(1964)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ مَنَحَ مَنِيحَةَ لَبَنٍ أَوْ وَرِقٍ أَوْ هَدَى زُقَاقًا كَانَ لَهُ مِثْلَ عِتْقِ رَقَبَةٍ

Sayyidina Bara ibn Aazib (RA) reported that he heard the Prophet (SAW) say, "If anyone gives a minhah of milk or silver, or guides one who is lost then he will get reward for ".setting free a male slave or a female slave

[*Ahmed* 18687]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 38

Removing harmful things from thoroughfare

(1965)

Sayyidina Abu Huraira (RA) reported that the Prophet said, “A man who walks on the road finds a thorny branch and puts it away. Allah will reward him for that and forgive ”.him

[*Bukhari* 652]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah’s Messenger (SAW

Chapter 39

About the trust of meetings

(1966)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا حَدَّثَ الرَّجُلُ الْحَدِيثَ ثُمَّ الْتَفَتَ فَهِيَ أَمَانَةٌ

Sayyidina Jabir ibn Abdullah reported that the Prophet (SAW) said, “When a man ”.narrates something and goes away then that is a trust with you

[*Abu Dawud* 4868]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah’s Messenger (SAW

Chapter 40

About generosity

(1967)

قُلْتُ يَا رَسُولَ اللَّهِ إِنَّهُ لَيْسَ لِي مِنْ بَيْتِي إِلَّا مَا أَدْخَلَ عَلَيَّ الزُّبَيْرُ أَفَأُعْطِي قَالَ نَعَمْ
وَلَا تُوكِي فَيُوكَى عَلَيْكِ يَقُولُ لَا تُحْصِي فَيُحْصَى عَلَيْكِ

Sayyidah Asma bint Abu Bakr (RA) narrated: I said, “O Messenger of Allah, I have nothing but it belongs to Zubayr. Can I give sadaqah from it?” He said, “Yes! Do not ”.hoard, else it will be kept away from you too

[*Bukhari* 1433, *Muslim* 1029]

(1968)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ السَّخِيُّ قَرِيبٌ مِنْ اللَّهِ قَرِيبٌ مِنْ الْجَنَّةِ قَرِيبٌ
مِنْ النَّاسِ بَعِيدٌ مِنْ النَّارِ وَالْبَخِيلُ بَعِيدٌ مِنْ اللَّهِ بَعِيدٌ مِنْ الْجَنَّةِ بَعِيدٌ مِنْ النَّاسِ قَرِيبٌ
مِنْ النَّارِ وَلَجَاهِلٌ سَخِيٌّ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ عَالِمٍ بَخِيلٍ

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) said, “The generous person is near to Allah, near to paradise and near to the people, and far away from the fire. The miser is far from Allah, far from paradise and far from the people, but near to the fire. ”.An ignorant generous person is dearer to Allah than an ascetic miser

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(Narrated from Allah’s Messenger (SAW

Chapter 41

About miserliness

(1969)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَصْلَتَانِ لَا تَجْتَمِعَانِ فِي مُؤْمِنٍ الْبُخْلُ وَسُوءُ
الْخُلُقِ

Sayyidina Abu Sa’eed Khudri (RA) reported that Allah’s Messenger said, “There are two ”.characteristics that cannot be associated with a Believer, miserliness and evil manners

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(1970)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْجَنَّةَ خِبٌّ وَلَا مَنَّانٌ وَلَا بَخِيلٌ

Sayyidina Abu Bakr Siddiq (RA), the truthful, reported that the Prophet (SAW) said, "The ".deceiver, the miser and one who is not benevolent will not enter paradise

[*Ahmed* 32]

(1971)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ غِرٌّ كَرِيمٌ وَالْفَاجِرُ خِبٌّ لَئِيمٌ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "The Believer is ".tender and compassionate while the sinner is deceitful and mean

[*Abu Dawud* 4790]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 42

Spending on the family

(1972)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَفَقَةُ الرَّجُلِ عَلَى أَهْلِهِ صَدَقَةٌ

Sayyidina Abu Mas'ud (RA) reported that Allah's Messenger (SAW) said, "A mans .spending on his family is sadaqah

[*Bukhari* 4006]

(1973)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَفْضَلُ الدِّينَارِ دِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى عِيَالِهِ وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى دَابَّتِهِ فِي سَبِيلِ اللَّهِ وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ قَالَ أَبُو قِلَابَةَ بَدَأَ بِالْعِيَالِ ثُمَّ قَالَ فَأَيُّ رَجُلٍ أَعْظَمُ أَجْرًا مِنْ رَجُلٍ يُنْفِقُ

عَلى عِيَالٍ لَهُ صِغَارٍ يُعِفُّهُمْ اللهُ بِهِ وَيُغْنِيهِمْ اللهُ بِهِ

Sayyidina Thawban (RA) reported that the Prophet (SAW) said, "The most excellent of dinars is the dinar a man spends on his family, and the dinar he spends on his animal in Allah's path, and the dinar a man spends on his companions in the path of Allah." Abu Qilabah said that he began with the family. Then, the Prophet (SAW) said, "Which of the men can be more deserving of reward than the man who spends on his family having ".young children whom Allah protects through him and makes them independent

[*Muslim* 994]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 43

About hospitality and honouring guests

(1974)

Sayyidina Abu Shurayh Adawi narrated: My eyes saw Allah's Messenger (SAW) and my ears heard him when he spoke. He said, "One who believes in Allah and the Last Day must honour his guest and serve him his jaizah." The sahabah asked him what his jaizah was. He said, "A day and a night." He added, "And the hospitality is for three days what is beyond that is sadaqah. And he who believes in Allah and the Last Day must speak a .(good word, or keep quiet." (Jaizah is provision of a traveler

[*Bukhari* 6019]

(1975)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ وَجَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ وَمَا أُنْفِقَ عَلَيْهِ بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ وَلَا يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَهُ حَتَّى يُحْرِجَهُ

Sayyidina Abu Shurayh Ka'bi reported that Allah's Messenger (SAW) said, "Hospitality extends to three days while his jaizah is for a day and a night, and whatever is spent on him (the guest) after that is sadaqah. It is not lawful for a *Muslim* to stay with the host longer so that he is inconvenienced." This means that the guest should not prolong his .stay as to cause a burden the host and hurt him

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BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 44

About attending to orphans and widows

(1976)

Safwan ibn Sulaym reported in a marfu' manner that the Prophet (SAW) said, 'One who endeavours to look after the needs of widows and the poor is like a warrior in the path of Allah or like one who keeps fast during the day and stands (in prayer) during the night ".

[*Bukhari* 5353]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 45

About meeting someone with a cheerful face and happy outlook

(1977)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَعْرُوفٍ صَدَقَةٌ وَإِنَّ مِنْ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاكَ بِوَجْهٍ طَلْقٍ وَأَنْ تُفْرِغَ مِنْ دَلْوِكَ فِي إِنَاءِ أَخِيكَ

Sayyidina Jabir ibn Abdullah reported that Allah's Messenger (SAW) said, "Every piety is a sadaqah. And, it is also piety that you meet your brother with a cheerful face and that ".you pour water from your bucket into your brother's bucket

[*Bukhari* 6021]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 46

About truth and falsehood

(1978)

Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger said, "Bind yourself to truth, for, truth leads to piety. And, piety leads to paradise. A man does not cease to speak truth and search for truth, but is recorded with Allah as truthful. And, refrain from falsehood, for, falsehood leads to indecency and indecency leads to the fire. And, a man does not cease to lie and look out for falsehood till he is recorded as a liar in Allah's sight ".

[*Bukhari* 6094]

(1979)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اذا كَذَبَ الْعَبْدُ تَبَاعَدَ عَنْهُ الْمَلَكُ ميلًا من نتن

مَا جَاءَ بِهِ قال يَحْيَى فَأَقَرَّ بِهِ عَبْدَ الرَّحِيمِ بْنُ هَارُون فقال نَعَمْ

It is reported by Sayyidina Ibn Umar that the Prophet (SAW) said, "When a man lies, the angel moves away from him to a mile's distance because of the (pungent) odour ".emanating from him

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(1980)

Sayyidah Aisha (RA) narrated that no characteristic angered Allah's Messenger (SAW) more than falsehood. No one would lie in his presence without feeling compunction in .his heart till he made repentance for it

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BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 47

About indecency

(1981)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا كَانَ الْفُحْشُ فِي شَيْءٍ إِلَّا شَانَهُ وَمَا كَانَ الْحَيَاءُ فِي شَيْءٍ إِلَّا زَانَهُ

Sayyidina Anas (RA) reported that Allah's Messenger said, "Indecency in anything spoils ".it. And, modesty in anything, adorns it

[Ibn Majah 4185]

(1982)

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خِيَارُكُمْ أَحَاسِنُكُمْ أَخْلَاقًا وَلَمْ يَكُنْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مُتَفَحِّشًا

Sayyidina Abdullah ibn Amr reported that Allah's Messenger (SAW) said, "The best of you are those of you who have very good manners." And it was not given to the Prophet .SAW) to ever indulge in indecent talk and he was not indecent)

[*Bukhari* 6029]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 48

About cursing anyone

(1983)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَلَاعَنُوا بِلَعْنَةِ اللَّهِ وَلَا بِغَضَبِهِ وَلَا بِالنَّارِ

Sayyidina Samurah ibn Jundub reported that Allah's Messenger (SAW) said, "Do not ".invoke on each other the curse of Allah. His anger or the Fire

[*Abu Dawud* 4906]

(1984)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبَذِيءِ

Sayyidina Abdullah (RA) reported that Allah's Messenger (SAW) said, 'A Believer does ".(not taunt or curse or be immoral or rude (with anyone

[*Ahmed* 3839]

(1985)

أَنَّ رَجُلًا لَعَنَ الرِّيحَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تَلْعَنْ الرِّيحَ فَإِنَّهَا

مَأمُورَة وَإِنَّهُ مَنْ لعَنَ شَيْئًا لَيْسَ لهُ بِأَهْلٍ رَجَعَتْ اللعْنَة عَلَيْهِ

Sayyidina Ibn Abbas (RA) narrated: A man cursed the wind in the presence of the Prophet He said, "Do not curse the wind, for, it is under command. And, if anyone curses ".something of which it is not liable then the curse rebounds on him

[*Abu Dawud* 4908]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 49

About knowing genealogies

(1986)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَعَلَّمُوا مِنْ أَنْسَابِكُمْ مَا تَصِلُونَ بِهِ أَرْحَامَكُمْ فَإِنَّ صِلَةَ الرَّحِمِ مَحَبَّةٌ فِي الْأَهْلِ مَثْرَاةٌ فِي الْمَالِ مَنْسَأَةٌ فِي الْأَثَرِ

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) said, "Learn about your genealogies that you may be able to join ties of relationship, for joining ties of relationship is a means of extending love among the family, increase in wealth and ".delaying death

[*Ahmed* 8877]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 50

About praying for someone in his absence

(1987)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا دَعْوَةٌ أَسْرَعَ إِجَابَةً مِنْ دَعْوَةِ غَائِبٍ لِغَائِبٍ

Sayyidina Abdullah ibn Umar reported that the Prophet (SAW) said, the supplication ".that receives the quickest answer is that of an absent person for an absent person

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BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 51

About reviling and abusing

(1988)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْتَبَّانِ مَا قَالَا فَعَلَى الْبَادِي مِنْهُمَا مَا لَمْ يَعْتَدْ الْمَظْلُومُ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "As for two revilers, what they utter is against the beginner of the two provided the wronged one ".does not overstep

[*Muslim* 2587]

(1989)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوا الْأَمْوَاتَ فَتُؤْذُوا الْأَحْيَاءَ

Sayyidina Mughirah ibn Shu'bah narrated: Allah's Messenger said, "Do not revile the ".dead because that hurts the living

[*Ahmed* 18235]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 52

No Caption

(1990)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ قَالَ زُبَيْدٌ قُلْتُ لِأَبِي وَائِلٍ أَأَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ قَالَ نَعَمْ

Sayyidina Abdullah reported from Allah's Messenger (SAW) that he said, "To revile a *Muslim* is sinful and to fight against him is disbelief." Zubayd asked Abu Wail if he had ".heard this hadith from Abdullah directly, he confirmed, "Yes

[*Bukhari* 48, *Muslim* 64]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 53

About a good word

(1991)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْجَنَّةِ غُرَفًا تُرَى ظُهُورُهَا مِنْ بُطُونِهَا وَبُطُونُهَا مِنْ ظُهُورِهَا فَقَامَ أَعْرَابِيٌّ فَقَالَ لِمَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ لِمَنْ أَطَابَ الْكَلَامَ وَأَطْعَمَ الطَّعَامَ وَأَدَامَ الصِّيَامَ وَصَلَّى لِلَّهِ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ

Sayyidina Ali (RA) reported that Allah's Messenger (SAW) said, "In Paradise, there are upper chambers their exterior can be seen from their interior, and their interior from their exterior side." A villager stood up and asked, "For whom are they, O Messenger of

Allah!" He said, "For those who speak a good word, feed the food, fast often, and pray ".by night when people are asleep

[*Ahmed* 1337]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 54

About a pious slave

(1992)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نِعِمَّا لِأَحَدِهِمْ أَنْ يُطِيعَ رَبَّهُ وَيُؤَدِّيَ حَقَّ سَيِّدِهِ يَعْنِي الْمَمْلُوكَ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "How excellent is one who obeys Allah and (at the same time) gives the right of his master...he being a slave whether male or female." And Ka'b said, "Allah and His Messenger spoke the truth ".

[*Muslim* 1667]

(1993)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ عَلَى كُثْبَانِ الْمِسْكِ أُرَاهُ قَالَ يَوْمَ الْقِيَامَةِ عَبْدٌ أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ وَرَجُلٌ أَمَّ قَوْمًا وَهُمْ بِهِ رَاضُونَ وَرَجُلٌ يُنَادِي بِالصَّلَوَاتِ الْخَمْسِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger said, "Three people will be on mounds of musk." Ibn Umar said, "I think that he also said: On the Day of Resurrection." Allah's Messenger said, "A slave who gives the rights of Allah and the rights of his master, a man who is Imam and whose followers are happy with him, and a man who ".calls for salah (calling the adhan) five times every day and night

[*Ahmed* 4799]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 55

About social living

(1994)

قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّقِ اللَّهِ حَيْثُمَا كُنْتَ وَأَتْبِعْ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ

Sayyidina Abu Dharr (RA) reported that Allah's Messenger (SAW) said, "Fear Allah wherever you are. Follow your evil deed with a pious deed that it may erase it. And ".meet people in a cheerful manner

[*Ahmed* 21412]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 56

About mistrust

(1995)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيث

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, 'Shun ".misgivings. Indeed, misgiving is the most false kind of conversation

[*Bukhari* 6066]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 57

About light-heartedness

(1996)

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيُخَالِطُنَا حَتَّى إِنْ كَانَ لَيَقُولُ لِأَخٍ لِي صَغِيرٍ يَا أَبَا عُمَيْرٍ مَا فَعَلَ النُّغَيْرُ

Sayyidina Anas (RA) narrated: Allah's Messenger used to mix with us with familiarity. He '?would say to my younger brother, "O Abu Umayr! What does Nughayr do

[*Bukhari* 6129]

(1997)

قَالُوا يَا رَسُولَ اللَّهِ إِنَّكَ تُدَاعِبُنَا قَالَ إِنِّي لَا أَقُولُ إِلَّا حَقًّا

Sayyidina Abu Huraira (RA) narrated we said, "O Messenger of Allah, you joke with us." ".He said, "I do not speak but the truth

[*Ahmed* 7831]

(1998)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ يَا ذَا الْأُذُنَيْنِ قَالَ مَحْمُودٌ قَالَ أَبُو أُسَامَةَ يَعْنِي مَازَحَهُ

Sayyidina Anas ibn Malik (RA) reported that the Prophet (SAW) said to him, "O one with two ears!" Mahmud said on the authority of Usamah that Anas (RA) meant to say that

.he was joking

[*Abu Dawud* 5002]

(1999)

أَنَّ رَجُلًا اسْتَحْمَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي حَامِلُكَ عَلَى وَلَدِ النَّاقَةِ فَقَالَ يَا رَسُولَ اللَّهِ مَا أَصْنَعُ بِوَلَدِ النَّاقَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَلْ تَلِدُ الْإِبِلَ إِلَّا النُّوقُ

Sayyidina Anas (RA) reported that a man requested Allah's Messenger (SAW) for a riding beast. He said, "I will give you the young of a she-camel to ride." He said, "O Messenger of Allah, what shall I do with the young of a she-camel. Allah's Messenger "?SAW) said, "Does any other than a she-camel give birth to a camel)

[*Abu Dawud* 4998]

BOOK OF PIETY AND JOINING TIES -30

(Narrated from Allah's Messenger (SAW

Chapter 58

About disputes

(2000)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ الْكَذِبَ وَهُوَ بَاطِلٌ بُنِيَ لَهُ فِي رَبَضِ الْجَنَّةِ وَمَنْ تَرَكَ الْمِرَاءَ وَهُوَ مُحِقٌّ بُنِيَ لَهُ فِي وَسَطِهَا وَمَنْ حَسَّنَ خُلُقَهُ بُنِيَ لَهُ فِي أَعْلَاهَا

Sayyidina Anas ibn Malik reported that Allah's Messenger (SAW) said, "For him who abandons lying and it is vain, a house will be built at the edge of paradise. And for him who abandons dispute though he is rightful, a house is built in the centre of paradise. And, for him who makes his manners excellent, a house is built in the heights of ".paradise

[Ibn Majah 51]

(2001)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَى بِكَ إِثْمًا أَنْ لَا تَزَالَ مُخَاصِمًا

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said, "Suffices you the sin for never ceasing to wrangle with one another."

(2002)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُمَارِ أَخَاكَ وَلَا تُمَازِحْهُ وَلَا تَعِدْهُ مَوْعِدَةً فَتُخْلِفَهُ

Sayyidina Ibn Abbas reported that the Prophet (SAW) said, "Do not quarrel with your brother, do not tease him and do not make a promise to him that you will break."

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 59

About Kindness

(2003)

Sayyidah Aisha (RA) narrated: A man sought permission to visit Allah's Messenger while I was also there. He said, "How evil is the son of the clan, or the brother of the clan." He allowed him in, and conversed with him with tenderness. When he went away, I said, 'O Messenger of Allah, you spoke of him as you did but afterwards relented towards him with soft speech." He said, "O Aisha, the worst of men is he whom people avoid because of his indecent speech."

[*Bukhari* 3132]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 60

Being moderate in love and hatred

(2004)

Sayyidina Abu Huraira (RA) reported in a marfu' from that the Prophet (SAW) said, Love your friend with moderation; perhaps he might become contemptuous some day." And let your dislike (for anyone) be within limits, perhaps he might turn your friend one .day

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 59

About Kindness

(2003)

Sayyidah Aisha (RA) narrated: A man sought permission to visit Allah's Messenger while I was also there. He said, "How evil is the son of the clan, or the brother of the clan." He allowed him in, and conversed with him with tenderness. When he went away, I said, 'O Messenger of Allah, you spoke of him as you did but afterwards relented towards him with soft speech." He said, "O Aisha, the worst of men is he whom people avoid because ".of his indecent speech

[*Bukhari* 3132]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 61

About pride

(2005)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيمَانٍ

Sayyidina Abdullah reported that Allah's Messenger said, "He in whose heart is pride even so much as a grain of mustard seed will not enter paradise. And he who has faith in ".his heart even as much as a grain of mustard seed will not enter Hell

[*Muslim* 2853]

(2006)

Sayyidina Abdullah (RA) reported that Allah's Messenger (SAW) said, "He who has in his heart as much as a grain of pride will not enter paradise and he who has in his heart as much as a grain of faith will not enter Hell." A man said, "I like my garment to be beautiful and my sandals to be beautiful.' He explained, "Allah loves beauty while pride

.is to disregard truth and look down upon people

(2007)

Sayyidina Salamah ibn Akwa’ (RA) reported that Allah’s Messenger said, “A man does not cease to magnify himself till he is recorded among the tyrants and is belaboured ”.with what belabours them

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(2008)

تَقُولُونَ فِيَّ التِّيهُ وَقَدْ رَكِبْتُ الْحِمَارَ وَلَبِسْتُ الشَّمْلَةَ وَقَدْ حَلَبْتُ الشَّاةَ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ فَعَلَ هَذَا فَلَيْسَ فِيهِ مِنَ الْكِبْرِ شَيْءٌ

Sayyidina Jubayr ibn Mut’im narrated: People allege that I am arrogant. But, I ride a donkey; wear thick, coarse garment and milk sheep. Allah’s Messenger (SAW) had said, ”.One who does these things has nothing of arrogance in him“

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah’s Messenger (SAW

Chapter 62

About good manners

(2009)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا شَيْءٌ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ وَإِنَّ اللَّهَ لَيُبْغِضُ الْفَاحِشَ الْبَذِيءَ

Sayyidina Abu Darda (RA) reported that the Prophet said, “There is nothing heavier in the scale of the Believer on the Day of Resurrection than good manners. Indeed, Allah, ”.the Exalted hates the indecent and the obscene

[*Ahmed* 27587]

(2010)

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ شَيْءٍ يُوضَعُ فِي الْمِيزَانِ أَثْقَلُ مِنْ حُسْنِ الْخُلُقِ وَإِنَّ صَاحِبَ حُسْنِ الْخُلُقِ لَيَبْلُغُ بِهِ دَرَجَةَ صَاحِبِ الصَّوْمِ وَالصَّلَاةِ

Sayyidina Abu Darda (RA) reported that he heard Allah's Messenger (SAW) say, "Nothing of what is put in the scale is heavier than good manners. And, the good mannered ".person will attain the rank of the person who keeps fast and offers salah

[*Ahmed* 28587]

(2011)

سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ فَقَالَ تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ فَقَالَ الْفَمُ وَالْفَرْجُ

Sayyidina Abu Huraira (RA) reported that some one asked Allah's Messenger (SAW) about what most will cause people to enter Paradise. He said, "Fear of Allah and good manners." And, he was asked about what will predominantly cause people to enter the ".Fire. He said, 'The mouth and the sexual organ

[*Ahmed* 9107]

(2012)

أَنَّهُ وَصَفَ حُسْنَ الْخُلُقِ فَقَالَ هُوَ بَسْطُ الْوَجْهِ وَبَذْلُ الْمَعْرُوفِ وَكَفُّ الْأَذَى

Abdullah ibn Mubarak described good manners as a cheerful face, generous spending .on good causes and removing harmful things

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BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 63

About kindness, forgiving and overlooking

(2013)

قُلْتُ يَا رَسُولَ اللَّهِ الرَّجُلُ أَمُرُّ بِهِ فَلَا يَقْرِينِي وَلَا يُضَيِّفُنِي فَيَمُرُّ بِي أَفَأَجْزِيهِ قَالَ لَا أَقْرِهِ قَالَ وَرَآنِي رَثَّ الثِّيَابِ فَقَالَ هَلْ لَكَ مِنْ مَالٍ قُلْتُ مِنْ كُلِّ الْمَالِ قَدْ أَعْطَانِي اللَّهُ مِنْ الْإِبِلِ وَالْغَنَمِ قَالَ فَلْيُرَ عَلَيْكَ

Abu Ahwas reported on the authority of his father that he submitted, 'O Messenger of Allah, if I go to a man and he does not give me a reception or hospitality and he comes to me (later), shall I repay him in the same coin?" He said, "No, give him a reception." Abu Ahwas also reported his father as saying that the Prophet (SAW) saw him shabbily dressed and asked," Do you have any wealth." He said that he had all kind of wealth, ".and Allah had bestowed on him camels and sheep. He said, "So, let it be seen on you

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(2014)

Sayyidina Hudhaifa reported that Allah's Messenger (SAW) said, "Do not be imma'ah, saying, 'If people favour us, we will favour them and if they, wrong us, we will wrong them. Rather, condition yourselves so that if people show favour, you too show favour ".and if they hurt you, you do not wrong them

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BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 64

About visiting brothers

(2015)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخًا لَهُ فِي اللَّهِ نَادَاهُ مُنَادٍ أَنْ طِبْتَ وَطَابَ مَمْشَاكَ وَتَبَوَّأْتَ مِنْ الْجَنَّةِ مَنْزِلًا

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "If anyone visits

a sick person or visits his brother for Allah's sake, an announcer calls, 'You have done ”'.well, may your walk be blessed. You have made a station for yourself in Paradise

[Ibn Majah 1443]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 65

About modesty

(2016)

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "Modesty is part of faith and faith leads to paradise, but obscenity is rudeness and rudeness leads to ”.the Fire

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BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 66

About gentleness and haste

(2017)

إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال السَّمْتَ الحَسَنُ وَالتُّؤَدَةِ وَالاقْتِصَادُ جُزْءٌ مِنْ أَرْبَعَةٍ وَعِشْرِينَ جُزْءًا مِنَ النُّبُوَّةِ

Sayyidina Abdullah ibn Sarjis Muzani (RA) reported that the Prophet (SAW) said, 'Good habits, being gentle and steady, and moderation in affairs are part of the twenty four ".parts of prophet hood

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(2018)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَشَجِّ عَبْدِ الْقَيْسِ إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ الْحِلْمُ وَالْأَنَاةُ

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) said to Asha'j of Abd Qays, ".You have two characteristics that Allah loves: caution and deliberation in affairs"

[Ibn Majah 4188]

(2019)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَنَاةُ مِنْ اللَّهِ وَالْعَجَلَةُ مِنْ الشَّيْطَانِ

Sayyidina Sahl ibn Sa'd Sa'idi reported that Allah's Messenger said, "Deliberation is from ".Allah, but haste is from the devil

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BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 67

About soft heartedness

(2020)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أُعْطِيَ حَظَّهُ مِنْ الرِّفْقِ فَقَدْ أُعْطِيَ حَظَّهُ مِنْ الْخَيْرِ وَمَنْ حُرِمَ حَظَّهُ مِنَ الرِّفْقِ فَقَدْ حُرِمَ حَظَّهُ مِنَ الْخَيْرِ

Sayyidina Abu Darda (RA) reported the Prophet as saying, "He who is given his share of mildness is indeed given his share of good and he who is denied his share of mildness is

".indeed denied his share of good

[*Ahmed* 27623]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 68

About the prayer of the oppressed

(2021)

Sayyidina Ibn Abbas reported that Allah's Messenger sent Mu'az to Yemen and instructed him, "Fear the supplication of the oppressed, for, there is not between it and ".Allah an obstacle

[*Bukhari* 3561, *Muslim* 2330]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 69

About the Prophet's (SAW) manners

(2022)

خَدَمْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ فَمَا قَالَ لِي أُفٍّ قَطُّ وَمَا قَالَ لِشَيْءٍ صَنَعْتُهُ لِمَ صَنَعْتَهُ وَلَا لِشَيْءٍ تَرَكْتُهُ لِمَ تَرَكْتَهُ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَحْسَنِ النَّاسِ خُلُقًا وَلَا مَسِسْتُ خَزًّا قَطُّ وَلَا حَرِيرًا وَلَا شَيْئًا كَانَ أَلْيَنَ مِنْ كَفِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا شَمَمْتُ مِسْكًا قَطُّ وَلَا عِطْرًا كَانَ أَطْيَبَ مِنْ عَرَقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidina Anas (RA) narrated: I served Allah's Messenger for ten years. He never said, Oof" to me. And did not say about anything that I did, 'Why did you do it?" and about" that which I neglected, "Why did you neglect it?" He possessed the best of manners among people. And, I never touched any cloth, silk or anything, more soft than his hands .and I never smelt musk or perfume more fragrant than his sweat

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(2023)

سَأَلْتُ عَائِشَةَ عَنْ خُلُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ لَمْ يَكُنْ فَاحِشًا وَلَا مُتَفَحِّشًا وَلَا صَخَّابًا فِي الْأَسْوَاقِ وَلَا يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَعْفُو وَيَصْفَحُ

Abu Abdullah Jadali reported that he asked Sayyidah Aisha (RA) about the manners of Allah's Messenger She said, He was never indecent of speech or of manners. He never spoke loudly in the markets. And, he never returned evil with evil, but he forgave and '.overlooked

[*Ahmed* 26049]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 70

About honouring promise

(2024)

مَا غِرْتُ عَلَى أَحَدٍ مِنْ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا غِرْتُ عَلَى خَدِيجَةَ وَمَا بِي أَنْ أَكُونَ أَدْرَكْتُهَا وَمَا ذَاكَ إِلَّا لِكَثْرَةِ ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهَا وَإِنْ كَانَ لَيَذْبَحُ الشَّاةَ فَيَتَتَبَّعُ بِهَا صَدَائِقَ خَدِيجَةَ فَيُهْدِيهَا لَهُنَّ

Sayyidah Aisha (RA) narrated: I never envied any of the wives of the Prophet (SAW) as I envied Khadijah (RA). What would have happened to me if I had found her times! This,

because of the much mention of her by Allah's Messenger. If he ever slaughtered a .sheep, he would find out a friend of Khadijah and present (some of) it to her

[*Bukhari* 3816, *Muslim* 2435]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 71

About high morals

(2025)

Sayyidina Jabir (RA) reported that Allah's Messenger said, "The dearest of you to me and the nearest of you to me in station on the Day of Resurrection are the best of you in manners. And the most hated of you to me and the farthest from me on the Day of Resurrection are chatter-boxes, bigmouthed (who speak much without deliberation and caution) and the mutafayhiqun." They asked, "O Messenger of Allah, we know those who speak much, but who the mutafayhiqun?" He said, "Those who speak with ".arrogance

[*Ahmed* 17758]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 72

About curses and taunts

(2026)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَكُونُ الْمُؤْمِنُ لَعَّانًا

Sayyidina ibn Umar (RA) reported that the Prophet (SAW) said, "A believer is not one .who curses others

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BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 73

About being short-tempered often

(2027)

Sayyidina Abu Huraira (RA) reported that a man came to the Prophet (SAW) and said, Teach me something but do not make it much on me perchance I might remember it."" He said, "Do not lose your temper." He repeated that often and every time he said, "Do ".not lose your temper

[*Bukhari* 6116, *Muslim* 2608]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 74

Repressing anger

(2028)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَظَمَ غَيْظًا وَهُوَ يَسْتَطِيعُ أَنْ يُنَفِّذَهُ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ فِي أَيِّ الْحُورِ شَاءَ

Mu’adh ibn Anas Juhanni reported that the Prophet (SAW) said, “As for him who suppresses his anger while he is able to express (and impose) it, Allah will call him on the Day of Resurrection ahead of all the creatures and give h choice of any of the maidens of ”.paradise he likes

[*Ahmed* 15637, *Abu Dawud* 4777, Ibn Majah 4186]

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(Narrated from Allah’s Messenger (SAW

Chapter 75

About showing respect to elders

(2029)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَكْرَمَ شَابٌّ شَيْخًا لِسِنِّهِ إِلَّا قَيَّضَ اللَّهُ لَهُ مَنْ يُكْرِمُهُ عِنْدَ سِنِّهِ

Sayyidina Anas ibn Malik (RA) reported that Allah’s Messenger said, “No young man will respect an elderly person because of his old age but Allah will appoint for him one who ”.will respect him during his old age

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BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 76

About those who sever connexion

(2030)

Sayyidina Abu Huraira reported that Allah's Messenger said, The gates of Paradise are opened on Monday and Thursday and, on these days, those are forgiven who do not associate anything with Allah except those who cease to meet each other. Allah says: ".Send them back till they reconcile

[*Muslim* 2565]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 77

About patience

(2031)

Sayyidina Abu Sa'eed narrated: Some people of the Ansar requested the Prophet (SAW) for something which he gave them. They asked again, and he gave it to them. He said

thereafter, ‘If I had anything of value, I would not conceal it from you. He who is independent, Allah makes him free of want and him who refrains from begging, Allah saves him from having to beg, and he who is accustomed to patience, Allah enables him to show patience. And no one is given anything better and more encompassing than ’.patience

[*Bukhari* 1469, *Muslim* 1053]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah’s Messenger (SAW

Chapter 78

About the two-faced

(2032)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ شَرِّ النَّاسِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ ذَا الْوَجْهَيْنِ

Sayyidina Abu Huraira reported that Allah’s Messenger (SAW) said, “Surely, the worst of ”.men in the sight of Allah on the Day of Resurrection is the two-faced

[*Bukhari* 6058, *Muslim* 2526]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah’s Messenger (SAW

Chapter 79

About the tale-bearer

(2033)

Hammam ibn Harith reported that a man passed by Hudhaifa ibn Yaman. Someone said to him, “He carries tales of people to the rulers.” Huzayfah (RA) said, “I had heard Allah’s Messenger (SAW) say, “The qattat will not enter Paradise.’ Sufyan said that the qattat is ”.an informer or a tale-bearer

[*Bukhari* 6056]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah’s Messenger (SAW

Chapter 80

About curtness

(2034)

Sayyidina Abu Umamah (RA) reported that the Prophet (SAW) said, “Modesty and curtness are branches of faith, while indecency and talkative ness are two branches of ”.hypocrisy

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BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah’s Messenger (SAW

Chapter 81

About some speech being enchanting

(2035)

Sayyidina Ibn Umar narrated: Two men came in the times of Allah's Messenger (SAW) and delivered sermons which appealed to us. Allah's Messenger (SAW) then turned towards us and said, "In eloquence there is magic." or he said, 'In some eloquent speech '.is magic

[*Bukhari* 5146]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 82

About humbleness

(2036)

Sayyidina Abu Huraira reported that Allah's Messenger (SAW) said, "Sadaqah does not diminish wealth. And Allah increases a man who forgives in honour and no one observes ".humility for Allah's sake but Allah raises him

[*Ahmed* 7210, *Muslim* 2588]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 83

About cruelty and oppression

(2037)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) said, "Oppression will produce darkness on the Day of Resurrection." (The Arabic words are zuim for .(oppression and zulamat for darkness

[*Bukhari* 2447]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 84

About not searching for faults in blessing

(2038)

مَا عَابَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا قَطُّ كَانَ إِذَا اشْتَهَاهُ أَكَلَهُ وَإِلَّا تَرَكَهُ

Sayyidina Abu Huraira reported that Allah's Messenger never found fault with food. If he .had an appetite, he ate it otherwise he did not touch it

[*Bukhari* 3563, *Muslim* 2064]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 85

About honouring a Believer

(2039)

Sayyidina Ibn Umar (RA) narrated: Allah's Messenger (SAW) climbed on the pulpit and said in a loud voice, "O gathering of those who have professed Islam by the tongue but faith has not penetrated into their hearts! Do not hurt the *Muslim*s, do not shame them, and do not search for their faults, for, if anyone follows the defects of his brother then Allah follows his faults. He whose faults Allah follows ends up disgraced even if he is inside his home. The sub-narrator said that Ibn Umar (RA) looked one day at the House of Allah), or he said, at the Ka'bah, and remarked, "How great are you! How great is) ".your sanctity! But, the Believers are greater in sanctity in Allah's sight than you are

[*Ahmed* 19797]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 86

About experience

(2040)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا حَلِيمَ إِلَّا ذُو عَثْرَةٍ وَلَا حَكِيمَ إِلَّا ذُو تَجْرِبَةٍ

Sayyidina Abu Sa'eed (RA) reported that Allah's Messenger said, "No one is forbearing .unless he stumbles. No one is wise unless he gains an experience

[*Ahmed* 110506]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 87

About boasting on what on e does not possess

(2041)

Sayyidina Jabir (RA) reported that the Prophet (SAW) said, "If anyone is given a gift and he has ability then he must reciprocate it. If one is unable then he must praise it, for, one who praises it has shown gratitude. But, he who conceals (the blessing) has been ungrateful. And, if anyone adorns himself with what he is not given then he has donned ".a garment of falsehood

[*Bukhari* 215]

BOOK OF PIETY AND JOINING TIES -30

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(Narrated from Allah's Messenger (SAW

Chapter 88

About showering praise in return for favour

(2042)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ فَقَالَ لِفَاعِلِهِ جَزَاكَ اللَّهُ خَيْرًا فَقَدْ أَبْلَغَ فِي الثَّنَاءِ

Sayyidah Usamah ibn Zayd (RA) reported that Allah's Messenger (SAW) said, "If anyone is shown a favour and he says to the benevolent 'May Allah return you better, has "showered perfect praise for it

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 1

About diet

(2043)

دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ عَلِيٌّ وَلَنَا دَوَالٍ مُعَلَّقَةٌ قَالَتْ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ وَعَلِيٌّ مَعَهُ يَأْكُلُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيٍّ مَهْ مَهْ يَا عَلِيُّ فَإِنَّكَ نَاقِهٌ قَالَ فَجَلَسَ عَلِيٌّ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ قَالَتْ فَجَعَلْتُ لَهُمْ سِلْقًا وَشَعِيرًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ مِنْ هَذَا فَأَصِبْ فَإِنَّهُ أَوْفَقُ لَكَ

Sayyidah Umm Mundhir narrated Allah's Messenger (SAW) visited us, Ali with him. We had a bunch of dates hanging. Allah's Messenger began to eat and Ali with him. Allah's Messenger (SAW) said to Ali "Enough, O Ali! You have just recovered." So he sat down while the Prophet ate. Then I prepared for them beetroot and barley and he said to Ali "O Ali, Have from this for, this is more suitable for you."

[*Abu Dawud* 3856]

(2044)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَحَبَّ اللَّهُ عَبْدًا حَمَاهُ الدُّنْيَا كَمَا يَظَلُّ أَحَدُكُمْ يَحْمِي سَقِيمَهُ الْمَاءَ

Sayyidina Qatadah ibn Numan reported that Allah's Messenger said, "When Allah loves a slave, He protects him from the world just as one of you protects his patient from water."

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 2

About medicine and urging its use

(2045)

قَالَتْ الْأَعْرَابُ يَا رَسُولَ اللَّهِ أَلَا نَتَدَاوَى قَالَ نَعَمْ يَا عِبَادَ اللَّهِ تَدَاوَوْا فَإِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً أَوْ قَالَ دَوَاءً إِلَّا دَاءً وَاحِدًا قَالُوا يَا رَسُولَ اللَّهِ وَمَا هُوَ قَالَ الْهَرَمُ

Sayyidina Usamah ibn Shank reported that some villagers asked, "O Messenger of Allah! Shall we not take medicine"? He said, "Yes, O slaves of Allah do take medicine, for Allah has not placed a disease but also placed a cure for it." Or, he said, "A medicine for it", "except for one disease. "They asked, 'O Messenger of Allah (SAW), what is it"? He said, "Old age."

[*Bukhari* 291]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 3

About what may a patient eat

(2046)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَخَذَ أَهْلَهُ الْوَعَكُ أَمَرَ بِالْحِسَاءِ فَصُنِعَ ثُمَّ أَمَرَهُمْ فَحَسَوْا مِنْهُ وَكَانَ يَقُولُ إِنَّهُ لَيَرْتُقُ فُؤَادَ الْحَزِينِ وَيَسْرُو عَنْ فُؤَادِ السَّقِيمِ كَمَا تَسْرُو إِحْدَاكُنَّ الْوَسَخَ بِالْمَاءِ عَنْ وَجْهِهَا

Sayyidah Aisha (RA) narrated. When one of his family members fell ill, Allah's Messenger

(SAW) commanded that *Hisa*-(name of a dish)- should be prepared. So, it was prepared. Then he commanded that the patient should sip from it. He would say, “It enlivens the heart of the grieved and cleans the heart of the sick as one of you clears dirt from her face.”

31- BOOK ON MEDICINE

Narrated from Allah’s Messenger (SAW)

Chapter 4

About not compelling the patient to have food and drink

(2047)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُكْرِهُوا مَرْضَاكُمْ عَلَى الطَّعَامِ فَإِنَّ اللَّهَ يُطْعِمُهُمْ وَيَسْقِيهِمْ

Sayyidina Uqbah ibn Aamir Juhanni reported that Allah’s Messenger (SAW) said, ‘Do not compel your sick persons to eat food, for Allah, the Blessed and the Exalted feeds them and gives to drink.’

[Ibn Majah 3444]

31- BOOK ON MEDICINE

Narrated from Allah’s Messenger (SAW)

Chapter 5

About Kalunji (Black cumin)

(2048)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَلَيْكُمْ بِهَذِهِ الْحَبَّةِ السَّوْدَاءِ فَإِنَّ فِيهَا شِفَاءً مِنْ

كُلِّ دَاءٍ إِلَّا السَّامَ وَالسَّامُ الْمَوْتُ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "It is upon you (to know) about this black seed (black cumin) for, in it is cure for every disease except *saam*, and saam is death."

[*Bukhari* 5688]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 6

About drinking camel urine

(2049)

أَنَّ نَاسًا مِنْ عُرَيْنَةَ قَدِمُوا الْمَدِينَةَ فَاجْتَوَوْهَا فَبَعَثَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي إِبِلِ الصَّدَقَةِ وَقَالَ اشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا

Sayyidina Anas reported that some people of Uraynah came to Madinah but the climate did not suit them. So, Allah's Messenger sent them to the camels of zakah, saying, 'Drink their milk and their urine.'

[*Ahmed* 14063]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 7

About one who commits suicide with posion or otherwise

(2050)

مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ جَاءَ يَوْمَ الْقِيَامَةِ وَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا أَبَدًا وَمَنْ قَتَلَ نَفْسَهُ بِسُمٍّ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا أَبَدًا

Sayyidina Abu Huraira reported, perhaps in a marfu form, that he (Allah's Messenger (SAW) said, "He who kills himself with iron will come on the day of resurrection with the iron in his hand, striking his stomach with it in the fire of Hell forever and ever and, he who kills himself with poison, will have poison in his hand, sipping it every now and then in the fire of Hell forever and ever.

[*Bukhari* 5778]

(2051)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ قَتَلَ نَفْسَهُ بِسُمٍّ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ يَتَرَدَّى فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "If anyone kills himself with an iron(weapon) then the iron(weapon) will be in his hand and he will be striking his belly with it in the fire of Hell ever and ever, always. And, if anyone kills himself with poison then the poison will be in his hand and he will sip it in the fire of Hell ever and ever, always. And, if anyone drops himself thus then he will keep dropping himself in the fire of Hell ever and ever always."

[*Muslim* 109]

(2052)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الدَّوَاءِ الْخَبِيثِ

Sayyidina Abu Huraira said that Allah's Messenger forbade the evil medicine meaning poison.

[*Abu Dawud* 3870, Ibn Majah 3459]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 8

About using intoxicants as medicine

(2053)

أَنَّهُ شَهِدَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَأَلَهُ سُوَيْدُ بْنُ طَارِقٍ أَوْ طَارِقُ بْنُ سُوَيْدٍ عَنْ الْخَمْرِ فَنَهَاهُ عَنْهُ فَقَالَ إِنَّا نَتَدَاوَى بِهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهَا لَيْسَتْ بِدَوَاءٍ وَلَكِنَّهَا دَاءٌ

Sayyidina Wail (RA) reported that Suwayd ibn Tariq or Tariq ibn Suwayd (RA) asked the Prophet his presence about wine and he prohibited it. He said, "We give medical treatment by it." The Prophet said, "It is not medicine but a sickness."

[*Muslim* 1984]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 9

About puffing medicine into nose

(2054)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ خَيْرَ مَا تَدَاوَيْتُمْ بِهِ السَّعُوطُ وَاللَّدُودُ وَالْحِجَامَةُ وَالْمَشِيُّ فَلَمَّا اشْتَكَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَدَّهُ أَصْحَابُهُ فَلَمَّا فَرَغُوا قَالَ لُدُّوهُمْ قَالَ فَلُدُّوا كُلُّهُمْ غَيْرَ الْعَبَّاسِ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said, "The best

medicine with which you treat yourself are: sa'ut°, Ladud, cupping and purgatives." When Allah's Messenger (SAW) fell ill, his sahabah put medicine in his mouth. When they had finished, he said, "Insert medicine in the mouth of all of them." So, medicine was poured in the mouth of all of them except Abbas '.

(2055)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ خَيْرَ مَا تَدَاوَيْتُمْ بِهِ اللَّدُودُ وَالسَّعُوطُ وَالْحِجَامَةُ وَالْمَشِيُّ وَخَيْرُ مَا اكْتَحَلْتُمْ بِهِ الْإِثْمِدُ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعْرَ وَكَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُكْحُلَةٌ يَكْتَحِلُ بِهَا عِنْدَ النَّوْمِ ثَلَاثًا فِي كُلِّ عَيْنٍ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said, "The best medicine with which you treat yourself are *ladud, saut*, cupping and purgatives. And the best of antimonies you may apply is ithmid, for, it sharpens eye-sight and grows hair." The Prophet (SAW) had a collyrium-box from which he applied three times to each eye before going to sleep.

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 10

About dislike for branding

(2056)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ الْكَيِّ قَالَ فَابْتُلِينَا فَاكْتَوَيْنَا فَمَا أَفْلَحْنَا وَلَا أَنْجَحْنَا

Sayyidina Imran ibn Husayn (RA) said that Allah's Messenger (SAW) forbade that one should resort to branding. He said, "When we were afflicted, we had ourselves branded but we were neither relieved (of disease) nor succeeded."

[*Ahmed* 19852]

(2056A)

Sayyidina Imran ibn Husayn (RA) said, “We were disallowed to brand ourselves.”

31- BOOK ON MEDICINE

Narrated from Allah’s Messenger (SAW)

Chapter 11

About permission for branding

(2057)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَوَى أَسْعَدَ بْنَ زُرَارَةَ مِنْ الشَّوْكَةِ

Sayyidina Anas (RA) said that the Prophet had Asad ibn Zurarah branded because of the disease *shawkah* (prickly, redness).

31- BOOK ON MEDICINE

Narrated from Allah’s Messenger (SAW)

Chapter 12

About cupping

(2058)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْتَجِمُ فِي الْأَخْدَعَيْنِ وَالْكَاهِلِ وَكَانَ يَحْتَجِمُ لِسَبْعَ عَشْرَةَ وَتِسْعَ عَشْرَةَ وَإِحْدَى وَعِشْرِينَ

Sayyidina Anas said (RA) that the Prophet (SAW) would have himself cupped in the two veins at the sides of the neck and between the shoulders. He did that on the 17th, 19th or 21st (of a month).

(2059)

حَدَّثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ لَيْلَةِ أُسْرِيَ بِهِ أَنَّهُ لَمْ يَمُرَّ عَلَى مَلَإٍ مِنْ الْمَلَائِكَةِ إِلَّا أَمَرُوهُ أَنْ مُرْ أُمَّتَكَ بِالْحِجَامَةِ

Sayyidina Ibn Masud (RA) reported that Allah's Messenger narrated the account of the night of ascension to heaven and disclosed, "I did not pass by any section of the angels but they instructed me to command my ummah to have themselves cupped.'

[Ibn Majah 3479]

(2060)

كَانَ لِابْنِ عَبَّاسٍ غِلْمَةٌ ثَلَاثَةٌ حَجَّامُونَ فَكَانَ اثْنَانِ مِنْهُمْ يُغِلَّانِ عَلَيْهِ وَعَلَى أَهْلِهِ وَوَاحِدٌ يَحْجُمُهُ وَيَحْجُمُ أَهْلَهُ قَالَ وَقَالَ ابْنُ عَبَّاسٍ قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعْمَ الْعَبْدُ الْحَجَّامُ يُذْهِبُ الدَّمَ وَيُخِفُّ الصُّلْبَ وَيَجْلُو عَنْ الْبَصَرِ وَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ عُرِجَ بِهِ مَا مَرَّ عَلَى مَلَإٍ مِنْ الْمَلَائِكَةِ إِلَّا قَالُوا عَلَيْكَ بِالْحِجَامَةِ وَقَالَ إِنَّ خَيْرَ مَا تَحْتَجِمُونَ فِيهِ يَوْمَ سَبْعَ عَشْرَةَ وَيَوْمَ تِسْعَ عَشْرَةَ وَيَوْمَ إِحْدَى وَعِشْرِينَ وَقَالَ إِنَّ خَيْرَ مَا تَدَاوَيْتُمْ بِهِ السَّعُوطُ وَاللَّدُودُ وَالْحِجَامَةُ وَالْمَشِيُّ وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَدَّهُ الْعَبَّاسُ وَأَصْحَابُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَدَّنِي فَكُلُّهُمْ أَمْسَكُوا فَقَالَ لَا يَبْقَى أَحَدٌ مِمَّنْ فِي الْبَيْتِ إِلَّا لُدَّ غَيْرَ عَمِّهِ الْعَبَّاسِ قَالَ عَبْدٌ قَالَ النَّضْرُ اللَّدُودُ الْوَجُورُ

Sayyidina Ikrimah reported that Sayyidina Ibn Abbas (RA) had three slaves who were cuppers, two of them on remuneration and one attended to him and his family. He also reported that Ibn Abbas (RA) cited the Prophet (SAW) as saying, "How excellent a cupper is! He removes blood and lightens the back and sharpens vision." He also reported that when Allah's Messenger (SAW) was on Mi'raj, he did not go by any group of angels without their advising him to resort to cupping. He said, "The best cupping you can have is on the 17th, 19th and 21st." He said also, "The best medicine you treat yourself with is Sa'ut, Ladud, cupping and purgative." Indeed, Allah's Messenger was given medicine by Abbas (RA) and his sahabah, who poured medicine in his mouth. So

he asked, 'Who has treated with ladud? Let them all pour it in their mouth." So no one in the house was spared but medicine was poured in his mouth, except his uncle Abbas. Nadr explained that ladud is Wajur.

[Ibn Majah 3478]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 13

About treatment with henna

(2061)

مَا كَانَ يَكُونُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرْحَةٌ وَلَا نَكْبَةٌ إِلَّا أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَضَعَ عَلَيْهَا الْحِنَّاءَ

Ali ibn Ubaydullah reported on the authority of his grandmother who was the Prophet's (SAW) woman servant. She said, "Allah's Messenger (SAW) never had a wound or bleeding (through a stone or thorn) but he ordered me to apply henna on it."

[Ibn Majah 3502]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 14

About dislike for ruqyah

(2062)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اكْتَوَى أَوْ اسْتَرْقَى فَقَدْ بَرِئَ مِنْ التَّوَكُّلِ

Sayyidina Mughirah (RA) reported that Allah's Messenger (SAW) said, "He who has

himself cauterized (branded or seared) or uses a spell then he is absolved of trust in Allah."

[Ibn Majah 3489]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 15

About permission for that

(2063)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ فِي الرُّقْيَةِ مِنْ الْحُمَةِ وَالْعَيْنِ وَالنَّمْلَةِ

Sayyidina Anas (RA) confirmed that Allah's Messenger permitted ruqyah (to recite supplication and blow) for snake-bite, evil eye and small pustules.

[*Muslim* 2196]

(2063A)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ فِي الرُّقْيَةِ مِنْ الْحُمَةِ وَالنَّمْلَةِ

Sayyidina Anas (RA) ibn Malik reported that Allah's Messenger gave permission to use ruqyah for scorpion sting and small pustules.

(2064)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ

Sayyidina Imran ibn Husayn (RA) reported that Allah's Messenger said, "Ruqyah is not allowed except for an evil eye or scorpion-sting."

[*Ahmed* 19929]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 16

About blowing after recital of muawidhatayn (last two chapters of the Qur'an)

(2065)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ مِنْ الْجَانِّ وَعَيْنِ الْإِنْسَانِ حَتَّى نَزَلَتْ الْمُعَوِّذَتَانِ فَلَمَّا نَزَلَتَا أَخَذَ بِهِمَا وَتَرَكَ مَا سِوَاهُمَا

Sayyidina Abu Saeed reported that Allah's Messenger (SAW) used to seek refuge from the jinn and the (evil) eye of human being till the mu'awidhatayn were revealed. When they were revealed, he adopted them and gave up everything else.

[Ibn Majah 3511]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 17

About ruqyah for an evil eye

(2066)

يَا رَسُولَ اللَّهِ إِنَّ وَلَدَ جَعْفَرٍ تُسْرِعُ إِلَيْهِمْ الْعَيْنُ أَفَأَسْتَرْقِي لَهُمْ فَقَالَ نَعَمْ فَإِنَّهُ لَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ لَسَبَقَتْهُ الْعَيْنُ

Ubayd ibn Rifa'ah Zuraqi reported that Sayyidah Asma bint Umays (RA) said, "O Messeger of Allah (SAW)! Indeed, the children of Ja'far get afflicted with the evil eye easily and quickly. So, may I use ruqyah over them"? He said, "Yes! Were there anything that overtakes destiny, the (evil) eye surely overtakes it."

[Ibn Majah 3510]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 18

No Caption

(2067)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ يَقُولُ أُعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ وَيَقُولُ هَكَذَا كَانَ إِبْرَاهِيمُ يُعَوِّذُ إِسْحَقَ وَإِسْمَعِيلَ عَلَيْهِمْ السَّلَام

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) sought refuge for Hasan and Husayn, saying. I seek refuge for both of you in the perfect words of Allah from every devil and that which causes worry and grief and every evil eye. The Prophet (SAW) said, "This is how Ibrahim sought refuge for Ishaq and Ismail, on them be peace.

[*Bukhari* 3371]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 19

About the truth of the evil eye and a bath for eye

(2068)

سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا شَيْءَ فِي الْهَامِ وَالْعَيْنُ حَقٌّ

Sayyidina Habis Tamim (RA) reported having heard Allah's Messenger (SAW) say, "There is nothing in ham (as the Arabs wrongly attach to it), but the (evil) eye is a fact."

(2069)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ لَسَبَقَتْهُ الْعَيْنُ وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said, "If there is anything that overtakes decree then the (evil) eye surely overtakes it. And when you are asked to have a bath, do have a bath."

[*Muslim* 2188]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 20

About receiving wages for ruqyah

(2070)

بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ فَنَزَلْنَا بِقَوْمٍ فَسَأَلْنَاهُمْ الْقِرَى فَلَمْ يَقْرُونَا فَلُدِغَ سَيِّدُهُمْ فَأَتَوْنَا فَقَالُوا هَلْ فِيكُمْ مَنْ يَرْقِي مِنْ الْعَقْرَبِ قُلْتُ نَعَمْ أَنَا وَلَكِنْ لَا أَرْقِيهِ حَتَّى تُعْطُونَا غَنَمًا قَالَ فَأَنَا أُعْطِيكُمْ ثَلَاثِينَ شَاةً فَقَبِلْنَا فَقَرَأْتُ عَلَيْهِ الْحَمْدُ لِلَّهِ سَبْعَ مَرَّاتٍ فَبَرَأَ وَقَبَضْنَا الْغَنَمَ قَالَ فَعَرَضَ فِي أَنْفُسِنَا مِنْهَا شَيْءٌ فَقُلْنَا لَا تَعْجَلُوا حَتَّى تَأْتُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَلَمَّا قَدِمْنَا عَلَيْهِ ذَكَرْتُ لَهُ الَّذِي صَنَعْتُ قَالَ وَمَا عَلِمْتَ أَنَّهَا رُقْيَةٌ اقْبِضُوا الْغَنَمَ وَاضْرِبُوا لِي مَعَكُمْ بِسَهْمٍ

Sayyidina Abu Saeed (RA) narrated Allah's Messenger sent us on an expedition. We halted at a place and requested its people for their hospitality, but they declined to host us. Meanwhile, a scorpion stung their chief, so they came to us and asked if we had anyone who would cure him through ruqyah. I said, "Yes, I will. But, I will not blow on him until you give us sheep." They said, "We will give you thirty sheep." We agreed, I recited al-Fatihah over him seven times and he was relieved (of poison), and we took the sheep. Then we had doubt about it and we said, "Do not make haste till we come to

Allah's Messenger (SAW). When we came to him, I mentioned to him what I had done. He asked, "How did you know that it (al-Fatihah) is a ruqyah. Take the sheep and count me with you for my share."

[*Bukhari* 5749]

(2071)

أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرُّوا بِحَيٍّ مِنْ الْعَرَبِ فَلَمْ يَقْرُوهُمْ وَلَمْ يُضَيِّفُوهُمْ فَاشْتَكَى سَيِّدُهُمْ فَأَتَوْنَا فَقَالُوا هَلْ عِنْدَكُمْ دَوَاءٌ قُلْنَا نَعَمْ وَلَكِنْ لَمْ تَقْرُونَا وَلَمْ تُضَيِّفُونَا فَلَا نَفْعَلُ حَتَّى تَجْعَلُوا لَنَا جُعْلًا فَجَعَلُوا عَلَى ذَلِكَ قَطِيعًا مِنْ الْغَنَمِ قَالَ فَجَعَلَ رَجُلٌ مِنَّا يَقْرَأُ عَلَيْهِ بِفَاتِحَةِ الْكِتَابِ فَبَرَأَ فَلَمَّا أَتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرْنَا ذَلِكَ لَهُ قَالَ وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ وَلَمْ يَذْكُرْ نَهْيًا مِنْهُ وَقَالَ كُلُوا وَاضْرِبُوا لِي مَعَكُمْ بِسَهْمٍ

Sayyidina Abu Sa'eed (RA) reported that a group of the sahabah (RA) passed by a village of Arabs. They did not entertain and host them. Their chief fell ill and they came to the sahabah asking them if they had medicine. They affirmed, "Yes, we have, but you neither entertained us nor hosted us, so will not treat him unless you determine our wages." So they fixed their wages at a herd of sheep. So, one of them recited over him al-Fatihah and he was cured. When they came to the Prophet (SAW) they mentioned that to him. He said, "And what told you that it is ruqyah." He did not disallow them that but said, "Eat and determine for me a share with you."

[*Bukhari* 2276, *Muslim* 2201]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 21

About blowing and medicines

(2072)

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ رُقًى نَسْتَرْقِيهَا وَدَوَاءً نَتَدَاوَى بِهِ وَتُقَاةً نَتَّقِيهَا هَلْ تَرُدُّ مِنْ قَدَرِ اللَّهِ شَيْئًا قَالَ هِيَ مِنْ قَدَرِ اللَّهِ

Abu Khizamah reported from his father who said that he asked Allah's Messenger "O Messenger of Allah' This ruqyah that we practice (and we blow) and these medicines that we use and the preventive measures we adopt do they alter Allah's decree in any way?" He said, they are a part of Allah's decree."

[*Ahmed* 15472]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 22

About ajwah (dates) and Kam'h (truffles)

(2073)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَجْوَةُ مِنْ الْجَنَّةِ وَفِيهَا شِفَاءٌ مِنْ السُّمِّ وَالْكَمْأَةُ مِنْ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ

Sayyidina Abu Huraira reported that Allah's Messenger said, "Ajwah is from Paradise and it is a cure for poison. And, Kam'ah (truffles) is a kind of Mann and its extract is a cure for the eyes."

[*Ahmed* 8008]

(2074)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْكَمْأَةُ مِنْ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ

Sayyidina Sa'eed ibn Zayd (RA) reported from the Prophet (SAW) that he said, "Kam'ah is a kind of Mann. Its extract is a cure for the eyes."

[*Bukhari* 4639]

(2075)

أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا الْكَمْأَةُ جُدَرِيُّ الْأَرْضِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكَمْأَةُ مِنْ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ وَالْعَجْوَةُ مِنْ الْجَنَّةِ وَهِيَ شِفَاءٌ مِنْ السُّمِّ

Sayyidina Abu Huraira (RA) narrated: Some of the sahaba (RA) of the Prophet (SAW) said, "Kam'ah is small-pox of earth." Allah's Messenger said, 'Kam'ah is a kind of Mann. Its extract is a cure for the eyes. And ajwah is from Paradise and it is a cure of poison."

[*Ahmed* 8008]

(2076)

أَخَذْتُ ثَلَاثَةَ أَكْمُؤٍ أَوْ خَمْسًا أَوْ سَبْعًا فَعَصَرْتُهُنَّ فَجَعَلْتُ مَاءَهُنَّ فِي قَارُورَةٍ فَكَحَلْتُ بِهِ جَارِيَةً لِي فَبَرَأَتْ

Qatadah said that he reported that Abu Huraira (RA) said, "I took three Kam'ah (truffles), or five, or seven and extracted. Their juice and poured it into a phial. Then I applied it to (the eyes of) my female slave and she recovered."

(2077)

قَالَ قَتَادَةُ يَأْخُذُ كُلَّ يَوْمٍ إِحْدَى وَعِشْرِينَ حَبَّةً فَيَجْعَلُهُنَّ فِي خِرْقَةٍ فَلْيَنْقَعْهُ فَيَتَسَعَّطُ بِهِ كُلَّ يَوْمٍ فِي مَنْخَرِهِ الْأَيْمَنِ قَطْرَتَيْنِ وَفِي الْأَيْسَرِ قَطْرَةً وَالثَّانِي فِي الْأَيْسَرِ قَطْرَتَيْنِ وَفِي الْأَيْمَنِ قَطْرَةً وَالثَّالِثُ فِي الْأَيْمَنِ قَطْرَتَيْنِ وَفِي الْأَيْسَرِ قَطْرَةً

Qatadah reported that Sayyidina Abu Huraira (RA) said, "Shuniz is a remedy for every disease except death." Qatadah said that, every day, he took twenty-one seeds of it and soaked them in a piece of cloth. He would put two drops in his right nostril and one in his left one day. The second day he would put two drops in his left nostril and one in his right nostril. On the third day, he would put two drops in the right nostril and one in the left.

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 23

About wages of a soothsayer

(2078)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ

Sayyidina Ibn Mas'ud (RA) reported that Allah's Messenger (SAW) forbade sale price of the dog, dower of adultery and wages of the soothsayers."

[*Bukhari* 2237]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 24

About wearing talisman, etc. in the neck

(2079)

أَعُودُهُ وَبِهِ حُمْرَةٌ فَقُلْنَا أَلَا تُعَلِّقُ شَيْئًا قَالَ الْمَوْتُ أَقْرَبُ مِنْ ذَلِكَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَلَّقَ شَيْئًا وُكِلَ إِلَيْهِ

Eesa ibn Abdul Rahman ibn Abu Layla narrated, I paid a sick-visit to Abdullah ibn Abu Ma'bad Juhanni. He had redness on his body. I asked him, "Why do you not suspend something (like a talisman)?" He said, "Death is nearer than that. And the Prophet (SAW) had said that if anyone wears something on his neck then he would be entrusted to that (and has no Divine support).'

[*Ahmed* 18804]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 25

About cooling down fever with water

(2080)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْحُمَّى فَوْرٌ مِنْ النَّارِ فَأَبْرِدُوهَا بِالْمَاءِ

Sayyidina Rafi ibn Khadij (RA) reported that Allah's Messenger said, "Fever is intense because of the fire (of Hell), so cool it down with water."

[*Bukhari* 3262]

(2081)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ

Sayyidah Aisha (RA) reported that Allah's Messenger (SAW) said, "Surely fever is from the vastness of (the fire of) Hell. So, cool it down with water."

[*Muslim* 2210]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 26

Supplication in Fever

(2082)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ مِنْ الْحُمَّى وَمِنْ الْأَوْجَاعِ كُلِّهَا أَنْ يَقُولَ

بِسْمِ اللَّهِ الْكَبِيرِ أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ

Sayyidina Ibn Abbas reported that the Prophet (SAW) taught (the sahabah) when afflicted with fever or pain to make this supplication." In the Name of Allah the Great (I begin to blow). I seek refuge in Allah the Mighty from the evil of every bursting vein and

from the evil of the heat of the fire."

[Ibn Majah 3526]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 27

About having sexual intercourse with wife who suckles her infant

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(2083)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَرَدْتُ أَنْ أَنْهَى عَنْ الْغِيَالِ فَإِذَا فَارِسُ وَالرُّومُ يَفْعَلُونَ وَلَا يَقْتُلُونَ أَوْلَادَهُمْ

Sayyidah Aisha Bint Wahb who was Judamah (RA) reported that she heard Allah's Messenger (SAW) say, "I had intended to disallow men to have sexual intercourse with their wives, who suckle their infants, but the people of Rome and Persia do it and their children have not suffered in any way."

[*Muslim* 1442]

(2084)

أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنْ الْغِيلَةِ حَتَّى ذَكَرْتُ أَنَّ الرُّومَ وَفَارِسَ يَصْنَعُونَ ذَلِكَ فَلَا يَضُرُّ أَوْلَادَهُمْ

Sayyidah Aisha (RA) reported from Judamah bint Wahab Asadiya from the Prophet (SAW) he said; "Verily I had intended to disallow men to the inter course with their wives suckling the infants until I was told that the people of Rome and Persia do this and their children are not harmed."

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 28

About remedy for pleurisy

(2085)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْعَتُ الزَّيْتَ وَالْوَرْسَ مِنْ ذَاتِ الْجَنْبِ قَالَ قَتَادَةُ يَلُدُّهُ وَيَلُدُّهُ مِنْ الْجَانِبِ الَّذِي يَشْتَكِيهِ

Sayyidina Zayd ibn Arqam reported that the Prophet (SAW) suggested olive oil and wurs for pleurisy. Qatadah said that the medicine was administered from the side (of the mouth) where the complaint was.

[Ibn Majah 3467]

(2086)

أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَتَدَاوَى مِنْ ذَاتِ الْجَنْبِ بِالْقُسْطِ الْبَحْرِيِّ وَالزَّيْتِ

Sayyidina Zayd ibn Arqam (RA) reported that Allah's Messenger (SAW) commanded them to treat pleurisy with sea costus and olive oil.

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 29

No caption

(2087)

أَتَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِي وَجَعٌ قَدْ كَانَ يُهْلِكُنِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ امْسَحْ بِيَمِينِكَ سَبْعَ مَرَّاتٍ وَقُلْ أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ

وَسُلْطَانِهِ مِنْ شَرِّ مَا أَجِدُ قَالَ فَفَعَلْتُ فَأَذْهَبَ اللَّهُ مَا كَانَ بِي فَلَمْ أَزَلْ آمُرُ بِهِ أَهْلِي وَغَيْرَهُمْ

Sayyidina Uthman ibn Abu Aas reported that Allah's Messenger (SAW) visited him while he had severe pain which nearly killed him. So, Allah's Messenger said to him, "Touch (the painful spot) with your right hand seven times, saying: "I seek refuge in the might of Allah and His power and His authority from the evil of that which I am going through." He said that he did so and Allah removed what he had (faced) and he thenceforth did not cease to command his family and others to observe this (prayer).

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 30

About Sana

(2088)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَهَا بِمَ تَسْتَمْشِينَ قَالَتْ بِالشُّبْرُمِ قَالَ حَارٌّ جَارٌّ قَالَتْ ثُمَّ اسْتَمْشَيْتُ بِالسَّنَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ شَيْئًا كَانَ فِيهِ شِفَاءٌ مِنْ الْمَوْتِ لَكَانَ فِي السَّنَا

Sayyidah Asma bint Umays narrated: Allah's Messenger asked me, "What purgative do you take?" I said, "I take shubrum." He said, "That is very hot and terrible." Then I used Sana as a purgative. So, the Prophet (SAW) said, "Were there a remedy for death that would be Sana."

[Ibn Majah 3461]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 31

About honey

(2089)

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ أَخِي اسْتَطْلَقَ بَطْنُهُ فَقَالَ اسْقِهِ عَسَلًا فَسَقَاهُ ثُمَّ جَاءَ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ سَقَيْتُهُ عَسَلًا فَلَمْ يَزِدْهُ إِلَّا اسْتِطْلَاقًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْقِهِ عَسَلًا فَسَقَاهُ ثُمَّ جَاءَهُ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ سَقَيْتُهُ عَسَلًا فَلَمْ يَزِدْهُ إِلَّا اسْتِطْلَاقًا قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَ اللَّهُ وَكَذَبَ بَطْنُ أَخِيكَ اسْقِهِ عَسَلًا فَسَقَاهُ عَسَلًا فَبَرَأَ

Sayyidina Abu Sa'eed (RA) reported that a man came to the Prophet (SAW) and said, "My brother has loose bowels." He said, "Give him honey to drink." So he gave it to him. He came again and said, "0 Messenger %L of Allah, I made him drink honey, and it has not but made his bowels more loose." He said, "Give him honey to drink." So, he gave him honey to drink and came back and said that he had given him drink of honey but only his bowels were more loose. Allah's Messenger (SAW) said, "Allah has spoken the truth and your brother's stomach has lied. Give him to drink honey." He gave it to him and he recovered.

[*Bukhari* 5683]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 32

No caption

(2090)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَا مِنْ عَبْدٍ مُسْلِمٍ يَعُودُ مَرِيضًا لَمْ يَحْضُرْ

أَجَلُهُ فَيَقُولُ سَبْعَ مَرَّاتٍ أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ إِلَّا عُوفِيَ

Sayyidina Ibn Abbas reported from the Prophet (SAW) that he said, "There is not a *Muslim* slave who visits a sick person whose time has not come (as yet) and says seven times: ask Allah, the Mighty, Lord of the Mighty throne, that He cure you. But he is cured."

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 33

No caption

(2091)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَصَابَ أَحَدَكُمْ الْحُمَّى فَإِنَّ الْحُمَّى قِطْعَةٌ مِنْ النَّارِ فَلْيُطْفِئْهَا عَنْهُ بِالْمَاءِ فَلْيَسْتَنْقِعْ نَهْرًا جَارِيًا لِيَسْتَقْبِلَ جِرْيَتَهُ فَيَقُولُ بِسْمِ اللَّهِ اللَّهُمَّ اشْفِ عَبْدَكَ وَصَدِّقْ رَسُولَكَ بَعْدَ صَلَاةِ الصُّبْحِ قَبْلَ طُلُوعِ الشَّمْسِ فَلْيَغْتَمِسْ فِيهِ ثَلَاثَ غَمَسَاتٍ ثَلَاثَةَ أَيَّامٍ فَإِنْ لَمْ يَبْرَأْ فِي ثَلَاثٍ فَخَمْسٍ وَإِنْ لَمْ يَبْرَأْ فِي خَمْسٍ فَسَبْعٌ فَإِنْ لَمْ يَبْرَأْ فِي سَبْعٍ فَتِسْعٍ فَإِنَّهَا لَا تَكَادُ تُجَاوِزُ تِسْعًا بِإِذْنِ اللَّهِ

Sayyidina Thawban (RA) reported that the Prophet (SAW) said, "If one of you is afflicted with fever and fever is a piece of the Fire, then extinguish it with water. Let him get down into a river and face the flow of it and say: 'In the name of Allah, O Allah, cure Your slave and confirm the truth of your Messenger'. After the salah of fajr, and before sunrise. Let him plunge into it three times, for three days. If he is not cured in three days then (do it) for five days. And, if he is not cured in five days then let him do it for seven days. And if he is not cured in seven days then nine days, for it will not exceed nine days, with Allah's permission."

[*Ahmed* 22488]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 34

Remedy through ashes

(2092)

وَأَنَا أَسْمَعُ بِأَيِّ شَيْءٍ دُووِيَ جَرْحُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا بَقِيَ أَحَدٌ أَعْلَمُ بِهِ مِنِّي كَانَ عَلِيٌّ يَأْتِي بِالْمَاءِ فِي تُرْسِهِ وَفَاطِمَةُ تَغْسِلُ عَنْهُ الدَّمَ وَأُحْرِقَ لَهُ حَصِيرٌ فَحَشَا بِهِ جُرْحَهُ

Abu Hazim reported that Sayyidina Sahl ibn Sad (RA) was asked, "With what was the wound of Allah's Messenger treated?" He said, "No one remains who knows better than I. Ali used to bring water in his helmet and Fatima washed the wound with it. And I burned straw mat and its ashes were sprinkled on the wound."

[*Bukhari* 243]

31- BOOK ON MEDICINE

Narrated from Allah's Messenger (SAW)

Chapter 35

No caption

(2094)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلْتُمْ عَلَى الْمَرِيضِ فَنَفِّسُوا لَهُ فِي أَجَلِهِ فَإِنَّ ذَلِكَ لَا يَرُدُّ شَيْئًا وَيُطَيِّبُ نَفْسَهُ

Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger said, 'When you go to a patient, pray for his long life. That, indeed, does not avert the decree in any way but,

of course, it cheers up the patient."

[Ibn Majah 1438]

(2095)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَادَ رَجُلًا مِنْ وَعَكٍ كَانَ بِهِ فَقَالَ أَبْشِرْ فَإِنَّ اللَّهَ يَقُولُ هِيَ نَارِي أُسَلِّطُهَا عَلَى عَبْدِي الْمُذْنِبِ لِتَكُونَ حَظَّهُ مِنْ النَّارِ

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) visited a man who was indisposed. He said to him, "Cheer up! For, Allah says, "This is My fire that I impose on My sinning slave that it might be a protection for him from the Fire."

[*Ahmed* 9682, Ibn Majah 477]

(2096)

كَانُوا يَرْتَجُونَ الْحُمَّى لَيْلَةً كَفَّارَةً لِمَا نَقَصَ مِنْ الذُّنُوبِ

Ishaq ibn Mansur reported from Abdul Rahman ibn Mahdi, from Sufyan Thawri, from Hisham ibn Hassan, from Hasan. He said, 'Fever that locks up one night is atonement for the sins.'

32- BOOK ON INHERITANCE

Narrated from Allah’s Messenger (SAW)

Chapter 1

Heirs are rightful owners of property of inheritance

(2097)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ وَمَنْ تَرَكَ ضَيَاعًا فَإِلَيَّ

Sayyidina Abu Huraira reported that Allah’s Messenger (SAW) said, “If anyone leaves behind property then that is for his heirs. And if anyone leaves behind family with no support then (the responsibility for them) is for me.

[*Bukhari* 6731]

32- BOOK ON INHERITANCE

Narrated from Allah’s Messenger (SAW)

Chapter 2

About teaching the Fara’id

(2098)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَلَّمُوا الْقُرْآنَ وَالْفَرَائِضَ وَعَلِّمُوا النَّاسَ فَإِنِّي مَقْبُوضٌ

Sayyidina Abu Huraira (RA) reported that Allah’s Messenger said, ‘Learn (the rules of) inheritance, and the Qur’an, and teach (other) people, for I will die.”

[Ibn Majah 2719]

32- BOOK ON INHERITANCE

Narrated from Allah’s Messenger (SAW)

Chapter 3

About inheritance of young girls

(2099)

جَاءَتْ امْرَأَةُ سَعْدِ بْنِ الرَّبِيعِ بِابْنَتَيْهَا مِنْ سَعْدٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ هَاتَانِ ابْنَتَا سَعْدِ بْنِ الرَّبِيعِ قُتِلَ أَبُوهُمَا مَعَكَ يَوْمَ أُحُدٍ شَهِيدًا وَإِنَّ عَمَّهُمَا أَخَذَ مَالَهُمَا فَلَمْ يَدَعْ لَهُمَا مَالاً وَلاَ تُنْكَحَانِ إِلاَّ وَلَهُمَا مَالٌ قَالَ يَقْضِي اللَّهُ فِي ذَلِكَ فَنَزَلَتْ آيَةُ الْمِيرَاثِ فَبَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عَمِّهِمَا فَقَالَ أَعْطِ ابْنَتَيْ سَعْدٍ الثُّلُثَيْنِ وَأَعْطِ أُمَّهُمَا الثُّمُنَ وَمَا بَقِيَ فَهُوَ لَكَ

Sayyidina Jabir ibn Abdullah (RA) narrated : The wife of Sad ibn Rabi brought her two daughters from Sad to Allah’s Messenger (SAW) She said, “O Messenger of Allah, these are two daughters of Sad ibn Rabi. Their father fought by your side on the day of Uhud and was martyred. Their uncle took away their wealth and left nothing for them, and they cannot be married unless they have wealth.’ He said, “Allah will decide in this matter.” So, the verse of inheritance was revealed0. So, Allah’s Messenger sent for their uncle and instructed him to give the two daughters of SA’d two-thirds and to give their mother one-eighth, and what remained was for him.

[*Abu Dawud* 2891]

32- BOOK ON INHERITANCE

Narrated from Allah's Messenger (SAW)

Chapter 4

Inheritance of son's daughters with (one's own) daughters

(2100)

جَاءَ رَجُلٌ إِلَى أَبِي مُوسَى وَسَلْمَانَ بْنِ رَبِيعَةَ فَسَأَلَهُمَا عَنْ الِابْنَةِ وَابْنَةِ الِابْنِ وَأُخْتٍ لِأَبٍ وَأُمٍّ فَقَالَ لِلِابْنَةِ النِّصْفُ وَلِلْأُخْتِ مِنْ الْأَبِ وَالْأُمِّ مَا بَقِيَ وَقَالَا لَهُ انْطَلِقْ إِلَى عَبْدِ اللَّهِ فَاسْأَلْهُ فَإِنَّهُ سَيُتَابِعُنَا فَأَتَى عَبْدَ اللَّهِ فَذَكَرَ ذَلِكَ لَهُ وَأَخْبَرَهُ بِمَا قَالَا قَالَ عَبْدُ اللَّهِ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنْ الْمُهْتَدِينَ وَلَكِنْ أَقْضِي فِيهِمَا كَمَا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلِابْنَةِ النِّصْفُ وَلِابْنَةِ الِابْنِ السُّدُسُ تَكْمِلَةَ الثُّلُثَيْنِ وَلِلْأُخْتِ مَا بَقِيَ

Huzayl ibn Shurahbil reported that a man came to Abu Musa and Suleiman ibn Rahi'ah and asked them about the inheritance of a daughter, son's daughter and a sister from same parents. He said, "for the daughters is half and the rest for the sister from the same parents.' Both of them then said to him, "Go to Abdullah and ask him. He will concur with us." So he came to Abdullah and mentioned to him his case and what the two had said. Abdullah said, "In that way, I will have gone astray and I will not be among the guided. But, I will decide in this case as Allah's Messenger had decided. For the daughter is half, for the son's daughter is one-sixth, which adds up to two-thirds and for the sisters is the rest."

[*Bukhari* 6736]

32- BOOK ON INHERITANCE

Narrated from Allah's Messenger (SAW)

Chapter 5

About inheritances of real brothers

(2101)

إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْآيَةَ }مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ{ وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِالدَّيْنِ قَبْلَ الْوَصِيَّةِ وَإِنَّ أَعْيَانَ بَنِي الْأُمِّ يَتَوَارَثُونَ دُونَ بَنِي الْعَلَّاتِ الرَّجُلُ يَرِثُ أَخَاهُ لِأَبِيهِ وَأُمِّهِ دُونَ أَخِيهِ لِأَبِيهِ

Sayyidina Ali (RA) said, you recite this verse: While Allah's Messenger (SAW) had commanded that debts be discharged before inheritance. And that real brothers are heirs at the exclusion of half brothers. A man inherits his brothers from the same father and mother at the exclusion of his half brother from the same father. The verse of the Qur'an: After (paying) of a bequest you may have bequeathed, or a debt. (4: 12)

[Ibn Majah 2715]

(2102)

قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَعْيَانَ بَنِي الْأُمِّ يَتَوَارَثُونَ دُونَ بَنِي الْعَلَّاتِ

Ibn Abu Umar (RA) reported from Sufyan, from Abu Ishaq, from Harith, from Sayyidina Ali (RA) that Allah's Messenger (SAW) said (a hadith of the same kind).

32- BOOK ON INHERITANCE

Narrated from Allah's Messenger (SAW)

Chapter 6

Inheritance of sons and daughters

(2103)

جَاءَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي وَأَنَا مَرِيضٌ فِي بَنِي سَلَمَةَ فَقُلْتُ يَا نَبِيَّ اللَّهِ كَيْفَ أَقْسِمُ مَالِي بَيْنَ وَلَدِي فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا فَنَزَلَتْ }يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ{ الْآيَةَ

Sayyidina Jabir ibn Abdullah (RA) narrated: Allah's Messenger (SAW) visited me while I was ill in the locality of Banu Salamah. I said, "O Prophet of Allah, how shall I distribute my wealth among my children?" He did not reply to me in any way till this was revealed: Allah enjoins you concerning your children, for the male is the share equivalent of that of two females. (4:11)

Chapter 7

Inheritance of sisters

(2104)

مَرِضْتُ فَأَتَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي فَوَجَدَنِي قَدْ أُغْمِيَ عَلَيَّ فَأَتَى وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَهُمَا مَاشِيَانِ فَتَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَبَّ عَلَيَّ مِنْ وَضُوئِهِ فَأَفَقْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ أَقْضِي فِي مَالِي أَوْ كَيْفَ أَصْنَعُ فِي مَالِي فَلَمْ يُجِبْنِي شَيْئًا وَكَانَ لَهُ تِسْعُ أَخَوَاتٍ حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ}

يَسْتَفْتُونَكَ قُلْ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ{ الْآيَةَ قَالَ جَابِرٌ فِيَّ نَزَلَتْ

Muhammad ibn Munkadir narrated, I heard from Jabir ibn Abdullah (RA) that he said when I fell sick, Allah's Messenger (SAW) visited me and found me unconscious. He came to me and Abu Bakr (RA) was with him. They had come on foot. Allah's Messenger (SAW) performed ablution and poured the water from his ablution. I regained consciousness and said to him, "O Messenger of Allah, how may I divide my property? " Or, I said, what should I do with my property? He did not give me any reply." The narrator said that Jabir had nine sisters. Then the verse of inheritance was revealed. Jabir said, 'This was revealed concerning me." The verse: They ask you for a pronouncement say Allah pronounces to you concerning (the inheritance of) a kalalah (who has no parents and no child (4:126) to the end of the verse.

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[*Bukhari* 7309, *Muslim* 1616, Ibn Majah 2728, *Abu Dawud* 2886, *Ahmed* 14190]

32- BOOK ON INHERITANCE

Narrated from Allah's Messenger (SAW)

Chapter 8

About the inheritance of asbah

(2105)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرٍ

Sayyidina Ibn Abbas reported that the Prophet (SAW) said, "Stick to the Fara'id (inheritance) of those who have a right over them. Then what remains, it is for the nearest male (relative) of the deceased.'

[*Bukhari* 6737]

32- BOOK ON INHERITANCE

Narrated from Allah's Messenger (SAW)

Chapter 9

About inheritance of grandfather

(2106)

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ ابْنِي مَاتَ فَمَا لِي فِي مِيرَاثِهِ قَالَ لَكَ السُّدُسُ فَلَمَّا وَلَّى دَعَاهُ فَقَالَ لَكَ سُدُسٌ آخَرُ فَلَمَّا وَلَّى دَعَاهُ قَالَ إِنَّ السُّدُسَ الْآخَرَ طُعْمَةٌ

Sayyidina Imran ibn Husayn reported that a man came to the Prophet and said, 'My son has died. So, what is there for me in inheritance?" He said, "For you is one-sixth.: As he was departing, he called him (again) and said, "you have an additional one-sixth.' Again, as he was going, he called him to him and said, "The additional one-sixth for was through asbah (not mafrudah).

[*Abu Dawud* 2896]

32- BOOK ON INHERITANCE

Narrated from Allah's Messenger (SAW)

Chapter 10

Inheritance of grandmother paternal and maternal

(2107)

جَاءَتْ الْجَدَّةُ أُمُّ الْأُمِّ وَأُمُّ الْأَبِ إِلَى أَبِي بَكْرٍ فَقَالَتْ إِنَّ ابْنَ ابْنِي أَوْ ابْنَ بِنْتِي مَاتَ وَقَدْ أُخْبِرْتُ أَنَّ لِي فِي كِتَابِ اللَّهِ حَقًّا فَقَالَ أَبُو بَكْرٍ مَا أَجِدُ لَكِ فِي الْكِتَابِ مِنْ حَقٍّ وَمَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى لَكِ بِشَيْءٍ وَسَأَسْأَلُ النَّاسَ قَالَ فَسَأَلَ النَّاسَ فَشَهِدَ الْمُغِيرَةُ بْنُ شُعْبَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَاهَا السُّدُسَ قَالَ وَمَنْ سَمِعَ ذَلِكَ مَعَكَ قَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ قَالَ فَأَعْطَاهَا السُّدُسَ ثُمَّ جَاءَتْ الْجَدَّةُ الْأُخْرَى الَّتِي تُخَالِفُهَا إِلَى عُمَرَ

Qabisah ibn Zuwayb reported that a grandmother paternal or maternal came to Sayyidina Abu Bakr She said, "My son's son or daughter's son has died. And I have been informed that a right for me is recorded in the Book.' Abu Bakr said, "I do not find a right for you in the Book and I have not heard Allah's Messenger give a verdict for you. But, I will ask people." So, he asked the people and Mughirah ibn Shu'bah bore witness that Allah's Messenger (SAW) gave her one-sixth. He asked, "Who else heard the hadith with you"? He said "Muhammad ibn Muslamah,' So Abu Bakr (RA) gave her one-sixth. Then came the other grandmother who followed her to Sayyidina Umar (RA) Sufyan said that Ma mar added words from Zuhri but I did not preserve from Zuhri. I preserved them from Ma'mar that Umar said, "If you two associate together then it (the one-sixth) is for both of you. And, if either of you alone then it is for her."

[*Abu Dawud* 2894]

(2108)

جَاءَتْ الْجَدَّةُ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ مِيرَاثَهَا قَالَ فَقَالَ لَهَا مَا لَكِ فِي كِتَابِ اللَّهِ شَيْءٌ وَمَا لَكِ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْءٌ فَارْجِعِي حَتَّى أَسْأَلَ النَّاسَ فَسَأَلَ النَّاسَ فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ حَضَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَاهَا السُّدُسَ فَقَالَ أَبُو بَكْرٍ هَلْ مَعَكَ غَيْرُكَ فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ الْأَنْصَارِيُّ فَقَالَ مِثْلَ مَا قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ فَأَنْفَذَهُ لَهَا أَبُو بَكْرٍ قَالَ ثُمَّ جَاءَتْ الْجَدَّةُ الْأُخْرَى

إِلَى عُمَرَ بْنِ الْخَطَّابِ تَسْأَلُهُ مِيرَاثَهَا فَقَالَ مَا لَكِ فِي كِتَابِ اللَّهِ شَيْءٌ وَلَكِنْ هُوَ ذَاكَ السُّدُسُ فَإِنْ اجْتَمَعْتُمَا فِيهِ فَهُوَ بَيْنَكُمَا وَأَيَّتُكُمَا خَلَتْ بِهِ فَهُوَ لَهَا

Ansari reported from Man from Malik from ibn Shihab, from Uthman ibn Ishaq ibn Kharashah, from Qabisah ibn Zuwayb who narrated; a grandmother came to Abu Bakr (RA) and asked for her inheritance. He said to her, "There is nothing for you in the Book of Allah and nothing for you in the Sunnah of Allah's Messenger. So, return to me while I enquire from the people". Mughirah ibn Shu'bah (RA) said, '1 witnessed Allah's Messenger (SAW) give her one-sixth". He asked, "Is there anyone else with you?" So, Muhammad ibn Muslamah stood up and said like what Mughirah ibn Shu'bah (RA) had said. So, he implemented it for her. The narrator went on to report that the other grandmother came to Umar ibn Khattab (RA) and asked him for her inheritance. He said, "There is nothing in Allah's Book for you except that one-sixth, so if you join together in it, it is between both of you. And if either of you singles herself for it then it is for her."

32- BOOK ON INHERITANCE

Narrated from Allah's Messenger (SAW)

Chapter 11

About inheritance of grandmother while the father is alive

(2109)

فِي الْجَدَّةِ مَعَ ابْنِهَا إِنَّهَا أَوَّلُ جَدَّةٍ أَطْعَمَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُدُسًا مَعَ ابْنِهَا وَابْنُهَا حَيٌّ

Sayyidina ibn Mas'ud said about (the inheritance of) a grandmother while her son is alive, "She was the first grandmother whom Allah's Messenger (SAW) gave one-sixth while her son was alive."

32- BOOK ON INHERITANCE

Narrated from Allah's Messenger (SAW)

Chapter 12

About maternal uncle's inheritance

(2110)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ وَرَسُولُهُ مَوْلَى مَنْ لَا مَوْلَى لَهُ وَالْخَالُ وَارِثُ مَنْ لَا وَارِثَ لَهُ

Sayyidina Abu Umamah ibn Sahi reported that Sayyidina Umar ibn Khattab (RA) had him write a letter to Abu Ubaydah (RA) saying, Allah and His Messenger are friends of him who has no friends. And, the maternal uncle is the heir of him who has no heir of him.

[*Ahmed* 189. Ibn Majah 1737]

(2111)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخَالُ وَارِثُ مَنْ لَا وَارِثَ لَهُ

Sayyidina Aisha reported that Allah's Messenger said, "The maternal uncle is the heir of one who has no heir."

32- BOOK ON INHERITANCE

Narrated from Allah's Messenger (SAW)

Chapter 13

About one who dies leaving behind no heir

(2112)

أَنَّ مَوْلًى لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَعَ مِنْ عِذْقِ نَخْلَةٍ فَمَاتَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْظُرُوا هَلْ لَهُ مِنْ وَارِثٍ قَالُوا لَا قَالَ فَادْفَعُوهُ إِلَى بَعْضِ أَهْلِ الْقَرْيَةِ

Sayyidina Aisha (RA) reported that a freedman of the Prophet (SAW) fell down from a date tree. The Prophet asked, “Find out if he had an heir.” They said, “No, he had none.” He said, “So, give away his legacy to some people of his village.”

[*Abu Dawud* 2902]

32- BOOK ON INHERITANCE

Narrated from Allah’s Messenger (SAW)

Chapter 14

Inheritance to freed slave

(2113)

أَنَّ رَجُلًا مَاتَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَدَعْ وَارِثًا إِلَّا عَبْدًا هُوَ أَعْتَقَهُ فَأَعْطَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِيرَاثَهُ

Sayyidina Ibn Abbas reported that a man died in the times of Allah’s Messenger (SAW). He did not leave behind any heir except a slave whom he had set free. So, the Prophet (SAW) gave him the man’s inheritance.

[*Abu Dawud* 2905]

32- BOOK ON INHERITANCE

Narrated from Allah’s Messenger (SAW)

Chapter 15

About there being no inheritance between a *Muslim* and an infidel

(2114)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ

Sayyidina Usamah ibn Zayd (RA) reported that Allah's Messenger (SAW) said, A *Muslim* does not inherit from a disbeliever neither does a disbeliever from a *Muslim*."

[*Bukhari* 6764, *Muslim* 1614]

Chapter 16

Followers of two religions do not inherit

(2115)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَتَوَارَثُ أَهْلُ مِلَّتَيْنِ

Sayyidina Jabir reported that the Prophet (SAW) said, "Followers of two religions do not inherit from one another."

Narrated from Allah's Messenger (SAW)

Chapter 17

About excluding a murderer from inheritance

(2116)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْقَاتِلُ لَا يَرِثُ

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) said, "The murderer does not inherit."

[*Muslim* 2735]

32- BOOK ON INHERITANCE

Narrated from Allah's Messenger (SAW)

Chapter 18

About inheritance of a woman from her husband's blood wit

(2117)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ إِلَيْهِ أَنْ وَرِّثْ امْرَأَةَ أَشْيَمَ الضِّبَابِيِّ مِنْ دِيَةِ زَوْجِهَا

Sa'eed ibn Musayyab reported that Sayyidina Umar ibn Khattab said, "Blood money is payable by the aaqilah (male relatives from one father who pay blood money). A woman does not inherit from the blood money of her husband, nothing at all." But Dhahak ibn Sufyan Kalabi informed him that Allah's Messenger (SAW) had written to him, "Give the wife of Ashyam Dababi her share from the blood money of her husband."

[*Abu Dawud* 2927]

32- BOOK ON INHERITANCE

Narrated from Allah’s Messenger (SAW)

Chapter 19

About legacy belonging to the heirs and blood money being payable by the asbah

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(2118)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لِحْيَانَ سَقَطَ مَيِّتًا بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قُضِيَ عَلَيْهَا بِالْغُرَّةِ تُوُفِّيَتْ فَقَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا وَأَنَّ عَقْلَهَا عَلَى عَصَبَتِهَا

Sayyidina Abu Huraira (RA) narrated: Allah’s Messenger (SAW) gave judgment that compensation should be paid---a male or a female slave---when a woman of Banu Lihyan had miscarriage, and she bore a still-born child. Then the woman against whom he had given this judgment also died. So, Allah’s Messenger ruled that her legacy should go to her sons and her husband while blood money should be paid by her relatives on her father’s side (asbah).

[*Bukhari* 6909]

32- BOOK ON INHERITANCE

Narrated from Allah’s Messenger (SAW)

Chapter 20

About one who embraces Islam at someone's hands

(2119)

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا السُّنَّةُ فِي الرَّجُلِ مِنْ أَهْلِ الشِّرْكِ يُسْلِمُ عَلَى يَدَيْ رَجُلٍ مِنْ الْمُسْلِمِينَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ أَوْلَى النَّاسِ بِمَحْيَاهُ وَمَمَاتِهِ

Sayyidina Tamim Dan reported that he asked Allah's Messenger (SAW) what the Sunnah is for a man of the polytheists who embraces Islam at the hands of a man among the *Muslims*." He said, "He has the greatest right of all people to his life and death.

[*Abu Dawud* 2918]

32- BOOK ON INHERITANCE

Narrated from Allah's Messenger (SAW)

Chapter 21

No inheritance for an illegitimate child

(2120)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا رَجُلٍ عَاهَرَ بِحُرَّةٍ أَوْ أَمَةٍ فَالْوَلَدُ وَلَدُ زِنَا لَا يَرِثُ وَلَا يُورَثُ

Amr ibn Shu'ayb reported from his father who from his grandfather that Allah's Messenger (SAW) said, "if a man commits adultery with a free woman or a female slave then their child will be *Walad-uz-Zina* (child of adultery) and he will neither be an heir nor have an heir.'

32- BOOK ON INHERITANCE

Narrated from Allah's Messenger (SAW)

Chapter 22

Who inherits the wala'

(2121)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَرِثُ الْوَلَاءَ مَنْ يَرِثُ الْمَالَ

Amr ibn Shu'ayb reported from his father who from his grandfather that Allah's Messenger (SAW) said, "He inherits the wala who inherits property."

32- BOOK ON INHERITANCE

Narrated from Allah's Messenger (SAW)

Chapter 23

A woman's inheritance from wala

(2122)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَرْأَةُ تَحُوزُ ثَلَاثَةَ مَوَارِيثَ عَتِيقَهَا وَلَقِيطَهَا وَوَلَدَهَا الَّذِي لَاعَنَتْ عَلَيْهِ

Sayyidina Wathilah ibn Asqa (RA) reported that Allah's Messenger (SAW) said, A woman can own legacy from three sources: the legacy of the slave she sets free, the child she fondles (and rears up), and her own child about whom she cursed herself (in li'an with her husband that he was a legitimate child.'

[*Abu Dawud* 2906]

33- BOOK ON WILLS

Narrated from Allah's Messenger (SAW)

Chapter 1

About a will for one-third

(2123)

مَرِضْتُ عَامَ الْفَتْحِ مَرَضًا أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ فَأَتَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ لِي مَالًا كَثِيرًا وَلَيْسَ يَرِثُنِي إِلَّا ابْنَتِي أَفَأُوصِي بِمَالِي كُلِّهِ قَالَ لَا قُلْتُ فَثُلُثَيْ مَالِي قَالَ لَا قُلْتُ فَالشَّطْرُ قَالَ لَا قُلْتُ فَالثُّلُثُ قَالَ الثُّلُثُ وَالثُّلُثُ كَثِيرٌ إِنَّكَ إِنْ تَدَعْ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلَّا أُجِرْتَ فِيهَا حَتَّى اللُّقْمَةَ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أُخَلَّفُ عَنْ هِجْرَتِي قَالَ إِنَّكَ لَنْ تُخَلَّفَ بَعْدِي فَتَعْمَلَ عَمَلًا تُرِيدُ بِهِ وَجْهَ اللَّهِ إِلَّا ازْدَدْتَ بِهِ رِفْعَةً وَدَرَجَةً وَلَعَلَّكَ أَنْ تُخَلَّفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ لَكِنْ الْبَائِسُ سَعْدُ ابْنُ خَوْلَةَ يَرْثِي لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ مَاتَ بِمَكَّةَ

Sa'd ibn Abu Waqas (RA) narrated I fell ill during the year of the conquest of Makkah and found myself on the point of death. Allah's Messenger (SAW) came to me and enquired about my health. I said, "O Messenger of Allah, I have abundant wealth and no one but my one daughter will inherit me. So, I bequeath all my wealth." He said, "No." So, I said, "Two-thirds", but he said," No" I said, "A half ", but he again said, "No." I said "Then, one-third." He agreed, 'One-third, but one-third is much. Indeed, if you leave your heirs rich, it is better than to leave them poor, begging from people. You will not spend anything without being rewarded for it, even the morsel you raise to the mouth

of your wife.” I said, “O Messenger (SAW) of Allah, will I have to stay behind from my hijrah.” He said, “You will never remain behind, after me, if you do deeds seeking pleasure of Allah, your rank will be raised. Perhaps you survive me and some people benefit from you while same suffer loss. O Allah complete the hijrah of my sahabah. And do not cause them to turn back on their heels.” But the unfortunate Sad ibn Khawlah! Allah’s Messenger grieved for him, he died at Makkah.

[*Ahmed* 1546, *Bukhari* 56, *Muslim* 1628, *Abu Dawud* 2864, Ibn Majah 2708, *Nisai* 3626]

33- BOOK ON WILLS

Narrated from Allah’s Messenger (SAW)

Chapter 2

Negligence in drawing will

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الرَّجُلَ لَيَعْمَلُ وَالْمَرْأَةُ بِطَاعَةِ اللَّهِ سِتِّينَ سَنَةً ثُمَّ يَحْضُرُهُمَا الْمَوْتُ فَيُضَارَّانِ فِي الْوَصِيَّةِ فَتَجِبُ لَهُمَا النَّارُ ثُمَّ قَرَأَ عَلَيَّ أَبُو هُرَيْرَةَ

(2124)

Sayyidina Abu Huraira (RA) reported that Allah’s Messenger (SAW) said, “Indeed the man and woman perform deeds in obedience to Allah for sixty years. Then death is nearer to them and they err in making the will so that the fire necessarily becomes their destination.” Then Abu Huraira recited to the sub narrator this verse:" After (paying) bequest that is a mighty triumph." (4:11-13)

[*Abu Dawud* 2867, Ibn Majah 2704]

33- BOOK ON WILLS

Narrated from Allah’s Messenger (SAW)

Chapter 3

About encouragement to draw a will

(2125)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا حَقُّ امْرِئٍ مُسْلِمٍ يَبِيتُ لَيْلَتَيْنِ وَلَهُ مَا يُوصِي فِيهِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) said, "It does not behoove a *Muslim* to let two nights go by without drawing a will while he has something for which he should make a bequest, but he should have it written down by him."

[*Bukhari* 2738]

33- BOOK ON WILLS

Narrated from Allah's Messenger (SAW)

Chapter 4

About the Prophet not having drawn a will

(2126)

أَوْصَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا قُلْتُ كَيْفَ كُتِبَتْ الْوَصِيَّةُ وَكَيْفَ أَمَرَ النَّاسَ قَالَ أَوْصَى بِكِتَابِ اللَّهِ

Talhah ibn Musarrif narrated I asked Ibn Abu Awfa whether Allah's Messenger (SAW) had drawn a will. He said, "No." I asked, "How then is a will drafted? And how did he command people (to this)?" He said, "He gave instruction to abide by Allah's Book."

[*Bukhari* 2740, *Muslim* 1634]

33- BOOK ON WILLS

Narrated from Allah's Messenger (SAW)

Chapter 5

About making no will for an heir

(2127)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي خُطْبَتِهِ عَامَ حَجَّةِ الْوَدَاعِ إِنَّ اللَّهَ قَدْ أَعْطَى لِكُلِّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِوَارِثٍ الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ وَحِسَابُهُمْ عَلَى اللَّهِ وَمَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوْ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ التَّابِعَةُ إِلَى يَوْمِ الْقِيَامَةِ لَا تُنْفِقُ امْرَأَةٌ مِنْ بَيْتِ زَوْجِهَا إِلَّا بِإِذْنِ زَوْجِهَا قِيلَ يَا رَسُولَ اللَّهِ وَلَا الطَّعَامَ قَالَ ذَلِكَ أَفْضَلُ أَمْوَالِنَا ثُمَّ قَالَ الْعَارِيَةُ مُؤَدَّاةٌ وَالْمِنْحَةُ مَرْدُودَةٌ وَالدَّيْنُ مَقْضِيٌّ وَالزَّعِيمُ غَارِمٌ

Sayyidina Abu Umamah Bahili narrated I heard Allah's Messenger (SAW) say during the sermon of the Farewell pilgrimage, Allah, the Blessed and the Exalted, has assigned every owner of right, his right. There is no will for an heir. The child belongs to the bed, and for the adulterer are stones and his reckoning is with Allah, the Exalted. As for him who traces himself to anyone other than his father, or connects himself to another than his master then on him is the curse of Allah stamped up to the Day of resurrection. No woman may spend from the home of her husband, save with his permission. Someone asked "O Messenger of Allah, not even food?" He said, "That is the most excellent of our properties." He also said, "That which is borrowed is to be repaid, and the minhah is to be returned, and the debt must be discharged, and the guarantor is responsible."

[*Abu Dawud* 2870, Ibn Majah 2713]

(2128)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ عَلَى نَاقَتِهِ وَأَنَا تَحْتَ جِرَانِهَا وَهِيَ تَقْصَعُ بِجِرَّتِهَا وَإِنَّ لُعَابَهَا يَسِيلُ بَيْنَ كَتِفَيَّ فَسَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ وَلَا وَصِيَّةَ لِوَارِثٍ وَالْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ وَمَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوْ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ رَغْبَةً عَنْهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا

Sayyidina Amr ibn Kharijah (RA) reported that Allah's Messenger (SAW) sat on his she-camel and addressed the people. He (Amr) was standing under its neck and it was pouring out its cud, its saliva dropping on his shoulders. He heard him say, "Indeed, Allah, the Majestic and Glorious, gave every owner of right his due (right). There is no will for the heir. The child belongs to the (owner of the) bed and, for the adulterer are stones."

[*Nisai* 3643, Ibn Majah 2712, *Ahmed* 1768]

33- BOOK ON WILLS

Narrated from Allah's Messenger (SAW)

Chapter 6

About debt preceding will

(2129)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِالدَّيْنِ قَبْلَ الْوَصِيَّةِ وَأَنْتُمْ تُقِرُّونَ الْوَصِيَّةَ قَبْلَ الدَّيْنِ

Sayyidina Ali (RA) said that the Prophet commanded that a debt should be paid before executing the will while you recite (in the Qur'an) the wasiyah (will) before the debt.

[*Ibn e Majah* 2101, 2715]

33- BOOK ON WILLS

Narrated from Allah's Messenger (SAW)

Chapter 7

About one who gives sadaqah or emancipates slave at the time of death

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(2130)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَثَلُ الَّذِي يَعْتِقُ عِنْدَ الْمَوْتِ كَمَثَلِ الَّذِي يُهْدِي إِذَا شَبِعَ

Abu Habibah Tayi narrated: My brother willed for me a portion of his wealth I met Abu Darda and told him that my brother had willed for me a portion of his wealth. I asked him, "Where do we you think I should spend: it on the poor, the needy or the warriors in the path of Allah?" He said, "If I were in your place then I would have spent it on the warriors. I heard Allah's Messenger (SAW) say; "The example of one who frees a slave at the time of death is like one who gives to one who is satiated."

[*Ahmed* 21778, *Abu Dawud* 3968, *Nisai* 3616]

33- BOOK ON WILLS

Narrated from Allah's Messenger (SAW)

Chapter 8

No caption

(2131)

أَنَّ بَرِيرَةَ جَاءَتْ تَسْتَعِينُ عَائِشَةَ فِي كِتَابَتِهَا وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا فَقَالَتْ

لَهَا عَائِشَةُ ارْجِعِي إِلَى أَهْلِكِ فَإِنْ أَحَبُّوا أَنْ أَقْضِيَ عَنْكِ كِتَابَتَكِ وَيَكُونَ لِي وَلَاؤُكِ فَعَلْتُ فَذَكَرَتْ ذَلِكَ بَرِيرَةُ لِأَهْلِهَا فَأَبَوْا وَقَالُوا إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكِ وَيَكُونَ لَنَا وَلَاؤُكِ فَلْتَفْعَلْ فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْتَاعِي فَأَعْتِقِي فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ ثُمَّ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ مَنْ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَلَيْسَ لَهُ وَإِنْ اشْتَرَطَ مِائَةَ مَرَّةٍ

Urwah reported on the authority of Sayyidah Aisha that Sayyidah Barirah (RA) came to her to seek help in buying her freedom, for she had been unable to pay anything of the agreed amount (as a mukatab). Sayyidah Aisha said to her, “Go to your owners. If the are agreeable to my paying for your freedom on your behalf and also have the right to inherit from you, I will do so. “So, she mentioned that to her people, but they refused, saying, she pays for your freedom hoping for reward (from Allah) and lets us have the right to inherit from you then it is acceptable to us.” Sayyidah Aisha (RA) mentioned that to Allah’s Messenger (SAW) He said to her “Buy her and set her free. The right to inherit belongs to one who emancipates.” He then stood up (among the people) and said, “What is the matter with the people; they put forward conditions not found in Allah’s Book. If anyone places conditions that are not in Allah’s Book then they are invalid, even if he makes the conditions a hundred times.”

[*Ahmed* 24576, *Bukhari* 2561, *Muslim* 1504, *Abu Dawud* 3929, Ibn Majah 2521, *Nisai* 4664]

34- BOOK ON WALA & GIFTS

Narrated from Allah's Messenger (SAW)

Chapter 1

About Wala belonging to one who sets free

(2132)

أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ فَاشْتَرَطُوا الْوَلَاءَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَلَاءُ لِمَنْ أَعْطَى الثَّمَنَ أَوْ لِمَنْ وَلِيَ النِّعْمَةَ

It is reported from Sayyidina Aisha (RA) that she intended to purchase Barirah but her masters laid the condition that they would retain inheritance from her. The Prophet (SAW) emphasized that this right belonged to one who pays the price or is guardian of the blessing.

[*Ahmed* 25590]

34- BOOK ON WALA & GIFTS

Narrated from Allah's Messenger (SAW)

Chapter 2

Proscription to sell or gift Wala

(2133)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هِبَتِهِ

Sayyidina Abdullah ibn Umar (RA) reported that Allah's Messenger disallowed them to sell, or make a gift of, Wala.

[*Bukhari* 2535]

34- BOOK ON WALA & GIFTS

Narrated from Allah's Messenger (SAW)

Chapter 3

About describing anyone else as father or emancipator instead of the real father and emancipator

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(2134)

مَنْ زَعَمَ أَنَّ عِنْدَنَا شَيْئًا نَقْرَؤُهُ إِلَّا كِتَابَ اللَّهِ وَهَذِهِ الصَّحِيفَةَ صَحِيفَةٌ فِيهَا أَسْنَانُ الْإِبِلِ وَأَشْيَاءُ مِنْ الْجِرَاحَاتِ فَقَدْ كَذَبَ وَقَالَ فِيهَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةُ حَرَامٌ مَا بَيْنَ عَيْرٍ إِلَى ثَوْرٍ فَمَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا وَمَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ

Ibrahim Tamimi reported on the authority of his father that Sayyidina Ali (RA) delivered to them a sermon, saying: If anyone thinks that we have anything else that we read besides Allah's Book and this Sahifah (a scripture), a sahifah in which is mentioned blood wit of camels and wounds, then he is a liar. Allah's Messenger (SAW) said that Madinah is sacred between (the places) Ayr and Thawr. Hence, if anyone innovates here a bid'ah or gives protection to an innovator then on him is the curse of Allah, the angels, and the people, all together. Allah will not accept from him, on the Day of Resurrection, any worship whether obligatory or supererogatory. And if anyone relates himself to other than his father, or cites as his emancipator other than the real one then on him is the curse of Allah, the angels and the people all together and no obligatory or supererogatory worship will be accepted from him. And, the protection given by the *Muslims* is the same, the lowest of them may offer it (and all will then have to respect it)."

[*Bukhari* 1870, *Muslim* 1370]

34- BOOK ON WALA & GIFTS

Narrated from Allah's Messenger (SAW)

Chapter 4

About one who refuses to own his child

(2135)

جَاءَ رَجُلٌ مِنْ بَنِي فَزَارَةَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ لَكَ مِنْ إِبِلٍ قَالَ نَعَمْ قَالَ فَمَا أَلْوَانُهَا قَالَ حُمْرٌ قَالَ فَهَلْ فِيهَا أَوْرَقُ قَالَ نَعَمْ إِنَّ فِيهَا لَوُرْقًا قَالَ أَنَّى أَتَاهَا ذَلِكَ قَالَ لَعَلَّ عِرْقًا نَزَعَهَا قَالَ فَهَذَا لَعَلَّ عِرْقًا نَزَعَهُ

Sayyidina Abu Huraira (RA) reported that a man of Banu Fazarah came to the Prophet (SAW) and complained, "O Messenger of Allah, my wife has given birth to a boy with a black complexion.' The Prophet asked him, "Do you have camels? He said, "Yes." He asked, "What is their colour? " He said, "Red." He asked, "Is there a leaf-coloured one among them?" He said, "Yes, there is a leafy one among them." He asked, "From where has it come?" The man offered, "Perhaps a vein resembled." (An earlier one may have had this colour). The Prophet explained, "Thus, here too, is a resemblance to a vein (of an ancestor)." (A reversion to a strain).

[*Bukhari* 7314, *Muslim* 1500]

34- BOOK ON WALA & GIFTS

Narrated from Allah's Messenger (SAW)

Chapter 5

About physiognomy

(2136)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا مَسْرُورًا تَبْرُقُ أَسَارِيرُ وَجْهِهِ فَقَالَ أَلَمْ

تَرَيْ أَنَّ مُجَزِّزًا نَظَرَ آنِفًا إِلَى زَيْدِ بْنِ حَارِثَةَ وَأُسَامَةَ بْنِ زَيْدٍ فَقَالَ هَذِهِ الْأَقْدَامُ بَعْضُهَا مِنْ بَعْضٍ

Sayyidina Aisha (RA) narrated: The Prophet (SAW) came to me one day with smiling, happy face. He said, "Do you see that Mujazziz observed the feet of Zayd ibn Harithah and Usamah ibn Zayd and said, "These are feet belonging to a common strain."

[*Bukhari* 3731, *Muslim* 1459]

34- BOOK ON WALA & GIFTS

Narrated from Allah's Messenger (SAW)

Chapter 6

About the Prophet's encouragement to exchange gifts

(2137)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَهَادَوْا فَإِنَّ الْهَدِيَّةَ تُذْهِبُ وَحَرَ الصَّدْرِ وَلَا تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ شِقَّ فِرْسِنِ شَاةٍ

Sayyidina Abu Huraira (RA) reported from the Prophet (SAW) that he said, 'Give presents to each other for, a gift removes ill-will from the heart. And let not a woman look down upon the gift of her neighbour of a piece of a sheep's trotter.

[*Bukhari* 2566, *Muslim* 1030, *Ahmed* 9261]

(2138)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَثَلُ الَّذِي يُعْطِي الْعَطِيَّةَ ثُمَّ يَرْجِعُ فِيهَا كَالْكَلْبِ أَكَلَ حَتَّى إِذَا شَبِعَ قَاءَ ثُمَّ عَادَ فَرَجَعَ فِي قَيْئِهِ

Sayyidina ibn Umar (RA) reported that Allah's Messenger said, 'The example of one who gives a gift and takes it back afterwards is like the dog that eats voraciously till it vomits and then returns to eat from what it had vomited.

[*Bukhari* 1489, *Muslim* 1621]

(2139)

لَا يَحِلُّ لِلرَّجُلِ أَنْ يُعْطِيَ عَطِيَّةً ثُمَّ يَرْجِعُ فِيهَا إِلَّا الْوَالِدَ فِيمَا يُعْطِي وَلَدَهُ وَمَثَلُ الَّذِي يُعْطِي الْعَطِيَّةَ ثُمَّ يَرْجِعُ فِيهَا كَمَثَلِ الْكَلْبِ أَكَلَ حَتَّى إِذَا شَبِعَ قَاءَ ثُمَّ عَادَ فِي قَيْئِهِ

It is reported marfu by Sayyidina Ibn Umar (RA) and Ibn Abbas (RA) (that the Prophet (SAW) said,) “It is not lawful for a man who presents a gift to take it back, except a father (can take back) after giving to his son. And the example of one who presents a gift and afterwards demands it back is like the dog that eats excessively till it spews out and then returns to it to consume from it.”

[*Abu Dawud* 3539]

35- BOOK ON DECREE AND PREDESTINATION

Narrated from Allah's Messenger (SAW)

Chapter 1

About arguing on the subject of predestination

(2140)

خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَتَنَازَعُ فِي الْقَدَرِ فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ حَتَّى كَأَنَّمَا فُقِئَ فِي وَجْنَتَيْهِ الرُّمَّانُ فَقَالَ أَبِهَذَا أُمِرْتُمْ أَمْ بِهَذَا أُرْسِلْتُ إِلَيْكُمْ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ حِينَ تَنَازَعُوا فِي هَذَا الْأَمْرِ عَزَمْتُ عَلَيْكُمْ أَلَّا تَتَنَازَعُوا فِيهِ

Sayyidina Abu Huraira narrated: Allah's Messenger (SAW) came to us while we were debating about Divine decree. He became angry and his face turned so red as if pomegranate seed had been cracked open on his face. He asked us, "Is this what, you are commanded to do? Or, is this with which I was sent to you? Indeed, those before you perished only because they debated on this subject. I call upon you to assure me that you will not debate on it ever."

35- BOOK ON DECREE AND PREDESTINATION

Narrated from Allah's Messenger (SAW)

Chapter 2

The debate between Adam and Musa (AS)

(2141)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ احْتَجَّ آدَمُ وَمُوسَى فَقَالَ مُوسَى يَا آدَمُ أَنْتَ

الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ أَغْوَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنْ الْجَنَّةِ قَالَ فَقَالَ آدَمُ وَأَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ بِكَلَامِهِ أَتَلُومُنِي عَلَى عَمَلٍ عَمِلْتُهُ كَتَبَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ قَالَ فَحَجَّ آدَمُ مُوسَى

Sayyidina Abu Huraira reported that the Prophet narrated: Adam and Musa disputed with one another. Musa said, “O Adam! You are the one whom Allah created with His own hand. He blew into you His spirit, but you misled the people and drove them out of Paradise.” So, Adam said to him, “You are Musa! Allah chose you for direct conversation with Him. You blame me for something that I did which Allah had recorded against me even before He had created the heavens and earth.” So, Adam out-debated Musa.

[*Ahmed* 7638, *Bukhari* 3409, *Muslim* 2652]

35- BOOK ON DECREE AND PREDESTINATION

Narrated from Allah’s Messenger (SAW)

Chapter 3

About good fortune and bad

(2142)

قَالَ عُمَرُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ مَا نَعْمَلُ فِيهِ أَمْرٌ مُبْتَدَعٌ أَوْ مُبْتَدَأٌ أَوْ فِيمَا قَدْ فُرِغَ مِنْهُ فَقَالَ فِيمَا قَدْ فُرِغَ مِنْهُ يَا ابْنَ الْخَطَّابِ وَكُلٌّ مُيَسَّرٌ أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ يَعْمَلُ لِلسَّعَادَةِ وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَإِنَّهُ يَعْمَلُ لِلشَّقَاءِ

Sayyidina Umar (RA) asked, “O Messenger of Allah! These deeds that we do are they abrupt and instant or pre-determined which we have accomplished?’ He said, ‘They are pre-determined and accomplished already, 0 Ibn Khattab. To everyone that for which he was created has been made easy. Thus, they who are auspicious are prompted to do auspicious deeds and the unfortunate do deeds of this nature (evil deeds).

[*Ahmed* 5140]

(2143)

بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَنْكُتُ فِي الْأَرْضِ إِذْ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ عُلِمَ وَقَالَ وَكِيعٌ إِلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنْ النَّارِ وَمَقْعَدُهُ مِنْ الْجَنَّةِ قَالُوا أَفَلَا نَتَّكِلُ يَا رَسُولَ اللَّهِ قَالَ لَا اعْمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ

Sayyidina Ali (RA) reported that while they were with Allah’s Messenger (SAW) he was scratching earth (as though in deep thought). Suddenly he raised his head to the heaven and said, “There is none among you about whom it is not determined.” Waki said, “It is recorded that his seat is in the fire or his seat is in Paradise.” They asked, “Shall we not place trust in Allah, 0 Messenger of Allah? “ He said, “Do your deeds. To everyone is made easy that for which he is created.”

[*Bukhari* 6605, *Muslim* 2647]

35- BOOK ON DECREE AND PREDESTINATION

Narrated from Allah’s Messenger (SAW)

Chapter 4

About deeds depending on their conclusion

(2144)

حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ فِي أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يُرْسِلُ اللَّهُ إِلَيْهِ الْمَلَكَ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤْمَرُ بِأَرْبَعٍ يَكْتُبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَشَقِيٌّ أَوْ سَعِيدٌ فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا

يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ ثُمَّ يَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونَ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ ثُمَّ يَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا

Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger (SAW) the truthful who was confirmed as such, said to them, "Each one of you stays in his mother's womb for forty days as a sperm. Then he turns into a clot for as many days, and then a lump of flesh. Then Allah sends to him an angel who blows into him the soul and is commanded with four words. He records his sustenance, his life term, his deeds and whether he will be miserable or fortunate. By Him besides Whom there is no God, one of you will perform deeds of the people of Paradise till only a cubit separates him from it when what is decreed will overtake him and he will do deeds of the denizens of the fire and he will enter it. And one of you will do deeds deserving of the fire till there is not but a cubit between him and it when he will do a deed of those worthy of Paradise and will enter it."

[*Bukhari* 6594, *Muslim* 2643]

35- BOOK ON DECREE AND PREDESTINATION

Narrated from Allah's Messenger (SAW)

Chapter 5

About every child being born on nature

(2145)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْمِلَّةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُشَرِّكَانِهِ قِيلَ يَا رَسُولَ اللَّهِ فَمَنْ هَلَكَ قَبْلَ ذَلِكَ قَالَ اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ بِهِ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger said, "Every child is born on the religion (of Islam). Then his parents make him a Jew, a Christian or a polytheist."

Someone said, “O Messenger of Allah, (what about) those who die before (their parents convert them)?” He said, “Allah knows best what they would have done (if they had survived).”

[*Bukhari* 1358, *Muslim* 2658]

35- BOOK ON DECREE AND PREDESTINATION

Narrated from Allah’s Messenger (SAW)

Chapter 6

About supplication averting decree

(2146)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَرُدُّ الْقَضَاءَ إِلَّا الدُّعَاءُ وَلَا يَزِيدُ فِي الْعُمْرِ إِلَّا الْبِرُّ

Sayyidina Salman (RA) reported that Allah’s Messenger (SAW) said, ‘Nothing averts the decree except supplication and nothing but piety prolongs life.”

[*Ahmed* 22476]

35- BOOK ON DECREE AND PREDESTINATION

Narrated from Allah’s Messenger (SAW)

Chapter 7

Hearts of people are between two fingers of Ar-Rahman (the Compassionate)

(2147)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ أَنْ يَقُولَ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ فَقُلْتُ يَا رَسُولَ اللَّهِ آمَنَّا بِكَ وَبِمَا جِئْتَ بِهِ فَهَلْ تَخَافُ عَلَيْنَا قَالَ نَعَمْ إِنَّ الْقُلُوبَ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ اللَّهِ يُقَلِّبُهَا كَيْفَ يَشَاءُ

Sayyidina Anas (RA) reported that Allah's Messenger (SAW) often said: "O Turner of hearts, keep my heart steadfast on Your religion. So, Anas (RA) asked, "We have believed in you and what you have brought. Are you apprehensive about us?" He said, "Yes hearts are, surely, between two of the fingers of Allah. He may turn them as He will."

[*Ahmed* 12108]

35- BOOK ON DECREE AND PREDESTINATION

Narrated from Allah's Messenger (SAW)

Chapter 8

Allah has written a book about the people of Paradise and of Hell

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(2148)

خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي يَدِهِ كِتَابَانِ فَقَالَ أَتَدْرُونَ مَا هَذَانِ الْكِتَابَانِ فَقُلْنَا لَا يَا رَسُولَ اللَّهِ إِلَّا أَنْ تُخْبِرَنَا فَقَالَ لِلَّذِي فِي يَدِهِ الْيُمْنَى هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ ثُمَّ أُجْمِلَ عَلَى آخِرِهِمْ فَلَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا ثُمَّ قَالَ لِلَّذِي فِي شِمَالِهِ هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ فِيهِ أَسْمَاءُ أَهْلِ النَّارِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ ثُمَّ أُجْمِلَ عَلَى آخِرِهِمْ فَلَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا فَقَالَ أَصْحَابُهُ فَفِيمَ الْعَمَلُ يَا رَسُولَ اللَّهِ إِنْ كَانَ

أَمْرٌ قَدْ فُرِغَ مِنْهُ فَقَالَ سَدِّدُوا وَقَارِبُوا فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ وَإِنْ عَمِلَ أَيَّ عَمَلٍ وَإِنَّ صَاحِبَ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ وَإِنْ عَمِلَ أَيَّ عَمَلٍ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدَيْهِ فَنَبَذَهُمَا ثُمَّ قَالَ فَرَغَ رَبُّكُمْ مِنْ الْعِبَادِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ

Sayyidina Abdullah ibn Amr (RA) narrated: Allah's Messenger (SAW) came to us and he had in his hand two books. He asked, "Can you surmise what these two books are? We said, 'No, O Messenger of Allah (SAW) unless you inform us.' He said, "About the one that is in my right hand, it is a book from the Lord of the worlds. In it are names of the people of Paradise and the names of their ancestors and of their tribes. Then they are added up in the end. So, there will never be an increase in them, nor a decrease from them ever." As for the one in his left hand, he said, "This is a book from the Lord of the worlds. In it are names of the people of the fire and the names of their tribes. In the end, they are summed up. There never will be an increase in their numbers and there never will be a decrease in them." His companions said, "O Messenger of Allah (SAW) then what the point in deeds is if the affair is already over from them?" He said, "Advance at a moderate pace and get closer, for the deeds of the people of Paradise are sealed for them though they may have done whatever deed before that. And for the people of Hell, the deeds of the people of Hell are sealed for them no matter what deed they may have done earlier." Then Allah's Messenger (SAW) gestured with both hands and threw both of them the books away, saying, "Your Lord is over with the creatures, a section in Paradise and a section in Hell."

[*Ahmed* 6574]

(2149)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا اسْتَعْمَلَهُ فَقِيلَ كَيْفَ يَسْتَعْمِلُهُ يَا رَسُولَ اللَّهِ قَالَ يُوَفِّقُهُ لِعَمَلٍ صَالِحٍ قَبْلَ الْمَوْتِ

Sayyidina Anas (RA) reported that Allah's Messenger (SAW) said, "If Allah decides to do good to a slave, he involves him in deeds." He was asked, "How does he involve them in deeds, O Messenger of Allah?" He said, "He makes it easy for him to do righteous (deeds) before death."

[*Ahmed* 13407]

35- BOOK ON DECREE AND PREDESTINATION

Narrated from Allah's Messenger (SAW)

Chapter 9

About rejection of Adwa, Safar and Hamah

(2150)

قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا يُعْدِي شَيْءٌ شَيْئًا فَقَالَ أَعْرَابِيٌّ يَا رَسُولَ اللَّهِ الْبَعِيرُ الْجَرِبُ الْحَشَفَةُ بِذَنَبِهِ فَتَجْرَبُ الْإِبِلُ كُلُّهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَنْ أَجْرَبَ الْأَوَّلَ لَا عَدْوَى وَلَا صَفَرَ خَلَقَ اللَّهُ كُلَّ نَفْسٍ وَكَتَبَ حَيَاتَهَا وَرِزْقَهَا وَمَصَائِبَهَا

Sayyidina Ibn Mas'ud (RA) reported that Allah's Messenger (SAW) stood up between them and said, "There is no infection." A villager said, "O Messenger of Allah! When a mangy camel mixes with other camels, they all are infected with mange." He asked, "Then who brought mange to the first camel. (The illness of one does not come on another). Neither is there infection nor Safar. Allah created all souls and wrote down their life and their provision, and their hardships."

[*Ahmed* 4198]

35- BOOK ON DECREE AND PREDESTINATION

Narrated from Allah's Messenger (SAW)

Chapter 10

Belief in decree, good fortune and bad

(2151)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ

Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger (SAW) said, 'A man does not believe unless he believes in fate good and bad and till he knows that what' confronts him could not have escaped and what escapes him could not have confronted him."

(2152)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي مُحَمَّدٌ رَسُولُ اللَّهِ بَعَثَنِي بِالْحَقِّ وَيُؤْمِنُ بِالْمَوْتِ وَبِالْبَعْثِ بَعْدَ الْمَوْتِ وَيُؤْمِنُ بِالْقَدَرِ

Sayyidina Ali narrated: Allah's Messenger (SAW) said, "No one is a Believer unless he believes in four things:

(1) He testifies that there is no God but Allah and that I am Allah's Messenger and He sent me with the truth.

(2) He believes in death (being certain and does pious deeds before that).
(3) He believes in resurrection after death, and

(4) He believes in predestination."

[*Ahmed* 758, Ibn Majah 81]

35- BOOK ON DECREE AND PREDESTINATION

Narrated from Allah's Messenger (SAW)

Chapter 11

One dies where it is predetermined

(2153)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَضَى اللَّهُ لِعَبْدٍ أَنْ يَمُوتَ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَةً

Sayyidina Matar ibn Ukamis reported that Allah's Messenger (SAW) said, "If Allah has decreed that one should die in a (particular) land then He creates for him a need there.

[*Ahmed* 22043]

(2154)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَضَى اللَّهُ لِعَبْدٍ أَنْ يَمُوتَ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَةً أَوْ قَالَ بِهَا حَاجَةً

Ahmad ibn Mani and Ali ibn Hujr also reported a hadith with the same meaning. They said, Ismail ibn Ibrahim reported from Ayyub, from Abu Malih, from Abu Azzah, he said that Allah's Messenger said; ""If Allah has decreed that one should die in a (particular) land then He creates for him a need there." Or reported with the words 'a need with it'.

35- BOOK ON DECREE AND PREDESTINATION

Narrated from Allah's Messenger (SAW)

Chapter 12

About ruqyah and medicine not being able to avert destiny

(2155)

أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ رُقًى نَسْتَرْقِيهَا وَدَوَاءً نَتَدَاوَى بِهِ وَتُقَاةً نَتَّقِيهَا هَلْ تَرُدُّ مِنْ قَدَرِ اللَّهِ شَيْئًا فَقَالَ هِيَ مِنْ قَدَرِ اللَّهِ

Abu Khizamah reported on the authority of his father that a man came to the Prophet and submitted, "About the ruqyah that we blow (over the patient), the medicine that we take and the preventive measures that we adopt do they avert destiny in any way whatsoever?" He said, "They are part of Allah's decree."

[*Ahmed* 3437]

35- BOOK ON DECREE AND PREDESTINATION

Narrated from Allah's Messenger (SAW)

Chapter 13

About Qadariyah

(2156)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ أُمَّتِي لَيْسَ لَهُمَا فِي الْإِسْلَامِ نَصِيبٌ الْمُرْجِئَةُ وَالْقَدَرِيَّةُ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said, "Two groups of my Ummah have no share in Islam the Murjiyah and the Qadariyah. "

[Ibn Majah 62]

35- BOOK ON DECREE AND PREDESTINATION

Narrated from Allah's Messenger (SAW)

Chapter 14

No caption

(2157)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُثِّلَ ابْنُ آدَمَ وَإِلَى جَنْبِهِ تِسْعٌ وَتِسْعُونَ مَنِيَّةً إِنْ أَخْطَأَتْهُ الْمَنَايَا وَقَعَ فِي الْهَرَمِ حَتَّى يَمُوتَ

Sayyidina Abdullah ibn Shikhkhir reported from the Prophet that he said, the children of Adam are created in this picture that by both his sides are ninety-nine deaths. If these miss him then he gets entangled in old age till he dies of it."

35- BOOK ON DECREE AND PREDESTINATION

Narrated from Allah's Messenger (SAW)

Chapter 15

About being pleased with Divine Decree

(2158)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ سَعَادَةِ ابْنِ آدَمَ رِضَاهُ بِمَا قَضَى اللَّهُ لَهُ وَمِنْ شَقَاوَةِ ابْنِ آدَمَ تَرْكُهُ اسْتِخَارَةَ اللَّهِ وَمِنْ شَقَاوَةِ ابْنِ آدَمَ سَخَطُهُ بِمَا قَضَى اللَّهُ لَهُ

Sayyidina Sad reported that Allah's Messenger (SAW) said, the well-being of the son of Adam lies in his being pleased with what Allah has decreed for him. And the wretchedness of the son of Adam lies in his neglect of istikharah (seeking guidance) from, Allah and of his wretchedness is his displeasure with what Allah has decreed for him."

[*Ahmed* 1444]

35- BOOK ON DECREE AND PREDESTINATION

Narrated from Allah's Messenger (SAW)

Chapter 16

No Caption

(2159)

جَاءَهُ رَجُلٌ فَقَالَ إِنَّ فُلَانًا يَقْرَأُ عَلَيْكَ السَّلَامَ فَقَالَ لَهُ إِنَّهُ بَلَغَنِي أَنَّهُ قَدْ أَحْدَثَ فَإِنْ كَانَ قَدْ أَحْدَثَ فَلَا تُقْرِئْهُ مِنِّي السَّلَامَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَكُونُ فِي هَذِهِ الْأُمَّةِ أَوْ فِي أُمَّتِي الشَّكُّ مِنْهُ خَسْفٌ أَوْ مَسْخٌ أَوْ قَذْفٌ فِي أَهْلِ الْقَدَرِ

Nafi reported that a man came to Sayyidina Ibn Umar (RA) and conveyed salaam (greeting) of a certain person. He said, "I have learnt that he has introduced a form of religion. If he has done that then do not convey my salaam to him, for I had heard Allah's Messenger (SAW) say: In this Ummah or, he said, in my Ummah there will be swallowing up (by earth), metamorphosing or raining of stones of the adherents of qadr."

[Ibn Majah 4061, *Abu Dawud* 4613]

(2160)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكُونُ فِي أُمَّتِي خَسْفٌ وَمَسْخٌ وَذَلِكَ فِي الْمُكَذِّبِينَ بِالْقَدَرِ

Qutaybah reported from Rishdayn ibn Sad, from Abu Sakhr Humayd ibn Ziyad, from Nafi from Ibn Umar, from the Prophet (SAW), "My Ummah will face swallowing up and metamorphoses of the rejecters of destiny."

35- BOOK ON DECREE AND PREDESTINATION

Narrated from Allah’s Messenger (SAW)

Chapter 17

No Caption

(2161)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتَّةٌ لَعَنْتُهُمْ وَلَعَنَهُمْ اللَّهُ وَكُلُّ نَبِيٍّ كَانَ الزَّائِدُ فِي كِتَابِ اللَّهِ وَالْمُكَذِّبُ بِقَدَرِ اللَّهِ وَالْمُتَسَلِّطُ بِالْجَبَرُوتِ لِيُعِزَّ بِذَلِكَ مَنْ أَذَلَّ اللَّهُ وَيُذِلَّ مَنْ أَعَزَّ اللَّهُ وَالْمُسْتَحِلُّ لِحُرُمِ اللَّهِ وَالْمُسْتَحِلُّ مِنْ عِتْرَتِي مَا حَرَّمَ اللَّهُ وَالتَّارِكُ لِسُنَّتِي

Sayyidina Aisha (RA) reported that Allah’s Messenger (SAW) said, ‘There are six whom I curse, Allah curses them and every Prophet (has cursed them). (They are:) one who makes additions to Allah’s Book, one who rejects Divine decree, one who is ruthless in authority exalting thereby whom Allah has debased and debasing .thereby whom Allah has raised in honour, one who declares lawful what Allah has forbidden, one who regards it lawful to do to my family what Allah has disallowed, and one who forsakes my Sunnah.”

(2162)

قَدِمْتُ مَكَّةَ فَلَقِيتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ فَقُلْتُ لَهُ يَا أَبَا مُحَمَّدٍ إِنَّ أَهْلَ الْبَصْرَةِ يَقُولُونَ فِي الْقَدَرِ قَالَ يَا بُنَيَّ أَتَقْرَأُ الْقُرْآنَ قُلْتُ نَعَمْ قَالَ فَاقْرَأْ الزُّخْرُفَ قَالَ فَقَرَأْتُ }حم وَالْكِتَابِ الْمُبِينِ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ{

فَقَالَ أَتَدْرِي مَا أُمُّ الْكِتَابِ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهُ كِتَابٌ كَتَبَهُ اللَّهُ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَقَبْلَ أَنْ يَخْلُقَ الْأَرْضَ فِيهِ إِنَّ فِرْعَوْنَ مِنْ أَهْلِ النَّارِ وَفِيهِ }تَبَّتْ

يَدَا أَبِي لَهَبٍ وَتَبَّ{ قَالَ عَطَاءٌ فَلَقِيتُ الْوَلِيدَ بْنَ عُبَادَةَ بْنِ الصَّامِتِ صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهُ مَا كَانَ وَصِيَّةُ أَبِيكَ عِنْدَ الْمَوْتِ قَالَ دَعَانِي أَبِي فَقَالَ لِي يَا بُنَيَّ اتَّقِ اللَّهَ وَاعْلَمْ أَنَّكَ لَنْ تَتَّقِيَ اللَّهَ حَتَّى تُؤْمِنَ بِاللَّهِ وَتُؤْمِنَ بِالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ فَإِنْ مُتَّ عَلَى غَيْرِ هَذَا دَخَلْتَ النَّارَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ اكْتُبْ فَقَالَ مَا أَكْتُبُ قَالَ اكْتُبْ الْقَدَرَ مَا كَانَ وَمَا هُوَ كَائِنٌ إِلَى الْأَبَدِ

Abdul Wahid ibn Sulaym narrated: I came to Makkah and met Ata ibn Abu Rabah. I said to him, “O Muhammad, the people of Busrah give (adverse) comments on predestination.” He said, “O son, do you recite the Qur’an’? I said, “Yes!” He said, “Recite (the Surah az-Zukhruf.” So I recited: 'Ha Mim, By the Book (that) is manifest. Surely We have made it an Arabic Qur’an that you may understand. And surely this is in the source Book with Us, it is sublime, full of wisdom.' (43:1-4)
He asked, “Do you realize what the Umm ul Kitab (source Book) is?” I said, “Allah and His Messenger know best.” He explained, “It is a Book that Allah wrote down even before He created the heaven and before He created the earth. (We read) in it: that Pharaoh is surely among the denizens of the fire) and also: 'Perished are the hands of Abu Lahab, and perished is he.' (111: 1) Ata went on to say, “I had met Walid ibn Ubadah ibn Samit, a Companion of Allah’s Messenger (SAW) and I asked him, “What was your father’s will at the time of death?” He said, “He summoned me and said: O son! Fear Allah and know that you cannot fear Allah till you believe in Allah and believe in predestination both good and evil, but if you die on anything other than this then you will enter Hell. I heard Allah’s Messenger say that the first thing Allah created was the pen and He commanded it: Write. It asked: What shall I write. He said: Write down the decree what was and what will be till eternity.”

35- BOOK ON DECREE AND PREDESTINATION

Narrated from Allah’s Messenger (SAW)

Chapter 18

No caption

(2163)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَدَّرَ اللَّهُ الْمَقَادِيرَ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ

Sayyidina Abdullah ibn Amr (RA) reported having heard from Allah's Messenger (SAW) who said, "Allah decreed the destinies before He created the heavens and earth by fifty thousand years."

[*Ahmed* 6590, *Muslim* 2653]

35- BOOK ON DECREE AND PREDESTINATION

Narrated from Allah's Messenger (SAW)

Chapter 19

No caption

(2164)

جَاءَ مُشْرِكُو قُرَيْشٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَاصِمُونَ فِي الْقَدَرِ فَنَزَلَتْ هَذِهِ الْآيَةُ {يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ}

Sayyidina Abu Huraira (RA) reported that the Quraysh polytheists came to Allah's Messenger disputing about destiny. So, this verse was revealed: 'on the day when they shall be dragged on their faces into the fire, Taste now the touch of Hell.' Surely We have created everything in a measure. (54: 48-49)

[*Muslim* 2656, Ibn Majah 83, *Ahmed* 10168]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 1

Blood of a *Muslim* is forbidden except for three crimes

(2165)

أَشْرَفَ يَوْمَ الدَّارِ فَقَالَ أَنْشُدُكُمْ اللَّهَ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ زِنًا بَعْدَ إِحْصَانٍ أَوْ ارْتِدَادٍ بَعْدَ إِسْلَامٍ أَوْ قَتْلِ نَفْسٍ بِغَيْرِ حَقٍّ فَقُتِلَ بِهِ فَوَاللَّهِ مَا زَنَيْتُ فِي جَاهِلِيَّةٍ وَلَا فِي إِسْلَامٍ وَلَا ارْتَدَدْتُ مُنْذُ بَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا قَتَلْتُ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ فَبِمَ تَقْتُلُونَنِي

Abu Umamah ibn Sahl ibn Hunayf reported that Sayyidina Uthman ibn Affan (who was locked up in his home for fear of those who wrought mischief) climbed up the roof top one day. He asked the besiegers, "I adjure you by Allah, do you know that Allah's Messenger (SAW) said: The blood of a *Muslim* is forbidden except for one of three crimes. (They are :) adultery committed by a married person, apostatizing after joining Islam, slaying someone without just cause. He is killed for these things. By Allah, I have not committed adultery either in jahilyah or after Islam. I have not apostatized since having sworn allegiance to Allah's Messenger (SAW). And, I have not slain any soul who Allah has made sacred. Then why do you slay me?

[*Muslim* 1672]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 2

Blood, Property and honour are sacred

(2166)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي حَجَّةِ الْوَدَاعِ لِلنَّاسِ أَيُّ يَوْمٍ هَذَا قَالُوا يَوْمُ الْحَجِّ الْأَكْبَرِ قَالَ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا أَلَا لَا يَجْنِي جَانٍ إِلَّا عَلَى نَفْسِهِ أَلَا لَا يَجْنِي جَانٍ عَلَى وَلَدِهِ وَلَا مَوْلُودٌ عَلَى وَالِدِهِ أَلَا وَإِنَّ الشَّيْطَانَ قَدْ أَيِسَ مِنْ أَنْ يُعْبَدَ فِي بِلَادِكُمْ هَذِهِ أَبَدًا وَلَكِنْ سَتَكُونُ لَهُ طَاعَةٌ فِيمَا تَحْتَقِرُونَ مِنْ أَعْمَالِكُمْ فَسَيَرْضَى بِهِ

Sayyidina Amr ibn Ahwas reported that he heard Allah's Messenger (SAW) say to the people on the day of the Farewell Pilgrimage, "What day is it today?" They said, "The day of the great pilgrimage." He said, "So, indeed your blood your properties and your honour are sacred to each other of you as the sanctity of this your day in this your city. Know! A soul does not wrong but himself (for, he will bear responsibility for it himself). Know! A wrongdoer must not wrong his child, nor does a child wrong his parent. And, indeed the devil has despaired of ever being worshipped in this, your town, but there will be obedience to him in what you consider little deeds that you (should) perform, and he will be pleased over that."

[Ibn Majah 3055]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 3

It is not lawful for a *Muslim* to alarm a *Muslim*

(2167)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَأْخُذْ أَحَدُكُمْ عَصَا أَخِيهِ لَاعِبًا أَوْ جَادًّا فَمَنْ أَخَذَ عَصَا أَخِيهِ فَلْيَرُدَّهَا إِلَيْهِ

Abdullah ibn Sa'ib ibn Yazid reported on the authority of his father, from his grandfather that Allah's Messenger (SAW) said, "Let not one of you take the staff of his brother in jest to alarm him. So, if anyone has taken his brother's staff, he must return it to him."

[*Abu Dawud* 5003]

(2168)

حَجَّ يَزِيدُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَّةَ الْوَدَاعِ وَأَنَا ابْنُ سَبْعِ سِنِينَ

Sa'ib ibn Yazid (RA) narrated, "Yazid performed Hajj with the Prophet (SAW) the farewell Hajj, and I was seven years old."

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 4

Forbiddance to point out a weapon to a *Muslim* brother

(2169)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَشَارَ عَلَى أَخِيهِ بِحَدِيدَةٍ لَعَنَتْهُ الْمَلَائِكَةُ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "If anyone points out to his brother with his weapon then the angels curse him.

[*Ahmed* 26354]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 5

Prohibition to give or take an unsheathed sword

(2170)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُتَعَاطَى السَّيْفُ مَسْلُولًا

Sayyidina Jabir (RA) reported that Allah's Messenger forbade handing over and receiving a drawn sword.

[*Ahmed* 14205]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 6

One who prays the fajr salah goes into Allah's protection

(2171)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ فَلَا يُتْبِعَنَّكُمْ اللَّهُ بِشَيْءٍ مِنْ ذِمَّتِهِ

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) said, "He who offered the salah of fajr (dawn prayer) is under Allah's protection. So, let it not be that Allah should take you to task concerning this responsibility (if you violate it)."

[*Ahmed* 114]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 7

About sticking to the jama'ah (community)

(2172)

خَطَبَنَا عُمَرُ بِالْجَابِيَةِ فَقَالَ يَا أَيُّهَا النَّاسُ إِنِّي قُمْتُ فِيكُمْ كَمَقَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِينَا فَقَالَ أُوصِيكُمْ بِأَصْحَابِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَفْشُو الْكَذِبُ حَتَّى يَحْلِفَ الرَّجُلُ وَلَا يُسْتَحْلَفُ وَيَشْهَدَ الشَّاهِدُ وَلَا يُسْتَشْهَدُ أَلَا لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ ثَالِثَهُمَا الشَّيْطَانُ عَلَيْكُمْ بِالْجَمَاعَةِ وَإِيَّاكُمْ وَالْفُرْقَةَ فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَهُوَ مِنْ الِاثْنَيْنِ أَبْعَدُ مَنْ أَرَادَ بُحْبُوحَةَ الْجَنَّةِ فَلْيَلْزَمْ الْجَمَاعَةَ مَنْ سَرَّتْهُ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ فَذَلِكُمْ الْمُؤْمِنُ

Sayyidina Ibn Umar (RA) narrated Sayyidina Umar (RA) delivered a sermon to us at Jabiyah. He said, “0 people, I stand among you in place of Allah’s Messenger (as his deputy). He had said, ‘I enjoin on you obedience to my companions, then those who succeed them and then those who succeed them (that is, the tabi’in and tab’a tabi’in). After that falsehood would expose itself till a man would take an oath without being asked to (swear) and a witness will offer testimony without anyone asking him to. Beware! No man stays in solitude with a woman but the devil is the third of them. And, you are bound to the community. He to whom his piety is pleasing and his impiety displeasing is a Believer’.”

(2173)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ لَا يَجْمَعُ أُمَّتِي أَوْ قَالَ أُمَّةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ضَلَالَةٍ وَيَدُ اللَّهِ مَعَ الْجَمَاعَةِ وَمَنْ شَذَّ شَذَّ إِلَى النَّارِ

Sayyidina Ibn Umar (RA) reported that Allah’s Messenger (SAW) said, “Indeed, Allah will not gather my Ummah” or he said, “The Ummah of Muhammad” on the misled path. And the hand of Allah is on the jama’ah and he who breaks from it is plunged into the Fire.”

(2174)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدُ اللَّهِ مَعَ الْجَمَاعَةِ

Sayyidina Ibn Abbas (RA) reported that Allah’s Messenger (SAW) said, “Allah’s hand is with the Jama’ah.”

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 8

About punishment descending down if evil is not stopped or prevented

(2175)

أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْآيَةَ }يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ{ وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعُمَّهُمْ اللَّهُ بِعِقَابٍ مِنْهُ

Sayyidina Abu Bakr Siddiq (RA) said, "O people Recite the verse: 'O you who believer! Guard your own souls. He who has gone astray cannot harm you, if you are rightly guided. (5:105). and I heard Allah's Messenger (SAW) say: Indeed, when people see the oppressor, but do not stop him commit oppression, then Allah will punish them through him."

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 9

About enjoing right and forbidding wrong

(2176)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَلَتَنْهَوُنَّ

عَنْ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ

Sayyidina Hudhaifa ibn Yaman (RA) reported that the Prophet (SAW) said, "By Him Who has my soul in His hand, you will keep enjoining that which is right, and forbidding that which is evil or, it will be very quick that Allah will send on you a punishment. You will pray, but you will not be heard."

[*Abu Dawud* 4338, Ibn Majah 4005]

(2177)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتُلُوا إِمَامَكُمْ وَتَجْتَلِدُوا بِأَسْيَافِكُمْ وَيَرِثَ دُنْيَاكُمْ شِرَارُكُمْ

Sayyidina Hudhaifa ibn Yaman reported that Allah's Messenger (SAW) said, "By Him Who has my soul in His hand, the Last Hour will not come before you kill your imam, kill each other with your swords and the worst of you inherit your world (becoming your leaders)."

[Ibn Majah 4043]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 10

No caption

(2178)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ذَكَرَ الْجَيْشَ الَّذِي يُخْسَفُ بِهِمْ فَقَالَتْ أُمُّ سَلَمَةَ لَعَلَّ فِيهِمْ الْمُكْرَهُ قَالَ إِنَّهُمْ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ

Sayyidina Umm Salamah (RA) reported that the Prophet (SAW) mentioned the army that would be swallowed up. Sayyidah Umm Salamah (RA) said, "Perhaps some of them

would-be helpless.’ He said, “they will be taken up against their intentions.'

[*Ahmed* 26549, *Muslim* 2882]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah’s Messenger (SAW)

Chapter 11

Degrees of effort to wipe off evil

(2179)

أَوَّلُ مَنْ قَدَّمَ الْخُطْبَةَ قَبْلَ الصَّلَاةِ مَرْوَانُ فَقَامَ رَجُلٌ فَقَالَ لِمَرْوَانَ خَالَفْتَ السُّنَّةَ فَقَالَ يَا فُلَانُ تُرِكَ مَا هُنَالِكَ فَقَالَ أَبُو سَعِيدٍ أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَأَى مُنْكَرًا فَلْيُنْكِرْهُ بِيَدِهِ وَمَنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ وَمَنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

Tariq ibn Shihab reported that the first man to deliver the sermon before the salah was Marwan. A man stood up and said to Marwan, “You have contravened the Sunnah.” He replied, ‘O so-and-so, what you search for is abandoned.” Abu Sa’eed (RA) said, “As for him, indeed, he did what was due of him. I had heard Allah’s Messenger say: If anyone sees a wrong, he must prevent it with his hand. But, if he is not able then with his tongue, and if he is unable then with his heart and that is the weakest (degree of) faith.”

[*Muslim* 49]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah’s Messenger (SAW)

Chapter 12

More about it

(2180)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْمُدْهِنِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ فِي الْبَحْرِ فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَأَصَابَ بَعْضُهُمْ أَسْفَلَهَا فَكَانَ الَّذِينَ فِي أَسْفَلِهَا يَصْعَدُونَ فَيَسْتَقُونَ الْمَاءَ فَيَصُبُّونَ عَلَى الَّذِينَ فِي أَعْلَاهَا فَقَالَ الَّذِينَ فِي أَعْلَاهَا لَا نَدَعُكُمْ تَصْعَدُونَ فَتُؤْذُونَنَا فَقَالَ الَّذِينَ فِي أَسْفَلِهَا فَإِنَّا نَنْقُبُهَا مِنْ أَسْفَلِهَا فَنَسْتَقِي فَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ فَمَنَعُوهُمْ نَجَوْا جَمِيعًا وَإِنْ تَرَكُوهُمْ غَرِقُوا جَمِيعًا

Sayyidina Numan ibn Bashir (RA) reported that Allah's Messenger (SAW) said, "The example of those who abide by the limits of Allah and those who do not observe them is like that of a people who cast lots to sail on a ship. Some of them take the upper deck and some the lower deck. Those in the sea in the lower deck would ascend (to the upper) to get water and (in the process) would drop water on those in the upper deck. So these people who were in the upper deck said, 'We will not allow you to climb up for you hurt us." So, those in the lower deck responded, "Well we shall bore a hole in the lower portion and fetch water from here." Thus, if they hold their hands and prevent them then all of them will be saved, but if they leave them to themselves then all of them would drown."

[*Bukhari* 2493, *Muslim* 1599]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 13

The most excellent jihad is to speak out the truth on the face of a cruel king

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(2181)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مِنْ أَعْظَمِ الْجِهَادِ كَلِمَةَ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ

Sayyidina Abu Sa'eed Khudri (RA) reported from the Prophet (SAW) that he said, 'Indeed, the mightiest of jihad is a just word before a tyrant king."

[*Abu Dawud* 4344, Ibn Majah 4011]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 14

Three prayers of the Prophet (SAW) for his Ummah

(2182)

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةً فَأَطَالَهَا قَالُوا يَا رَسُولَ اللَّهِ صَلَّيْتَ صَلَاةً لَمْ تَكُنْ تُصَلِّيهَا قَالَ أَجَلْ إِنَّهَا صَلَاةُ رَغْبَةٍ وَرَهْبَةٍ إِنِّي سَأَلْتُ اللَّهَ فِيهَا ثَلَاثًا فَأَعْطَانِي اثْنَتَيْنِ وَمَنَعَنِي وَاحِدَةً سَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِسَنَةٍ فَأَعْطَانِيهَا وَسَأَلْتُهُ أَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ فَأَعْطَانِيهَا وَسَأَلْتُهُ أَنْ لَا يُذِيقَ بَعْضَهُمْ بَأْسَ بَعْضٍ فَمَنَعَنِيهَا

Abdullah ibn Kabob ibn Aratt reported on the authority of his father that Allah's Messenger (SAW) offered a salah and made it lengthy. They said, "O Messenger of Allah, you prayed a prayer such as you had never prayed before." He said, 'Certainly, this was a salah of desire and aspiration and of fear and veneration. I asked Allah for three things and He granted me two and denied me one (of them). I asked Him not to let (all) my Ummah perish through famine, and He granted me this (prayer). And, I asked Him not to set up over them an enemy alien to them, and He granted me this (prayer). And, I asked Him not to let some of them taste war with some others of them, but He denied it to me."

[*Ahmed* 21109, *Nisai* 1637]

(2183)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ زَوَى لِيَ الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا وَأُعْطِيتُ الْكَنْزَيْنِ الْأَحْمَرَ وَالْأَبْيَضَ وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي أَنْ لَا يُهْلِكَهَا بِسَنَةٍ عَامَّةٍ وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ وَإِنَّ رَبِّي قَالَ يَا مُحَمَّدُ إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لَا يُرَدُّ وَإِنِّي أَعْطَيْتُكَ لِأُمَّتِكَ أَنْ لَا أُهْلِكَهُمْ بِسَنَةٍ عَامَّةٍ وَأَنْ لَا أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ وَلَوْ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا أَوْ قَالَ مَنْ بَيْنَ أَقْطَارِهَا حَتَّى يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضًا وَيَسْبِي بَعْضُهُمْ بَعْضًا

Sayyidina Thawban it reported that Allah's Messenger said, "Indeed, Allah drew together the earth for me and I could see its east and its west. And, indeed the countries of my Ummah will spread out to wherever it was drawn together for me. And I was given two treasures red and white (gold and silver). And I asked my Lord for my Ummah that they should not perish through common famine and that no one enemy outside their own numbers must overpower them and destroy all of them. And my Lord said, 'O Muhammad when I decree something then it is not revoked and I have given you for your Ummah that a general famine would not destroy them and I will not empower over them an enemy outside their own selves lest he annihilate them even though people unite against them from every region of earth or He said, from its regions nevertheless, it will be that some of them will destroy some others, and some of them will take some others of them as captives.'

[*Ahmed* 22458, *Muslim* 2889, *Abu Dawud* 4252]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 15

About one who is there during the trial?

(2184)

ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِتْنَةً فَقَرَّبَهَا قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ مَنْ خَيْرُ النَّاسِ فِيهَا قَالَ رَجُلٌ فِي مَاشِيَتِهِ يُؤَدِّي حَقَّهَا وَيَعْبُدُ رَبَّهُ وَرَجُلٌ آخِذٌ بِرَأْسِ فَرَسِهِ يُخِيفُ الْعَدُوَّ وَيُخِيفُونَهُ

Sayyidah Umm Malik Bahziyah is reported that Allah's Messenger (SAW) mentioned fitnah (trial) and said it was approaching (them). She said, "O Messenger of Allah, (SAW) who would be the best of men during it ?" He said, "A man who is among his animals and gives their rights (zakah) and worships his Lord. And, a man who holds his horse stirring fear in the enemy and they frighten him (too)."

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 16

No caption

(2185)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَكُونُ فِتْنَةٌ تَسْتَنْظِفُ الْعَرَبُ قَتْلَاهَا فِي النَّارِ اللِّسَانُ فِيهَا أَشَدُّ مِنْ السَّيْفِ

Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (SAW) said, 'There will be a fitnah (commotion) that will exhaust the Arabs. Those killed during this commotion will go to the fire. During this, the tongue will be more severe than the sword.

[*Abu Dawud* 426, Ibn Majah 3967]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 17

About withdrawal of trust or trustworthiness (faith)

(2186)

حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَيْنِ قَدْ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الْآخَرَ حَدَّثَنَا أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ ثُمَّ نَزَلَ الْقُرْآنُ فَعَلِمُوا مِنْ الْقُرْآنِ وَعَلِمُوا مِنْ السُّنَّةِ ثُمَّ حَدَّثَنَا عَنْ رَفْعِ الْأَمَانَةِ فَقَالَ يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الْأَمَانَةُ مِنْ قَلْبِهِ فَيَظَلُّ أَثَرُهَا مِثْلَ الْوَكْتِ ثُمَّ يَنَامُ نَوْمَةً فَتُقْبَضُ الْأَمَانَةُ مِنْ قَلْبِهِ فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الْمَجْلِ كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ فَنَفَطَتْ فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ ثُمَّ أَخَذَ حَصَاةً فَدَحْرَجَهَا عَلَى رِجْلِهِ قَالَ فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ لَا يَكَادُ أَحَدُهُمْ يُؤَدِّي الْأَمَانَةَ حَتَّى يُقَالَ إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا وَحَتَّى يُقَالَ لِلرَّجُلِ مَا أَجْلَدَهُ وَأَظْرَفَهُ وَأَعْقَلَهُ وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ قَالَ وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَمَا أُبَالِي أَيُّكُمْ بَايَعْتُ فِيهِ لَئِنْ كَانَ مُسْلِمًا لَيَرُدَّنَّهُ عَلَيَّ دِينُهُ وَلَئِنْ كَانَ يَهُودِيًّا أَوْ نَصْرَانِيًّا لَيَرُدَّنَّهُ عَلَيَّ سَاعِيهِ فَأَمَّا الْيَوْمَ فَمَا كُنْتُ لِأُبَايِعَ مِنْكُمْ إِلَّا فُلَانًا وَفُلَانًا

Sayyidina Hudhayfah (RA) narrated: Allah's Messenger (SAW) related to us two ahadith one of which I have seen take place and I await the other to happen. He said to us, "Faith came down deep into the roots of men's hearts. Then the Qur'an descended, so they learnt from the Qur'an and they learnt from the Sunnah (the right of faith)." After that he told us about withdrawal of trust (faith). He said, "A man will sleep and faith will be withdrawn from his heart leaving its mark like a speckle. He will sleep again and faith will be withdrawn leaving a mark like if a live coal dropped on your foot causing a water blister with nothing in it." Then, he picked up a pebble and dropped it on his foot. He said, "People will transact business with each other but there would hardly be one who

honours his commitment, so that it would be said that among such-and-such tribe there is a man worth trusting, and a man will be praised as wise, very good and firm, though he will not have in his heart even so much faith as a grain of mustard seed.” Indeed I had gone through the times when I bought and sold without hesitation. If a *Muslim* had to pay me my right then he came there himself to hand it over to me. If right he was a Jew or Christian, their chiefs got for me my rights. But, now-a-days, I do not deal with anyone though so-and-so and so-and-so do make transactions.

[*Bukhari* 6497, *Muslim* 143]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah’s Messenger (SAW)

Chapter 18

You too would follow the example of earlier people

(2187)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَرَجَ إِلَى حُنَيْنٍ مَرَّ بِشَجَرَةٍ لِلْمُشْرِكِينَ يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ يُعَلِّقُونَ عَلَيْهَا أَسْلِحَتَهُمْ فَقَالُوا يَا رَسُولَ اللَّهِ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُبْحَانَ اللَّهِ هَذَا كَمَا قَالَ قَوْمُ مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ وَالَّذِي نَفْسِي بِيَدِهِ لَتَرْكَبُنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ

Sayyidina Abu Waqid Laythi reported that when the Prophet (SAW) went out for the Battle of Hunayn, he passed by a tree belonging to the polytheists. It was known as dhaat anwat. They used to hang down their weapons over it. The sahabah said, “O Messenger of Allah, (SAW) make for us a dhaat anwat as there is for them a dhaat anwat.” He said, “Glory be to Allah! This is as what the people of Musa (AS) said, “Make for us a god as there is for them a god. By Him who has my soul in His hand, you will perpetrate the practices of the people gone before you.”

[*Ahmed* 21956]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 19

About speech of beasts

(2188)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَا تَقُومُ السَّاعَةُ حَتَّى تُكَلِّمَ السِّبَاعُ الْإِنْسَ وَحَتَّى تُكَلِّمَ الرَّجُلَ عَذَبَةُ سَوْطِهِ وَشِرَاكُ نَعْلِهِ وَتُخْبِرَهُ فَخِذُهُ بِمَا أَحْدَثَ أَهْلُهُ مِنْ بَعْدِهِ

Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (SAW) said, 'By Him Who has my life in His grasp, the Last Hour will not come before the beasts speak to men and before the tip of his whip and the thong of his sandal speak toman and his thigh informs him what his family members have been doing since he had left them."

[*Ahmed* 11792]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 20

About splitting of the moon

(2189)

انْفَلَقَ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْهَدُوا

Sayyidina Ibn Umar (RA) said that in the era of Allah's Messenger (SAW) the moon was split, and he said, "Be you witnesses!."

[*Muslim* 2800]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 21

About swallowing up by the earth

(2190)

أَشْرَفَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غُرْفَةٍ وَنَحْنُ نَتَذَاكَرُ السَّاعَةَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى تَرَوْا عَشْرَ آيَاتٍ طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا وَيَأْجُوجَ وَمَأْجُوجَ وَالدَّابَّةَ وَثَلَاثَةَ خُسُوفٍ خَسْفٌ بِالْمَشْرِقِ وَخَسْفٌ بِالْمَغْرِبِ وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدَنَ تَسُوقُ النَّاسَ أَوْ تَحْشُرُ النَّاسَ فَتَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا

Sayyidina Hudhayfah ibn Usayd (RA) narrated : Allah's Messenger (SAW) observed us from his room while we were discussing the Hour. He said, "The hour will not come till you witness ten signs. (They are:)

(1) Rising of the sun from the west,

(2) Yajuj and Majuj,
(3) The beast,Three times sinking down of the earth.

(4) Sinking in the east,

(5) Sinking in the west and,

(6) Sinking in the Arabian peninsula, and

(7) The fire that will emanate from the depths of Aden and drive men or assemble them and spend the night with them wherever they do and wait over them where they have a nap (in the afternoon).

[*Muslim* 2901]

(2191)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْتَهِي النَّاسُ عَنْ غَزْوِ هَذَا الْبَيْتِ حَتَّى يَغْزُوَ جَيْشٌ حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ أَوْ بِبَيْدَاءَ مِنْ الْأَرْضِ خُسِفَ بِأَوَّلِهِمْ وَآخِرِهِمْ وَلَمْ يَنْجُ أَوْسَطُهُمْ قُلْتُ يَا رَسُولَ اللَّهِ فَمَنْ كَرِهَ مِنْهُمْ قَالَ يَبْعَثُهُمْ اللَّهُ عَلَى مَا فِي أَنْفُسِهِمْ

Sayyidah Safiyah reported that Allah's Messenger (SAW) said, "People will not cease to attack this House till an army, when it is at the land of Bayda, is swallowed up with the first of it and the last of it, neither will the middle of it be spared." She asked, "And (what about those) who disapprove of this attack?" He said, "Allah will resurrect them according to what is in their minds." (That is, their fate depends on their ion. But, in the world they will all perish.)

[Ibn Majah 4064]

(2192)

قالت استيقظ رسول الله صلى الله عليه وسلم من نوم محمرا وجهه وهو يقول لا إله إلا الله يرددها ثلاث مرات ويل للعرب من شر قد اقترب فتح اليوم من ردم يأجوج ومأجوج مثل هذه وعقد عشرا قالت زينب قلت يا رسول الله أفنهلك وفينا الصالحون قال نعم إذا كثر الخبث

Sayyidah Aisha (RA) reported that Allahs Messenger (SAW) said, "Towards the concluding period of this ummah, there will be (punishment through) sinking of the earth, metamorphosis and rain of stones from the sky. She asked, O Messenger of Allah, (SAW) will we perish while among us are the righteous?" He said, 'Yes when evil is rampant (and overpowering).'

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 22

Where does the Sun go

(2193)

دَخَلْتُ الْمَسْجِدَ حِينَ غَابَتْ الشَّمْسُ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فَقَالَ يَا أَبَا ذَرٍّ أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ قَالَ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهَا تَذْهَبُ تَسْتَأْذِنُ فِي السُّجُودِ فَيُؤْذَنُ لَهَا وَكَأَنَّهَا قَدْ قِيلَ لَهَا اطْلُعِي مِنْ حَيْثُ جِئْتِ فَتَطْلُعُ مِنْ مَغْرِبِهَا قَالَ ثُمَّ قَرَأَ وَذَلِكَ مُسْتَقَرٌّ لَهَا قَالَ وَذَلِكَ قِرَاءَةُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ

Sayvidina Abu Dharr (RA) narrated : I went into the mosque after sunset. The Prophet (SAW) was already seated there. He asked me, "0 Abu Dharr, do you know where this (sun) goes?" I said, Allah and His Messenger know best." He said, "It goes to seek permission to make prostration and it is given permission, as though it is said to it, Rise from where you have come. So it rises from its west." And he recited 'That is determined for it.' This is the recital of Abdullah ibn Mas'ud.

[*Bukhari* 3199, *Muslim* 159]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 23

Concerning emergence of Yajuj and Majuj

(2194)

قالت استيقظ رسول الله صلى الله عليه وسلم من نوم محمرا وجهه وهو يقول لا إله

إلا الله يرددها ثلاث مرات ويل للعرب من شر قد اقترب فتح اليوم من ردم يأجوج ومأجوج مثل هذه وعقد عشرا قالت زينب قلت يا رسول الله أفنهلك وفينا الصالحون قال نعم إذا كثر الخبث

Sayyidah Zaynab bint Jahsh (RA) narrated Allah's Messenger (SAW) got up from sleep once and his face had turned red. He was reciting, 'There is no God but Allah.' He repeated it three times. "There is trouble for the Arabs from this mischief which is near. he waH of Yajuj and Majuj has been opened this much", indicating with his fingers a round circle. Sayyidah Zaynab (RA) said, "O Messenger of Allah, (SAW) will they perish while we, righteous people are among them?" He said, "Yes if evil overwhelms."

[*Bukhari* 3346, *Muslim* 2880]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 24

About the Mariqah (Khawarij)

(2195)

قال رسول الله صلى الله عليه وسلم يخرج في آخر الزمان قوم أحداث الأسنان سفهاء الأحلام يقرءون القرآن لا يجاوز تراقيهم يقولون من قول خير البرية يمرقون من الدين كما يمرق السهم من الرمية

Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger (SAW) said, "There will rise in the final period a people, young of age but poor of intelligence. They will recite the Qur'an but it will not get past their throats. They will mention from the sayings of the best of creation (the Prophet (SAW) but will come out of religion as an arrow comes out of the game."

[Ibn Majah 168]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 25

About Atharah

(2196)

قال يا رسول الله استعملت فلانا ولم تستعملني فقال رسول الله صلى الله عليه وسلم إنكم سترون بعدي أثرة فاصبروا حتى تلقوني على الحوض

Sayyidina Usayd ibn Hudayr (RA) reported that an Ansar submitted, "O Messenger of Allah, (SAW) you availed of the services of 'that.' man but did not ask for me to serve you." So, he said, "You people will see atharah after me, so be patient till you meet me at the pond (Kawthar in Paradise)."

[*Bukhari* 3792, *Muslim* 1845, *Nisai* 5398]

(2197)

النبي صلى الله عليه وسلم قال إنكم سترون بعدي أثرة وأمورا تنكروها قال فما تأمرنا يا رسول الله قال أدوا إليهم حقهم وسلوا الله الذي لكم

Sayyidina Abdullah reported from the Prophet (SAW) that he said, you will see, after me, the atharah and such things as you would dislike." They said, 'Then, what do you command us (to do)?" He said, "Give them their rights (and obey them without rebelling against their rule), and ask Allah for that which is yours."

[*Bukhari* 3603, *Muslim* 1843, *Ahmed* 4166]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 26

About what the Prophet (SAW) told his sahabah of the happenings till the Last Hour

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(2198)

صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا صَلَاةَ الْعَصْرِ بِنَهَارٍ ثُمَّ قَامَ خَطِيبًا فَلَمْ يَدَعْ شَيْئًا يَكُونُ إِلَى قِيَامِ السَّاعَةِ إِلَّا أَخْبَرَنَا بِهِ حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ وَكَانَ فِيمَا قَالَ إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَنَاظِرٌ كَيْفَ تَعْمَلُونَ أَلَا فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ وَكَانَ فِيمَا قَالَ أَلَا لَا يَمْنَعَنَّ رَجُلًا هَيْبَةُ النَّاسِ أَنْ يَقُولَ بِحَقٍّ إِذَا عَلِمَهُ قَالَ فَبَكَى أَبُو سَعِيدٍ فَقَالَ قَدْ وَاللَّهِ رَأَيْنَا أَشْيَاءَ فَهِبْنَا فَكَانَ فِيمَا قَالَ أَلَا إِنَّهُ يُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ بِقَدْرِ غَدْرَتِهِ وَلَا غَدْرَةَ أَعْظَمُ مِنْ غَدْرَةِ إِمَامِ عَامَّةٍ يُرْكَزُ لِوَاؤُهُ عِنْدَ اسْتِهِ فَكَانَ فِيمَا حَفِظْنَا يَوْمَئِذٍ أَلَا إِنَّ بَنِي آدَمَ خُلِقُوا عَلَى طَبَقَاتٍ شَتَّى فَمِنْهُمْ مَنْ يُولَدُ مُؤْمِنًا وَيَحْيَا مُؤْمِنًا وَيَمُوتُ مُؤْمِنًا وَمِنْهُمْ مَنْ يُولَدُ كَافِرًا وَيَحْيَا كَافِرًا وَيَمُوتُ كَافِرًا وَمِنْهُمْ مَنْ يُولَدُ مُؤْمِنًا وَيَحْيَا مُؤْمِنًا وَيَمُوتُ كَافِرًا وَمِنْهُمْ مَنْ يُولَدُ كَافِرًا وَيَحْيَا كَافِرًا وَيَمُوتُ مُؤْمِنًا أَلَا وَإِنَّ مِنْهُمْ الْبَطِيءَ الْغَضَبِ سَرِيعَ الْفَيْءِ وَمِنْهُمْ سَرِيعُ الْغَضَبِ سَرِيعُ الْفَيْءِ فَتِلْكَ بِتِلْكَ أَلَا وَإِنَّ مِنْهُمْ سَرِيعَ الْغَضَبِ بَطِيءَ الْفَيْءِ أَلَا وَخَيْرُهُمْ بَطِيءُ الْغَضَبِ سَرِيعُ الْفَيْءِ أَلَا وَشَرُّهُمْ سَرِيعُ الْغَضَبِ بَطِيءُ الْفَيْءِ أَلَا وَإِنَّ مِنْهُمْ حَسَنَ الْقَضَاءِ حَسَنَ الطَّلَبِ وَمِنْهُمْ سَيِّئُ الْقَضَاءِ حَسَنُ الطَّلَبِ وَمِنْهُمْ حَسَنُ الْقَضَاءِ سَيِّئُ الطَّلَبِ فَتِلْكَ بِتِلْكَ أَلَا وَإِنَّ مِنْهُمْ السَّيِّئَ الْقَضَاءِ السَّيِّئَ الطَّلَبِ أَلَا وَخَيْرُهُمْ الْحَسَنُ الْقَضَاءِ الْحَسَنُ الطَّلَبِ أَلَا وَشَرُّهُمْ سَيِّئُ الْقَضَاءِ سَيِّئُ الطَّلَبِ أَلَا وَإِنَّ الْغَضَبَ جَمْرَةٌ فِي قَلْبِ ابْنِ آدَمَ أَمَا رَأَيْتُمْ إِلَى حُمْرَةِ عَيْنَيْهِ وَانْتِفَاخِ أَوْدَاجِهِ فَمَنْ أَحَسَّ بِشَيْءٍ مِنْ ذَلِكَ فَلْيَلْصَقْ بِالْأَرْضِ قَالَ وَجَعَلْنَا نَلْتَفِتُ إِلَى الشَّمْسِ هَلْ بَقِيَ مِنْهَا شَيْءٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا إِنَّهُ لَمْ يَبْقَ

مِنْ الدُّنْيَا فِيمَا مَضَى مِنْهَا إِلَّا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هَذَا فِيمَا مَضَى مِنْهُ

Sayyidina Abu Sa'eed Khudri (RA) reported : Allah's Messenger (SAW) offered the salah of asr with us one day. Then, he got up and addressed us, leaving out nothing that would happen till the Last Hour and informed us of all that. So, he who did, remembered it and he who forgot, forgot it. Of what he said is, "The world is green and sweet and Allah has made you khaufah here. He will see how you work. Beware! Preserve yourself from the world and preserve yourself from women. Beware ! Let not awe of the people prevent one who has knowledge from speaking the truth. "The sub-narrator said that Abu Sa'eed (RA) wept and said, "By Allah, we saw something and were awe-stricken." The Prophet (SAW) also said, "Beware! The standard will be set up on the Day of Resurrection for the betrayer according to the degree of his betrayal. And no betrayal is greater then the betrayal of the general imam. His standard will he posted on his back." Sayyidina Abu Sa'eed reported that of what they remembered that day is (the Prophet (SAW) saying), "Beware ! The children of Adam are created on different stages: Among them is he who is born a Believer, lives a Believer and dies a Believer. Among them is he too who is born an infidel, lives as an infidel and dies an infidel. Among them is he who is born Believer, Lives as a Believer hut dies an infidel. And among them is he who is born an infidel, lives as an infidel but dies a Believer. Beware! And among them is one who is slow to get angry but quick to cool down. And among them is he who is quick to get angry and also quick to cool down. They are auke, equal. And of them is one who is quick to get angry, but slow to cool down. Beware! The best of them is the slow to get angry and quick to cool down and the worst of them is the quick to get angry and the slow to cool down. Beware! Among them is the one who is a good pay master and mild in demanding repayment. And among them is he who is had at repayment and mild in demanding repayment. And among them is he who is good at repaymant and harsh in demanding repayment. That is the equilibrium. Beware! Among them is he who is a bad paymaster and a harsh collector (of debts). Beware, the best of them is the good paymaster and mild in demanding repayment. Beware! And the worst of them is he who is bad at repayment and harsh in demanding. Beware! Anger is a firebrand in the heart of the son of Adam. Do you not see the redness of his eyes and the swollen vein on his neck. Thus, one who feels something of that, let him cling down to earth, close to it.' The narrator said that they looked at the sun to see if it was there or had set down. The Prophet (SAW) then said, Beware! The world's life will not last but onv as much as is past, except like this day of yours compared to what has gone by of it.'

[Ibn Majah 4000]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 27

About the People of Syria

(2199)

قال رسول الله صلى الله عليه وسلم إذا فسد أهل الشام فلا خير فيكم لا تزال طائفة من أمتي منصورين لا يضرهم من خذلهم حتى تقوم الساعة قال محمد بن إسمعيل قال علي بن المديني هم أصحاب الحديث

Sayyidina Qurrah reported that Allah's Messenger said, "When people of Syria become bad, there remains no good in you. There continues to be a section of my ummah who are helped always and they will suffer no harm if anyone lets them down, till the Hour comes. Muhammad ibn Isma'il (*Bukhari*) said that Ali ibn Madini explained that they were scholars of hadith.

[*Ahmed* 20383, Ibn Majah 6]

(2199A)

قلت يا رسول الله أين تأمرني قال ها هنا ونحا بيده نحو الشام

Bahz ibn Hakim reported from his father on the authorityof his grand father who reported I said, "O Messenger of Allah, (SAW) ,where do you command me (to stay)?' He said, 'This, here And he pointed towards Syria with his hand.

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 28

Do not return to disbelief after me, some of you killing some others

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(2200)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said, "Do not return to disbelief, some of you striking the neck of some others, after me."

[*Bukhari* 1739]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 29

About the trial when one who keeps sitting is better than he who is standing

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(2201)

قَالَ عِنْدَ فِتْنَةِ عُثْمَانَ بْنِ عَفَّانَ أَشْهَدُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّهَا سَتَكُونُ فِتْنَةٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنْ الْقَائِمِ وَالْقَائِمُ خَيْرٌ مِنْ الْمَاشِي وَالْمَاشِي خَيْرٌ مِنْ السَّاعِي قَالَ أَفَرَأَيْتَ إِنْ دَخَلَ عَلَيَّ بَيْتِي وَبَسَطَ يَدَهُ إِلَيَّ لِيَقْتُلَنِي قَالَ كُنْ كَابْنِ آدَمَ

Busr ibn Sa'eed reported on the authorityof Sayyidina Sa'd ibn Waqqas (RA) that Sayyid ma Uthman ibn Affan (RA) bore testimony that Allah's Messenger said concerning trial, "There will come a trial when the sitter during it will be better than one who is standing. He who keeps standing will be better than he who walks while the walker will be better than the runner.' He asked, "What should I do if anyone intrudes into my home and raises his hand over me to kill me?" He said, "Be like the son of Adam." (Habil was killed at the hands of his brother).

[*Muslim* 2887, *Ahmed* 20434]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Chapter 30

About a fitnah like a dark night

(2202)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَادِرُوا بِالْأَعْمَالِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ أَحَدُهُمْ دِينَهُ بِعَرَضٍ مِنْ الدُّنْيَا

Sayyidina Abu Huraira (RA) reported that Allah's Messenger said, "Set about doing (good) deeds before trials engulf you like a portion of a dark night (when) a man commences his morning as a believer but becomes a disbeliever by evening, or is a believer in the evening and morning finds him a disbeliever. He sells his religion against a little of this world."

[*Ahmed* 8036, *Muslim* 118]

(2203)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَيْقَظَ لَيْلَةً فَقَالَ سُبْحَانَ اللَّهِ مَاذَا أُنْزِلَ اللَّيْلَةَ مِنْ الْفِتْنَةِ مَاذَا أُنْزِلَ مِنْ الْخَزَائِنِ مَنْ يُوقِظُ صَوَاحِبَ الْحُجُرَاتِ يَا رُبَّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٌ فِي الْآخِرَةِ

Sayyidah Umm Salamah (RA) reported that one night the Prophet (SAW) woke up and said, "SubhanAllah (Glory be to Allah)! How many trials descended tonight! And how many treasures came down tonight! Who will wake up the ladies of the chamber (the pure wives of the Prophet (SAW)? Most of the dressed in this world will be bare in the hereafter."

[*Bukhari* 115, *Ahmed* 26607]

(2204)

عن رسول الله صلى الله عليه وسلم قال تكون بين يدي الساعة فتن كقطع الليل

المظلم يصبح الرجل فيها مؤمنا ويمسي كافرا ويمسي مؤمنا ويصبح كافرا يبيع أقوام دينهم بعرض من الدنيا

Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (SAW) said, "As the Hour approaches, there will be trials like a portion of a dark night. A man who wakes up in it as a believer turns a disbeliever in the evening. Or, he is believer in the evening but wakes up a disbeliever in the morning. People will sell their religion for a little of this world."

(2205)

يقول في هذا الحديث يصبح الرجل مؤمنا ويمسي كافرا ويمسي مؤمنا ويصبح كافرا قال يصبح الرجل محرما لدم أخيه وعرضه وماله ويمسي مستحلا له ويمسي محرما لدم أخيه وعرضه وماله ويصبح مستحلا له

Hasan said in explanation of this hadith (A man begins his morning a believer and turns a disbeliever in the evening, or begins his evening as a believer and turns a disbeliever in the morning). He said, Morning finds him holding the blood, honour and property of his brother sacred (and disallawed to him), but by evening he will regard them as lawful to him. And evening finds him holding his brothers blood, honour and property as sacred (and forbidden to him), but by morning he regards them as lawful to him.

(2206)

قال سمعت رسول الله صلى الله عليه وسلم ورجل سأله فقال أرأيت إن كان علينا أمراء يمنعونا حقنا ويسألونا حقهم فقال رسول الله صلى الله عليه وسلم اسمعوا وأطيعوا فإنما عليهم ما حملوا وعليكم ما حملتم

Sayyidina Wail ibn Hujr (RA) narrated I heard a man ask Allah's Messenger 'If such rulers govern us who deny us our rights but demand their own rigths, what should we do? le said, Listen and obey, for on them is what they carry and on you is what you carry." ('[heir deeds are with them and yours are with you).

[*Muslim* 1846]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 31

About killing (and commotion)

(2207)

قال رسول الله صلى الله عليه وسلم إن من ورائكم أياما يرفع فيها العلم ويكثر فيها الهرج قالوا يا رسول الله ما الهرج قال القتل

Sayyidina Abu Musa (RA) reported that Allah's Messenger (SAW) said, 'A time will come after you when knowledge (and learning) will be removed and harj will be rampant." The companions asked what harj was and he said, Killing!.'

[*Bukhari* 7064)

(2208)

النبي صلى الله عليه وسلم قال العبادة في الهرج كالهجرة إلي

Sayyidina Ma'qil ibn Yasari reported the Prophet (SAW) as saying, 'Worship during harj will be like making hijrah to me." (Harj is turmoil, killing, and hijrah is migration).

[*Muslim* 2348]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 32

About taking a sword carved out of wood

(2209)

قال رسول الله صلى الله عليه وسلم إذا وضع السيف في أمتي لم يرفع عنها إلى يوم القيامة

Sayyidina Thawban (RA) reported that Allah's Messenger (SAW) said, "When the sword is placed in my ummah, it will not be with drawn from them till the Last Hour"

[*Ahmed* 22515]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 33

Taking up a sword of wood

(2210)

قالت جاء علي بن أبي طالب إلى أبي فدعاه إلى الخروج معه فقال له أبي إن خليلي وابن عمك عهد إلي إذا اختلف الناس أن أتخذ سيفا من خشب فقد اتخذته فإن شئت خرجت به معك قالت فتركه

Sayyidah Udaysah bint Uhban ibn Sayfi (RA) narrated Sayyidina Ali ibn Abu Taub (RA) came to my father and asked him to enlist with him (for a battle). My father said to him, My friend and your cousin took a promise from me that when people dispute with each other, I should make for myself a sword of wood. So, I have taken it up and if you like I will come out with you.' So, he left him alone.

[Ibn Majah 3960]

(2211)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي الْفِتْنَةِ كَسِّرُوا فِيهَا قَسِيَّكُمْ وَقَطِّعُوا فِيهَا أَوْتَارَكُمْ وَالْزَمُوا فِيهَا أَجْوَافَ بُيُوتِكُمْ وَكُونُوا كَابْنِ آدَمَ

Sayyidina Abu Musa (RA) reported that the Prophet (SAW) said, "During the commotion, break your bows. Cut your bowstrings during it and bind yourself to the inside of your houses during it, and be like the son of Adam."

[*Ahmed* 19751]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 34

About the signs of the Last Hour

(2212)

أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي أَنَّهُ سَمِعَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَيَظْهَرَ الْجَهْلُ وَيَفْشُوَ الزِّنَا وَتُشْرَبَ الْخَمْرُ وَيَكْثُرَ النِّسَاءُ وَيَقِلَّ الرِّجَالُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قَيِّمٌ وَاحِدٌ

Sayyidina Anas ibn Malik reported having heard a hadith from Allah's Messenger which he said, "I would narrate to yu. No one will narrate it after me as having heard from Allah's Messenger.'(The Prophet (SAW) said:) Of the signs of the last Hour is that knowledge will be taken away, ignorance will be apparent, adultery will be widespread, wine will be consumed, women will outnumber (men) and men will be few so that for every fifty women there will be one male as (their) overseer.

[*Bukhari* 80, *Muslim* 2671]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 35

More on it

(2213)

دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ فَشَكَوْنَا إِلَيْهِ مَا نَلْقَى مِنْ الْحَجَّاجِ فَقَالَ مَا مِنْ عَامٍ إِلَّا الَّذِي بَعْدَهُ شَرٌّ مِنْهُ حَتَّى تَلْقَوْا رَبَّكُمْ سَمِعْتُ هَذَا مِنْ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Zubayr ibn Adi narrated : We went to Anas ibn Malik (RA) and complained to him of what we faced at the hands of Hajjaj. He said, “There is not a year but the one following it is worse than it till you meet your Lord. I heard this from your Prophet (SAW).

[*Bukhari* 7068]

(2214)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ اللَّهُ اللَّهُ

Sayyidina Anas (RA) reported that Allah’s Messenger said, “The Hour will not come as Long as there is on earth the sound of ‘Allah, Allah’.”

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah’s Messenger (SAW)

Chapter 37

More on it

(2216)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى يَكُونَ أَسْعَدَ النَّاسِ بِالدُّنْيَا لُكَعُ ابْنُ لُكَعٍ

Sayyidina Hudhayfah ibn Yaman (RA) reported that Allah’s Messenger (SAW) said, “The Hour will not come till the stupid son of the stupid becomes the most fortunate of all.

men.’

[*Ahmed* 22363]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 38

About metamorphosis and swallowing

(2217)

قال رسول الله صلى الله عليه وسلم إذا فعلت أمتي خمس عشرة خصلة حل بها البلاء فقيل وما هن يا رسول الله قال إذا كان المغنم دولا والأمانة مغنما والزكاة مغرما وأطاع الرجل زوجته وعق أمه وبر صديقه وجفا أباه وارتفعت الأصوات في المساجد وكان زعيم القوم أرذلهم وأكرم الرجل مخافة شره وشربت الخمور ولبس الحرير واتخذت القينات والمعازف ولعن آخر هذه الأمة أولها فليرتقبوا عند ذلك ريحا حمراء أو خسفا ومسخ

Sayyidina Ali ibn Abu Talib (RA) reported that Allah's Messenger (SAW) said, "When my ummah perform fifteen particular things, trials will come down on them." He was asked, "What are they,O Messenger of Allah, (SAW) ? He said, "When booty is wealth, and trust is booty, and zakah is tax, and a husband obeys his wife and disobeys his mother, and he is faithful to his friend but unfaithfrl to his father, and voices are raised in the masques, and leaders of men are the most wicked of them, and a man is honoured for fear of his evil, and wine is drunk, and silk is worn, and singing girls and stringed instruments are taken up, and the last of this ummah curse the first of them. So at that time await a red violent wind, or sinking down the earth or metamorphosis."

(2218)

قال رسول الله صلى الله عليه وسلم إذا اتخذ الفيء دولا والأمانة مغنما والزكاة مغرما وتعلم لغير الدين وأطاع الرجل امرأته وعق أمه وأدنى صديقه وأقصى أباه وظهرت الأصوات في المساجد وساد القبيلة فاسقهم وكان زعيم القوم أرذلهم وأكرم الرجل مخافة شره وظهرت القينات والمعازف وشربت الخمور ولعن آخر هذه الأمة أولها فليرتقبوا عند ذلك ريحا حمراء وزلزلة وخسفا ومسخا وقذفا وآيات تتابع كنظام

بال قطع سلكه فتتابع

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, When the fa'i (war booty gained without fighting) is taken as wealth, trust as a booty, zakah as a tax, knowledge is imparted for purposes other than religion, a man obeys his wife but is disloyal to his mother, he draws, near his friend but keeps away from his father, voices are raised in mosques, cjuiefs of the tribe are the most sinful of them, a leader of the people is the basest of them, a man is honoured because of fear of mischief from him, singing girls and musical instruments become common, wine is drunk, the last of this ummah curse the first of them, then await, at such time a violent red wind, earthquakes, being swallowed up by earth, transfiguration, pelting of stones from heaven and signs following each other as though beads of a rosary fall in succession when the thread has broken."

(2219)

أن رسول الله صلى الله عليه وسلم قال في هذه الأمة خسف ومسخ وقذف فقال رجل من المسلمين يا رسول الله ومتى ذاك قال إذا ظهرت القينات والمعازف وشربت الخمو

Sayyidina Imran ibn Husayn (RA) reported that Allah's Messenger (SAW) said, 'This ummah will face being swallowed up, metamorphosis and pelting rain." A man among the *Muslims* submitted, "O Messenger of Allah, (SAW) , and when will that be?" He said, "When singing girls and musical instruments show themselves up and wine is drunk."

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 39

About the Prophet (SAW) saying, "My coming and the Last Hour are like these two" (forefinger and middle finger)

(2220)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بُعِثْتُ فِي نَفَسِ السَّاعَةِ فَسَبَقْتُهَا كَمَا سَبَقَتْ

هَذِهِ هَذِهِ لِأُصْبُعَيْهِ السَّبَّابَةِ وَالْوُسْطَى

Sayyidina Mustawrid ibn Shaddad Fihri reported from the Prophet (SAW) that he said, have been sent in the very Hour, so I precede it just as this precedes this", showing his for finger and his middle finger.

(2221)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ وَأَشَارَ أَبُو دَاوُدَ بِالسَّبَّابَةِ وَالْوُسْطَى فَمَا فَضَّلَ إِحْدَاهُمَا عَلَى الْأُخْرَى

Sayyidina Anas (RA) reported that Allah's Messenger (SAW) said, "I have been sent and the Last Hour like these two and Abu Dawud indicated the forefinger and the middle finger, and he said, And like the excellence of one over the other.

[*Bukhari* 6504]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 40

About battle with the Turks

(2222)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمْ الشَّعَرُ وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا كَأَنَّ وُجُوهَهُمْ الْمَجَانُّ الْمُطْرَقَةُ

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) said, "The Last Hour will not come till you fight a people wearing shoes.{or sandals) made of hair. And the Hour will not come till you fight a people whose faces are flat like shields."

[*Bukhari* 2929]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 41

About there being no Chosroes after the Chosroe is gone

(2223)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ وَإِذَا هَلَكَ قَيْصَرُ فَلَا قَيْصَرَ بَعْدَهُ وَالَّذِي نَفْسِي بِيَدِهِ لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "When the Chosroes is killed, there will be no Chosroes after him. When the Caesar is killed, there will be no Caesar after him. By Him in Whose hand is my soul, you will give away their treasures in the cause of Allah (in jihad)."

[*Bukhari* 3027]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 42

The Hour will not come before the Fire from the Hijaz

(2224)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَتَخْرُجُ نَارٌ مِنْ حَضْرَمَوْتَ أَوْ مِنْ نَحْوِ بَحْرِ حَضْرَمَوْتَ قَبْلَ يَوْمِ الْقِيَامَةِ تَحْشُرُ النَّاسَ قَالُوا يَا رَسُولَ اللَّهِ فَمَا تَأْمُرُنَا قَالَ عَلَيْكُمْ بِالشَّامِ

Saaum ibn Abdullah reported on the Authority of his father that Allah's Messenger (SAW) said, "There will emerge a fire from Hadramawt or from the surrounding of the

sea of Hadramawt before the Last Hour. It will gather mankind." The sahabah asked, "O Messenger of Allah, (SAW) ' what do you then command us?" He said, "You must go to Syria."

[*Ahmed* 5376]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 43

The Hour will not come before the liars make their appearance

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(2225)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى يَنْبَعِثَ دَجَّالُونَ كَذَّابُونَ قَرِيبٌ مِنْ ثَلَاثِينَ كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "The Hour will not come till the liars and dajjals, nearly thirty all of them, make their appearance each pretending that he is Allah's messenger."

[*Bukhari* 3609]

(2226)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى تَلْحَقَ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ وَحَتَّى يَعْبُدُوا الْأَوْثَانَ وَإِنَّهُ سَيَكُونُ فِي أُمَّتِي ثَلَاثُونَ كَذَّابُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ وَأَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي

Sayyidina Thawban reported that Allah's Messenger (SAW) said, "The Hour will not come till tribes of my ummah join the polytheists and worship idols. And, in my ummah there will be thirty liars each of them assuming that he is a Prophet (SAW) while I am the seal (or last) of the Prophet (SAW) s. There is no Prophet (SAW) after me."

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 44

About the liar from Thaqif and *Mubir*

(2227)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَقِيفٍ كَذَّابٌ وَمُبِيرٌ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) said, "There will arise among the Banu Thaqif a liar and *Mubir* i.e. one who is destructive."

*It is said that liar was Mukhtar bin Abu Ubaid and mubir was Hajjaj bin Yousuf

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36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 45

About the third generation

(2228)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَأْتِي مِنْ بَعْدِهِمْ قَوْمٌ يَتَسَمَّنُونَ وَيُحِبُّونَ السِّمَنَ يُعْطُونَ الشَّهَادَةَ قَبْلَ أَنْ يُسْأَلُوهَا

Sayyidina Imran ibn Husayn reported that he heard Allah's Messenger say, "The best of people are my generation, then those who follow them. Then, there will comeafter them a people who would seek to be fat,° and love corpulence, they will offer testimony before they are asked to give it."

[*Bukhari* 3650]

(2229)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ أُمَّتِي الْقَرْنُ الَّذِي بُعِثْتُ فِيهِمْ ثُمَّ الَّذِينَ يَلُونَهُمْ قَالَ وَلَا أَعْلَمُ ذَكَرَ الثَّالِثَ أَمْ لَا ثُمَّ يَنْشَأُ أَقْوَامٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ وَيَفْشُو فِيهِمْ السِّمَنُ

Sayyidina lmran ibn Husayn (RA) reported that Allah's Messenger said, The best of my ummah is the generation to which 1 have been sent, then they who will follow them.' The narrator said, 'And I do not remember if he mentioned the third (generation) or not, "After that', the Prophet (SAW) said, "A people will come who will voluntarily give testimony, they will commit treachery and will not be trustworthy. They will be corpulent, generally.

[*Bukhari* 2651]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 46

About the cauph's

(2230)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكُونُ مِنْ بَعْدِي اثْنَا عَشَرَ أَمِيرًا قَالَ ثُمَّ تَكَلَّمَ بِشَيْءٍ لَمْ أَفْهَمْهُ فَسَأَلْتُ الَّذِي يَلِينِي فَقَالَ كُلُّهُمْ مِنْ قُرَيْشٍ

Sayyidina Jabir ibn Samurah (RA) reported that Allah's Messenger (SAW) said, "There will he, after me, twelve amirs." The narrator reported that he said more but he, could not grasp it, so he asked one who was next to him and he disclosed that the Prophet (SAW) said, "Everone from Quraysh."

[*Bukhari* 7222]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 47

More on it

(2231)

كُنْتُ مَعَ أَبِي بَكْرَةَ تَحْتَ مِنْبَرِ ابْنِ عَامِرٍ وَهُوَ يَخْطُبُ وَعَلَيْهِ ثِيَابٌ رِقَاقٌ فَقَالَ أَبُو بِلَالٍ انْظُرُوا إِلَى أَمِيرِنَا يَلْبَسُ ثِيَابَ الْفُسَّاقِ فَقَالَ أَبُو بَكْرَةَ اسْكُتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ أَهَانَ سُلْطَانَ اللَّهِ فِي الْأَرْضِ أَهَانَهُ اللَّهُ

Ziyad ibn Kusayb Adawi narrated: I was sitting with Abu Bakrah (RA) at the foot of the pulpit of Ibn Aamir while he was delivering a sermon. He was wearing a thin dress. Abu Bilal remarked, Look at our amir wearing garments of the sinners.' So Abu Bakrah said to me, 'Keep quiet. I had heard Allah's Messenger say, "He who offends Allahs king on earth, Allah humiliates him."

(2232)

لَوْ اسْتَخْلَفْتَ قَالَ إِنْ أَسْتَخْلِفْ فَقَدْ اسْتَخْلَفَ أَبُو بَكْرٍ وَإِنْ لَمْ أَسْتَخْلِفْ لَمْ يَسْتَخْلِفْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidina Abdullah ibn Umar (RA) reported that Sayyidina Umar (RA) ibn Khattab was asked, "Had you appointed a Khaufah! He said, "If I appoint one then indeed Abu Bakr had appointed one. And if I do not then Allah's Messenger (SAW) had not appointed a khaufah." The had ith has a lengthy narration.

[*Bukhari* 7218]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 48

About the caliphate

(2233)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخِلَافَةُ فِي أُمَّتِي ثَلَاثُونَ سَنَةً ثُمَّ مُلْكٌ بَعْدَ ذَلِكَ ثُمَّ قَالَ لِي سَفِينَةُ أَمْسِكْ خِلَافَةَ أَبِي بَكْرٍ ثُمَّ قَالَ وَخِلَافَةَ عُمَرَ وَخِلَافَةَ عُثْمَانَ ثُمَّ قَالَ لِي أَمْسِكْ خِلَافَةَ عَلِيٍّ قَالَ فَوَجَدْنَاهَا ثَلَاثِينَ سَنَةً قَالَ سَعِيدٌ فَقُلْتُ لَهُ إِنَّ بَنِي أُمَيَّةَ يَزْعُمُونَ أَنَّ الْخِلَافَةَ فِيهِمْ قَالَ كَذَبُوا بَنُو الزَّرْقَاءِ بَلْ هُمْ مُلُوكٌ مِنْ شَرِّ الْمُلُوكِ

Sayyidina Safinah (RA) reported that Allah's Messenger (SAW) said, "The Khilafah (Caliphate) will last among my ummah for thirty years. Then there will be kingdom after that." Thereafter, Safinah said, "Count the khilafah of Abu bakr." Then he said, "And of Umar (RA) andUthman, and count the Khilafah of Ali . We will find the total to be thirty years. Saeed said that he told him that the Banu Umayyah imagined that the Khilafah rested with them. He said, The Banu Zarqa lie. Rather, they were kings, the worst of kings.

[*Ahmed* 21978]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 49

About Khliafah remaining with the Quraysh till the last Hour

(2234)

كَانَ نَاسٌ مِنْ رَبِيعَةَ عِنْدَ عَمْرِو بْنِ الْعَاصِ فَقَالَ رَجُلٌ مِنْ بَكْرِ بْنِ وَائِلٍ لَتَنْتَهِيَنَّ

قُرَيْشٌ أَوْ لَيَجْعَلَنَّ اللَّهُ هَذَا الْأَمْرَ فِي جُمْهُورٍ مِنْ الْعَرَبِ غَيْرِهِمْ فَقَالَ عَمْرُو بْنُ الْعَاصِ كَذَبْتَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قُرَيْشٌ وُلَاةُ النَّاسِ فِي الْخَيْرِ وَالشَّرِّ إِلَى يَوْمِ الْقِيَامَةِ

Abdullah ibn Abu Hudhayl narrated Some of the (tribe) Rabiah were sitting with Sayyidina Amr ibn Aas (RA) when a man of Bakr ibn Wail (tribe) said, 'The Quraysh must refrain themselves, or Allah will hand over this affair to the Arabs collectively, apart from them." So, Amr ibn Aas (RA) said, 'You lie I had heard Allah's Messenger ' say, The Quraysh are rulers of men, in good or bad, till the Last Day.'"

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 50

No caption

(2235)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَذْهَبُ اللَّيْلُ وَالنَّهَارُ حَتَّى يَمْلِكَ رَجُلٌ مِنْ الْمَوَالِي يُقَالُ لَهُ جَهْجَاهُ

Umar (RA) ibn Hakam reported having heard Sayyidina Abu Huraira (RA) narrate the words of Allah's Messenger He said, "The night and day will not pass away before a man, the freedman, of Jahjah will take over authority(rule)"

*Other Ahadith disclose that the Jahaja will be a tribe of Qahtan and that person will rule after Imam Mahdi and he will be among righteous rulers.

[*Muslim* 2911]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 51

About misled rulers

(2236)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا أَخَافُ عَلَى أُمَّتِي الْأَئِمَّةَ الْمُضِلِّينَ قَالَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ لَا يَضُرُّهُمْ مَنْ يَخْذُلُهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ

Sayyidina Thawban (RA) reported that Allah's Messenger (SAW) said, "I fear for the misled rulers over my ummah.' He also said, "A section of my ummah will never cease to be on the right. They will prevail and they will not be harmed by those who desert them till the command of Allah comes."

[*Muslim* 1920]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 52

About Mahdi

(2237)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي

Sayyidina Abdullah reported that Allahs Messenger (SAW) said, "The world will not end before a man of my house rules over the Arabs. His name will be the same as mine."

[*Ahmed* 3573]

(2238)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَلِي رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي

Sayyidina Abdullah (RA) reported from the Prophet (SAW) that he said, "A man of my house, his name being as my name, will follow (to rule over the world).

(2238A)

عَنْ أَبِي هُرَيْرَةَ قَالَ لَوْ لَمْ يَبْقَ مِنْ الدُّنْيَا إِلَّا يَوْمٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَلِيَ

Sayyidina Abu Huraira (RA) reported (that the Prophet (SAW) said) : Even if the world has nothing but one day (before it ends), Allah will lengthen that day so that he may rule.

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 53

No caption

(2239)

خَشِينَا أَنْ يَكُونَ بَعْدَ نَبِيِّنَا حَدَثٌ فَسَأَلْنَا نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ فِي أُمَّتِي الْمَهْدِيَّ يَخْرُجُ يَعِيشُ خَمْسًا أَوْ سَبْعًا أَوْ تِسْعًا زَيْدٌ الشَّاكُّ قَالَ قُلْنَا وَمَا ذَاكَ قَالَ سِنِينَ قَالَ فَيَجِيءُ إِلَيْهِ رَجُلٌ فَيَقُولُ يَا مَهْدِيُّ أَعْطِنِي أَعْطِنِي قَالَ فَيَحْثِي لَهُ فِي ثَوْبِهِ مَا اسْتَطَاعَ أَنْ يَحْمِلَهُ

Sayyidina Abu Sa'eed Khudri (RA) narrated We were apprehensive lest innovations begin after our Prophet (SAW) So we asked the Prophet (SAW) (about it). He said, There will be in my ummah a Mahdi who will live five, seven or nine" the narrator Zayd was unsure (of the figure). They asked what was that and he said, "Years." He then said, "A man will come to him and say, 'O Mahdi, give me, give me!' So, he will pour out for him in his garment as much as he is able to carly."

[Ibn Majah 4083]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 54

About the descent of Eesa ibn Maryam (AS)

(2240)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا فَيَكْسِرُ الصَّلِيبَ وَيَقْتُلُ الْخِنْزِيرَ وَيَضَعُ الْجِزْيَةَ وَيَفِيضُ الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) said, "By Him in Whose hand is my soul, Ibn Maryam will soon descend among you as a just judge. He will break the cross, kill swine and abolish the jizyah, and wealth will flow to such abundance that no one will take it."

[*Ahmed* 10944, *Bukhari* 2222, *Muslim* 155, Ibn Majah 4078]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 55

About the dajjal

(2241)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّهُ لَمْ يَكُنْ نَبِيٌّ بَعْدَ نُوحٍ إِلَّا قَدْ أَنْذَرَ

الدَّجَّالَ قَوْمَهُ وَإِنِّي أُنْذِرُكُمُوهُ فَوَصَفَهُ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَعَلَّهُ سَيُدْرِكُهُ بَعْضُ مَنْ رَآنِي أَوْ سَمِعَ كَلَامِي قَالُوا يَا رَسُولَ اللَّهِ فَكَيْفَ قُلُوبُنَا يَوْمَئِذٍ قَالَ مِثْلُهَا يَعْنِي الْيَوْمَ أَوْ خَيْرٌ

Sayyidina Abu Ubaydah ibn Jarrah (RA) reported that he heard Allah's Messenger (SAW) say, "There has not been a Prophet (SAW) after Nuh who has not warned his people of dajjal. And I warn you of him.' And he described him for them, saying, "Perhaps of those who see me or hear my words, some might encounter him." They submitted, "O Messenger of Allah, (SAW) , how will (the condition of) our hearts be on that day?" He said, "Like this (as today) or better"

[*Ahmed* 1693].

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 56

About description of the dajjal

(2242)

قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّاسِ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الدَّجَّالَ فَقَالَ إِنِّي لَأُنْذِرُكُمُوهُ وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَ قَوْمَهُ وَلَقَدْ أَنْذَرَ نُوحٌ قَوْمَهُ وَلَكِنِّي سَأَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ تَعْلَمُونَ أَنَّهُ أَعْوَرُ وَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرَقَالَ الزُّهْرِيُّ وَأَخْبَرَنِي عُمَرُ بْنُ ثَابِتٍ الْأَنْصَارِيُّ أَنَّهُ أَخْبَرَهُ بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَئِذٍ لِلنَّاسِ وَهُوَ يُحَذِّرُهُمْ فِتْنَتَهُ تَعْلَمُونَ أَنَّهُ لَنْ يَرَى أَحَدٌ مِنْكُمْ رَبَّهُ حَتَّى يَمُوتَ وَإِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ ك ف

ر يَقْرَؤُهُ مَنْ كَرِهَ عَمَلَهُ

Sayyidina Ibn Umar (RA) reported Once, Allah's Messenger (SAW) stood among the people and glorified Allah as He is worthy of it. Then he mentioned the dajjal, saying, "Indeed, I do warn you of him, and there has not been a Prophet (SAW) who has not warned his people (of him). And indeed, Nuh warned his people, but I will speak a word on it which no Prophet (SAW) has spoken to his people. You know that he is blind in one eye while your Lord is not one-eyed." Zuhri said that Umar (RA) ibn Thabit Ansari informed him on the authorityof same sahabah that the Prophet (SAW) warned the people that day of the mischief of dajjal and said, "You know that none of you will ever see his Lord till he dies. And that it is written between dajjal's eyes kafir (infidel). Those who will detest his conduct will (be able to) read it."

[*Bukhari* 1304]

(2243)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تُقَاتِلُكُمْ الْيَهُودُ فَتُسَلَّطُونَ عَلَيْهِمْ حَتَّى يَقُولَ الْحَجَرُ يَا مُسْلِمُ هَذَا يَهُودِيٌّ وَرَائِي فَاقْتُلْهُ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger said, The Jews will fight you and the *Muslims* will be empowered over them so much so that a stone will disclose : O *Muslim*! This is a Jew behind me, so kill him.'

[*Bukhari* 2925, *Muslim* 2921]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 57

Where from will the dajjal emerge

(2244)

حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الدَّجَّالُ يَخْرُجُ مِنْ أَرْضٍ بِالْمَشْرِقِ يُقَالُ

لَهَا خُرَاسَانُ يَتْبَعُهُ أَقْوَامٌ كَأَنَّ وُجُوهَهُمْ الْمَجَانُّ الْمُطْرَقَةُ

Sayyidina Abu Bakr reported that Allah's Messenger (SAW) "The dajjal will emerge from a land of the east called Khurasan. There will he people with him, their faces flat like shields.'

[Ibn Majah 4072]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 58

Signs of the dajjal's coming

(2245)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمَلْحَمَةُ الْعُظْمَى وَفَتْحُ الْقُسْطَنْطِينِيَّةِ وَخُرُوجُ الدَّجَّالِ فِي سَبْعَةِ أَشْهُرٍ

Sayyidina Mu'adh ibn Jabal reported that the Prophet (SAW) said, 'The mighty bloodshed, the conquest of Constantinople and the emergence of the dajjal will take place within seven years."

[*Abu Dawud* 4295, Ibn Majah 4092]

(2246)

فَتْحُ الْقُسْطَنْطِينِيَّةِ مَعَ قِيَامِ السَّاعَةِ

Sayyidina Anas ibn Malik (RA) reported that the conquest of Constantinople will be the forerunner of the last Hour.

[*Ahmed* 17646, *Muslim* 2937, *Abu Dawud* 4321, Ibn Majah 4075]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Chapter 59

Dajjal and Yajuj Majuj

(2247)

ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدَّجَّالَ ذَاتَ غَدَاةٍ فَخَفَّضَ فِيهِ وَرَفَّعَ حَتَّى ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ قَالَ فَانْصَرَفْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ رَجَعْنَا إِلَيْهِ فَعَرَفَ ذَلِكَ فِينَا فَقَالَ مَا شَأْنُكُمْ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَّالَ الْغَدَاةَ فَخَفَّضْتَ فِيهِ وَرَفَّعْتَ حَتَّى ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ قَالَ غَيْرُ الدَّجَّالِ أَخْوَفُ لِي عَلَيْكُمْ إِنْ يَخْرُجْ وَأَنَا فِيكُمْ فَأَنَا حَجِيجُهُ دُونَكُمْ وَإِنْ يَخْرُجْ وَلَسْتُ فِيكُمْ فَامْرُؤٌ حَجِيجُ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ إِنَّهُ شَابٌّ قَطَطٌ عَيْنُهُ طَافِئَةٌ شَبِيهٌ بِعَبْدِ الْعُزَّى بْنِ قَطَنٍ فَمَنْ رَآهُ مِنْكُمْ فَلْيَقْرَأْ فَوَاتِحَ سُورَةِ أَصْحَابِ الْكَهْفِ قَالَ يَخْرُجُ مَا بَيْنَ الشَّامِ وَالْعِرَاقِ فَعَاثَ يَمِينًا وَشِمَالًا يَا عِبَادَ اللَّهِ اثْبُتُوا قَالَ قُلْنَا يَا رَسُولَ اللَّهِ وَمَا لَبْثُهُ فِي الْأَرْضِ قَالَ أَرْبَعِينَ يَوْمًا يَوْمٌ كَسَنَةٍ وَيَوْمٌ كَشَهْرٍ وَيَوْمٌ كَجُمُعَةٍ وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ أَرَأَيْتَ الْيَوْمَ الَّذِي كَالسَّنَةِ أَتَكْفِينَا فِيهِ صَلَاةُ يَوْمٍ قَالَ لَا وَلَكِنْ اقْدُرُوا لَهُ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ فَمَا سُرْعَتُهُ فِي الْأَرْضِ قَالَ كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ فَيَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيُكَذِّبُونَهُ وَيَرُدُّونَ عَلَيْهِ قَوْلَهُ فَيَنْصَرِفُ عَنْهُمْ فَتَتْبَعُهُ أَمْوَالُهُمْ وَيُصْبِحُونَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ وَيُصَدِّقُونَهُ فَيَأْمُرُ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرَ وَيَأْمُرُ الْأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ فَتَرُوحُ

عَلَيْهِمْ سَارِحَتُهُمْ كَأَطْوَلِ مَا كَانَتْ ذُرًا وَأَمَدِّهِ خَوَاصِرَ وَأَدَرِّهِ ضُرُوعًا قَالَ ثُمَّ يَأْتِي الْخَرِبَةَ فَيَقُولُ لَهَا أَخْرِجِي كُنُوزَكِ فَيَنْصَرِفُ مِنْهَا فَيَتْبَعُهُ كَيَعَاسِيبِ النَّحْلِ ثُمَّ يَدْعُو رَجُلًا شَابًّا مُمْتَلِئًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جِزْلَتَيْنِ ثُمَّ يَدْعُوهُ فَيُقْبِلُ يَتَهَلَّلُ وَجْهُهُ يَضْحَكُ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ هَبَطَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَام بِشَرْقِيِّ دِمَشْقَ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا يَدَيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَّانٌ كَاللُّؤْلُؤِ قَالَ وَلَا يَجِدُ رِيحَ نَفْسِهِ يَعْنِي أَحَدًا إِلَّا مَاتَ وَرِيحُ نَفْسِهِ مُنْتَهَى بَصَرِهِ قَالَ فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِبَابِ لُدٍّ فَيَقْتُلَهُ قَالَ فَيَلْبَثُ كَذَلِكَ مَا شَاءَ اللَّهُ قَالَ ثُمَّ يُوحِي اللَّهُ إِلَيْهِ أَنْ حَوِّزْ عِبَادِي إِلَى الطُّورِ فَإِنِّي قَدْ أَنْزَلْتُ عِبَادًا لِي لَا يَدَانِ لِأَحَدٍ بِقِتَالِهِمْ قَالَ وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ كَمَا قَالَ اللَّهُ {مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ} قَالَ فَيَمُرُّ أَوَّلُهُمْ بِبُحَيْرَةِ الطَّبَرِيَّةِ فَيَشْرَبُ مَا فِيهَا ثُمَّ يَمُرُّ بِهَا آخِرُهُمْ فَيَقُولُ لَقَدْ كَانَ بِهَذِهِ مَرَّةً مَاءٌ ثُمَّ يَسِيرُونَ حَتَّى يَنْتَهُوا إِلَى جَبَلِ بَيْتِ مَقْدِسٍ فَيَقُولُونَ لَقَدْ قَتَلْنَا مَنْ فِي الْأَرْضِ فَهَلُمَّ فَلْنَقْتُلْ مَنْ فِي السَّمَاءِ فَيَرْمُونَ بِنُشَّابِهِمْ إِلَى السَّمَاءِ فَيَرُدُّ اللَّهُ عَلَيْهِمْ نُشَّابَهُمْ مُحْمَرًّا دَمًا وَيُحَاصَرُ عِيسَى ابْنُ مَرْيَمَ وَأَصْحَابُهُ حَتَّى يَكُونَ رَأْسُ الثَّوْرِ يَوْمَئِذٍ خَيْرًا لِأَحَدِهِمْ مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمْ الْيَوْمَ قَالَ فَيَرْغَبُ عِيسَى ابْنُ مَرْيَمَ إِلَى اللَّهِ وَأَصْحَابُهُ قَالَ فَيُرْسِلُ اللَّهُ إِلَيْهِمْ النَّغَفَ فِي رِقَابِهِمْ فَيُصْبِحُونَ فَرْسَى مَوْتَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ قَالَ وَيَهْبِطُ عِيسَى وَأَصْحَابُهُ فَلَا يَجِدُ مَوْضِعَ شِبْرٍ إِلَّا وَقَدْ مَلَأَتْهُ زَهَمَتُهُمْ وَنَتَنُهُمْ وَدِمَاؤُهُمْ قَالَ فَيَرْغَبُ عِيسَى إِلَى اللَّهِ وَأَصْحَابُهُ قَالَ فَيُرْسِلُ اللَّهُ عَلَيْهِمْ طَيْرًا كَأَعْنَاقِ الْبُخْتِ قَالَ فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ

بِالْمَهْبِلِ وَيَسْتَوْقِدُ الْمُسْلِمُونَ مِنْ قِسِيِّهِمْ وَنُشَّابِهِمْ وَجِعَابِهِمْ سَبْعَ سِنِينَ قَالَ وَيُرْسِلُ اللَّهُ عَلَيْهِمْ مَطَرًا لَا يُكَنُّ مِنْهُ بَيْتُ وَبَرٍ وَلَا مَدَرٍ قَالَ فَيَغْسِلُ الْأَرْضَ فَيَتْرُكُهَا كَالزَّلَفَةِ قَالَ ثُمَّ يُقَالُ لِلْأَرْضِ أَخْرِجِي ثَمَرَتَكِ وَرُدِّي بَرَكَتَكِ فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنْ الرُّمَّانَةِ وَيَسْتَظِلُّونَ بِقَحْفِهَا وَيُبَارَكُ فِي الرِّسْلِ حَتَّى إِنَّ الْفِئَامَ مِنْ النَّاسِ لَيَكْتَفُونَ بِاللِّقْحَةِ مِنْ الْإِبِلِ وَإِنَّ الْقَبِيلَةَ لَيَكْتَفُونَ بِاللِّقْحَةِ مِنْ الْبَقَرِ وَإِنَّ الْفَخِذَ لَيَكْتَفُونَ بِاللِّقْحَةِ مِنْ الْغَنَمِ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِيحًا فَقَبَضَتْ رُوحَ كُلِّ مُؤْمِنٍ وَيَبْقَى سَائِرُ النَّاسِ يَتَهَارَجُونَ كَمَا تَتَهَارَجُ الْحُمُرُ فَعَلَيْهِمْ تَقُومُ السَّاعَةُ

Sayyidina Nawwas narrated: "Allah's Messenger (SAW) mentioned Dajjal one day. He exposed his baseness and emphasized his mischief till we thought he was behind the palm trees. We then dispersed from Allah's Messenger (SAW) only to return shortly. He recognized our state of mind and said, 'How is it with you?' We said, 'O Messenger of Allah! You mentioned Dajjal and made it soft as well as emphatic so that we imagined he was behind some palms. (they meant: He is so sure to come). He said: 'More fearful to me than the Dajjal (are some other things), for if hje emerges while I am among you then I will content with him on your behalf. And if he comes and I am not among you the let everyone of you contend with him on his behalf, and Allah is my Khalifa over every *Muslim* (i.e. Allah is the One to protect them from the mischief of Dajjal.) Dajjal wil be a youth with curly hair and one eye. He will resemble Abd Uzza bin Qatan-(a king of pre-Islamic era). So those of you who see him, should recite the initial verses of surah al-Kahf. He will come out from what is between Syria and Iraq and corrupt (people on) right and left. O slaves of Allah, be steadfast.' We said, 'O Merssenger of Allah, how long will he tarry on earth?' He said, 'Forty days, (the first) day like a year, a day like a month, a day like a week and the rest of his days like your days.' We submitted, 'O Messenger of Allah, will a day's prayer suffice us in the day that wouldf be like a year?' He said, 'No but make an estimate for it.' We submitted, 'O Messenger of Allah, what will be his speed of movement on earth?' He said, "Like rain which is driven forward by the wind. He will come to a people and invite them but they will reject him and return him hl words. So, he will turn away from them and their properties will follow him and they will become bereft of everyting on their hands. He will then come upon another people whom he will invite and they will respond to him and confirm him, so he will command the sky to pour rain. It will pour rain. He will command the earth to grow and it will produce crops.

Their pasturing animals will come to them with their humps high, their udders full of milk. He will come upon the waste land and command it to bring forth its treasures. So, they will come out of it and go after him like swarms of bees. He will then summon a young man his youth showing on him with fulness. He will strike him with the sword and cut him into two pieces, then he will summon him and he will come revived with a shining, laughing face. While he is like that, Eesa ibn Maryam will descend in the east of Damascus at the white minaret, donned in two Saffron coloured garments, his hands on the wings of two angels. If he lowers his head, it will drip and when he raises it, those drops will fall down like shining pearls. "(This is a description of his extreme radiance). "And no one (who disbelieves) will feel his breath but will die. And, the limit of the reach of his breath will be his sight. He will then seek the dajjal and catch up with him at the gate of LuddO, and he will kill him. Then he will stay on earth as long as Allah wills. Allah will reveal to him, 'Collect my slaves at Tur, for I have sent there such of My slaves whom no one can fight'. Allah will then send Yajuj and Majuj. They will come as Allah has said: "And they sally forth from every mound." (21 : 96)
The first of them will pass the lake Tibriyah (Tiberias) and drink all its contents. Then the last of them will pass and remark, 'Indeed, there was once, in here water!' They will travel till they end up at the mountain of Bayt al Maqdas (Jerusalem). They will recall, 'We have killed all who were on earth. So, come let us kill those who are in heaven'. They will shoot their arrows into the sky and Allah will return to them their arrows reddened as with blood. (Meanwhile) Eesa ibn Maryam (AS) and his companions will surround them and the head of an ox will seem better to each of them then a hundred dinars are to one of you today. So, Eesa ibn Maryam will turn to Allah with his companions. So, Allah wil send down upon them insects on their necks, and by morning all of them would have perished as though they were one person. Eesa and his companions would descend but not find space of even a span without being filled with their fat, odour and blood. So, Eesa and his companions would again turn to Allah Who will send birds on them. Their necks will be like camel's and they will carry the corpses away to mahbul. Thereafter, *Muslim*s will kindle fire with their arrows, bows and quivers for seven years. Allah will send down on them rain which no mudhouse or tent will keep out but the earth will be washed and it will shine like glass. Then the earth will be commanded to grow its fruit and other produce and bring back its blessings. A whole group will eat from the pomegrenate and they will shelter themselves under its peel. There will be tremendous blessing in milk so that a whole group of men will be satiated with the milk of one she-camel, a whole tribe with the milk of a cow and a whole family with the milk of a shegoat. while they are thus living, Allah will send a wind that will take away the soul of every believer, but there will remain the evil people who will have sexual intercourse on the roads just as asses have. The Hour will come upon them.

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 60

About the dajjal's description

(2248)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سُئِلَ عَنْ الدَّجَّالِ فَقَالَ أَلَا إِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ أَلَا وَإِنَّهُ أَعْوَرُ عَيْنُهُ الْيُمْنَى كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ

Sayyidina Ibn Umar (RA) reported that the Prophet (SAW) was asked about the dajjal. He said, Know that your Lord is not one eyed, but know that the dajjal is blind in the right eye as though it were a swollen grape.'

[*Muslim* 169]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 61

The dajjal cannot enter Madinah

(2249)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي الدَّجَّالُ الْمَدِينَةَ فَيَجِدُ الْمَلَائِكَةَ يَحْرُسُونَهَا فَلَا يَدْخُلُهَا الطَّاعُونُ وَلَا الدَّجَّالُ إِنْ شَاءَ اللَّهُ

Sayyidina Anas (RA) reported that Allah's Messenger (SAW) said, "The dajjal will head for Madinah, but will find that the angels have surrounded it. So, plague and the dajjal will not enter Madinah, Insha Allah."

[*Bukhari* 7134, *Ahmed* 12246]

(2250)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْإِيمَانُ يَمَانٍ وَالْكُفْرُ مِنْ قِبَلِ الْمَشْرِقِ وَالسَّكِينَةُ لِأَهْلِ الْغَنَمِ وَالْفَخْرُ وَالرِّيَاءُ فِي الْفَدَّادِينَ أَهْلِ الْخَيْلِ وَأَهْلِ الْوَبَرِ يَأْتِي الْمَسِيحُ إِذَا جَاءَ دُبُرَ أُحُدٍ صَرَفَتْ الْمَلَائِكَةُ وَجْهَهُ قِبَلَ الشَّامِ وَهُنَالِكَ يَهْلَكُ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "Faith came from Yaman while disbelief came from the direction of east. The shepherds possesstranquility and humility while the keepers of camels and horses are arrogant and ostentatious. When the dajjal will reach the Uhud mountain, on its other side, the angels will turn him about towards the direction of Syria. And, there he will perish.'

[*Bukhari* 3499, *Muslim* 52]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 62

Eesa ibn Maryam (AS) will slay the dajjal

(2251)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَقْتُلُ ابْنُ مَرْيَمَ الدَّجَّالَ بِبَابِ لُدٍّ

Sayyidina Mujamma ibn Jariyah Ansari (RA) reported having heard Allah's Messenger say, "Ibn Maryam will kill dajjal at the gate of Ludd (Lod)."

[*Ahmed* 15466]

(2252)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَ أُمَّتَهُ الْأَعْوَرَ الْكَذَّابَ أَلَا إِنَّهُ أَعْوَرُ وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ ك ف ر

Qatadah reported having heard Sayyidina Anas (RA) narrate that Allah's Messenger said,

There has not been a Prophet (SAW) who has not warned his people of the one-eyed.liar. Know, that he will be one-eyed while your Lord is not one-eyed. It will be inscribed between his eyes *Ka fa ra* (Kafir).

[*Bukhari* 7131, *Muslim* 2933]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 63

About Ibn Sayyad

(2253)

صَحِبَنِي ابْنُ صَائِدٍ إِمَّا حُجَّاجًا وَإِمَّا مُعْتَمِرِينَ فَانْطَلَقَ النَّاسُ وَتُرِكْتُ أَنَا وَهُوَ فَلَمَّا خَلَصْتُ بِهِ اقْشَعْرَرْتُ مِنْهُ وَاسْتَوْحَشْتُ مِنْهُ مِمَّا يَقُولُ النَّاسُ فِيهِ فَلَمَّا نَزَلْتُ قُلْتُ لَهُ ضَعْ مَتَاعَكَ حَيْثُ تِلْكَ الشَّجَرَةِ قَالَ فَأَبْصَرَ غَنَمًا فَأَخَذَ الْقَدَحَ فَانْطَلَقَ فَاسْتَحْلَبَ ثُمَّ أَتَانِي بِلَبَنٍ فَقَالَ لِي يَا أَبَا سَعِيدٍ اشْرَبْ فَكَرِهْتُ أَنْ أَشْرَبَ مِنْ يَدِهِ شَيْئًا لِمَا يَقُولُ النَّاسُ فِيهِ فَقُلْتُ لَهُ هَذَا الْيَوْمُ يَوْمٌ صَائِفٌ وَإِنِّي أَكْرَهُ فِيهِ اللَّبَنَ قَالَ لِي يَا أَبَا سَعِيدٍ هَمَمْتُ أَنْ آخُذَ حَبْلًا فَأُوثِقَهُ إِلَى شَجَرَةٍ ثُمَّ أَخْتَنِقَ لِمَا يَقُولُ النَّاسُ لِي وَفِيَّ أَرَأَيْتَ مَنْ خَفِيَ عَلَيْهِ حَدِيثِي فَلَنْ يَخْفَى عَلَيْكُمْ أَلَسْتُمْ أَعْلَمَ النَّاسِ بِحَدِيثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ يَقُلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ كَافِرٌ وَأَنَا مُسْلِمٌ أَلَمْ يَقُلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ عَقِيمٌ لَا يُولَدُ لَهُ وَقَدْ خَلَّفْتُ وَلَدِي بِالْمَدِينَةِ أَلَمْ يَقُلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ أَوْ لَا تَحِلُّ

لَهُ مَكَّةُ وَالْمَدِينَةُ أَلَسْتُ مِنْ أَهْلِ الْمَدِينَةِ وَهُوَ ذَا أَنْطَلِقُ مَعَكَ إِلَى مَكَّةَ فَوَاللَّهِ مَا زَالَ يَجِيءُ بِهَذَا حَتَّى قُلْتُ فَلَعَلَّهُ مَكْذُوبٌ عَلَيْهِ ثُمَّ قَالَ يَا أَبَا سَعِيدٍ وَاللَّهِ لَأُخْبِرَنَّكَ خَبَرًا حَقًّا وَاللَّهِ إِنِّي لَأَعْرِفُهُ وَأَعْرِفُ وَالِدَهُ وَأَعْرِفُ أَيْنَ هُوَ السَّاعَةَ مِنْ الْأَرْضِ فَقُلْتُ تَبًّا لَكَ سَائِرَ الْيَوْمِ

Sayyidina Abu Sa’eed (RA) narrated lbn Sayyad performed Hajj or Umrah with me. (During the journey), people overtook us and the two of us were left behind (to ourselves). When I was alone with him, I sensed a fear. I was terrified because people used to say things about him. When I stopped (at a place), I said to him, ‘Put down your provision by this tree,” He spied some sheep,.so took a bowl to them and brought their milk, saying to me, “Drink O Abu Sa’eed.’ I disliked to drink anything from his hands because of what people said about him. So, I said to him, “This is a hot day and I do not like milk in the heat.” He said, “O Abu Sa’eed, I have resolved to take a rope and tie it to the tree and strangulate my neck because of what people say about me. Do you see that if my condition is concealed from others, it is not concealed from you. You know better than other people the hadith of Allah’s Messenger ‘O company of the Ansar, has not Allah’s Messenger (SAW) said, He (dajjal) is a disbeliever, but I Messenger (SAW) say that he is childless, but I have left behind my son in Madinah. Did he not say that the (dajjal) cannot enter Makkah, but am I not one of the people of Madinah? And I am going to Makkah with you.” He did not cease to speak in this fashion till I thought that people might be lying about him. He then said, ‘0 Abu Sa’eed ! Indeed, I will inform you Of a news a true news. By Allah, I know him° and I know his father and where he is on earth now.” So, I said, “May evil befall you, all day!”

[*Muslim* 2927]

(2254)

لَقِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَ صَائِدٍ فِي بَعْضِ طُرُقِ الْمَدِينَةِ فَاحْتَبَسَهُ وَهُوَ غُلَامٌ يَهُودِيٌّ وَلَهُ ذُؤَابَةٌ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَشْهَدُ أَنِّي رَسُولُ اللَّهِ فَقَالَ أَتَشْهَدُ أَنْتَ أَنِّي رَسُولُ اللَّهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ قَالَ النَّبِيُّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ مَا تَرَى قَالَ أَرَى عَرْشًا فَوْقَ الْمَاءِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَى عَرْشَ إِبْلِيسَ فَوْقَ الْبَحْرِ قَالَ فَمَا تَرَى قَالَ أَرَى صَادِقًا وَكَاذِبِينَ أَوْ صَادِقِينَ وَكَاذِبًا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لُبِسَ عَلَيْهِ فَدَعَاهُ

Sayyidina Abu Sa'eed (RA) narrated : Allah Messenger met Ibn Sayyad on some roads of Madinah. He stopped him. Ibn Sayyad was a Jew child who had long hair plaited on the head. Sayyidina Abu Bakr (RA) and Umar (RA) were with the Prophet (SAW), who said to him, "Testify that I am Allah's Messenger." He said, "Do you testify that I am Allahs Messenger?" So, he said, '1 believe in Allah, His Books His Messenger (SAW) and the Last Day.' Then the Prophet (SAW) asked him, "What do you.see?" He said, "I see a throne above water.' The Prophet (SAW) said to him, "You see the throne of Iblis above the ocean." He again asked him what he saw and Ibn Sayyad said, "I see one true and two false, or two true and one false." The Prophet (SAW) said, "This has become confused for him." And he left him alone.

[*Bukhari* 3055, *Muslim* 2925]

(2255)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْكُثُ أَبُو الدَّجَّالِ وَأُمُّهُ ثَلَاثِينَ عَامًا لَا يُولَدُ لَهُمَا وَلَدٌ ثُمَّ يُولَدُ لَهُمَا غُلَامٌ أَعْوَرُ أَضَرُّ شَيْءٍ وَأَقَلُّهُ مَنْفَعَةً تَنَامُ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ ثُمَّ نَعَتَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَوَيْهِ فَقَالَ أَبُوهُ طِوَالٌ ضَرْبُ اللَّحْمِ كَأَنَّ أَنْفَهُ مِنْقَارٌ وَأُمُّهُ فِرْضَاخِيَّةٌ طَوِيلَةُ الْيَدَيْنِ فَقَالَ أَبُو بَكْرَةَ فَسَمِعْنَا بِمَوْلُودٍ فِي الْيَهُودِ بِالْمَدِينَةِ فَذَهَبْتُ أَنَا وَالزُّبَيْرُ بْنُ الْعَوَّامِ حَتَّى دَخَلْنَا عَلَى أَبَوَيْهِ فَإِذَا نَعْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِمَا فَقُلْنَا هَلْ لَكُمَا وَلَدٌ فَقَالَا مَكَثْنَا ثَلَاثِينَ عَامًا لَا يُولَدُ لَنَا وَلَدٌ ثُمَّ وُلِدَ لَنَا غُلَامٌ أَعْوَرُ أَضَرُّ شَيْءٍ وَأَقَلُّهُ مَنْفَعَةً تَنَامُ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ قَالَ فَخَرَجْنَا مِنْ عِنْدِهِمَا فَإِذَا هُوَ مُنْجَدِلٌ فِي الشَّمْسِ فِي قَطِيفَةٍ لَهُ وَلَهُ هَمْهَمَةٌ فَتَكَشَّفَ عَنْ رَأْسِهِ فَقَالَ مَا قُلْتُمَا قُلْنَا وَهَلْ سَمِعْتَ مَا قُلْنَا قَالَ نَعَمْ تَنَامُ عَيْنَايَ وَلَا يَنَامُ

Sayyidina Abu Bakrah reported that for thirty years the dajjal's parents will have no children. Then a child will be born to them with one eye. He will be more harmful than beneficial. His eyes will sleep, but his heart will not sleep. Allah's Messenger then described to them the dajjals parents, saying, "His father would be tall and lean with a nose pointed like a hen's beak. His mother will be a large woman with long arms." Abu Bakrah said that he heard of the birth of a Jew child, so he and Zubayr ibn Awwam (RA) went to see him. They found his parents as described by Allah's Messenger (SAW). They said, "We waited for a child for thirty years. Then, a child blind in one eye was born to us, more harmful than of benefit. His eyes sleep, but not his heart." Then they went out from them. Their sight fell on the child lying in a thick sheet of cloth in the sun. He was murmuring something. He asked them, "What did you say?" We asked, "Did you hear us?" He said, "Yes, My eyes sleep but my heart keeps awake."

[*Ahmed* 20440]

(2256)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِابْنِ صَيَّادٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ عِنْدَ أُطُمِ بَنِي مَغَالَةَ وَهُوَ غُلَامٌ فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ظَهْرَهُ بِيَدِهِ ثُمَّ قَالَ أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ قَالَ أَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ ثُمَّ قَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَشْهَدُ أَنْتَ أَنِّي رَسُولُ اللَّهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آمَنْتُ بِاللَّهِ وَبِرُسُلِهِ ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَأْتِيكَ قَالَ ابْنُ صَيَّادٍ يَأْتِينِي صَادِقٌ وَكَاذِبٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُلِّطَ عَلَيْكَ الْأَمْرُ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي خَبَأْتُ لَكَ خَبِيئًا وَخَبَأَ لَهُ

}يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ{ فَقَالَ ابْنُ صَيَّادٍ هُوَ الدُّخُّ فَقَالَ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ قَالَ عُمَرُ يَا رَسُولَ اللَّهِ ائْذَنْ لِي فَأَضْرِبَ عُنُقَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ يَكُ حَقًّا فَلَنْ تُسَلَّطَ عَلَيْهِ وَإِنْ لَا يَكُنْهُ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ قَالَ عَبْدُ الرَّزَّاقِ يَعْنِي الدَّجَّالَ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger and some of his sahabah, Umar (RA) among them, passed by Ibn Sayyad. He was playing with some children near the fort of Banu Maghalah. He was a child and did not perceive that the Prophet (SAW) come until he touched him on his back with his hand and said, Do you bear witness that I am Allah's Messenger ?" Ibn Sayyad looked at him and said, 'I bear witness that you are the Messenger for the unlettered." Then he said to the Prophet (SAW), "Do you bear witness that I am Allah's Messenger ?" The Prophet (SAW) said, "I believe in Allah and His Messenger He then asked, "What do you get (of news)?" Ibn Sayyad said, "I get true and false (information)." So the Prophet (SAW) ' said, "It is confused over you." He then said, "I think of something about you" and he thought for him the verse: 'When the heaven shall bring a manifest smoke.' (44: 10). So, Ibn Sayyad said, "It is smoke." Allah's Messenger said, "Off you go! You cannot go beyond that." Umar (RA) said, "O Messenger of Allah, (SAW) ' allow me to strike off his neck!" But, Allah's Messenger said, "If he is true, you will have no power over him. But if he is not then there is no good in killing him." Abdur Razzaq said, "that meant the dajjal."
[*Ahmed* 6368]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 64

No caption

(2257)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا عَلَى الْأَرْضِ نَفْسٌ مَنْفُوسَةٌ يَعْنِي الْيَوْمَ تَأْتِي

عَلَيْهَا مِائَةُ سَنَةٍ

Sayyidina Jabir (RA) reported that Allah's Messenger (SAW) said, "There is not on earth a soul living today and having gone through a hundred years."

[*Muslim* 2538j

(2258)

صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ صَلَاةَ الْعِشَاءِ فِي آخِرِ حَيَاتِهِ فَلَمَّا سَلَّمَ قَامَ فَقَالَ أَرَأَيْتَكُمْ لَيْلَتَكُمْ هَذِهِ عَلَى رَأْسِ مِائَةِ سَنَةٍ مِنْهَا لَا يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ قَالَ ابْنُ عُمَرَ فَوَهِلَ النَّاسُ فِي مَقَالَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِلْكَ فِيمَا يَتَحَدَّثُونَهُ مِنْ هَذِهِ الْأَحَادِيثِ عَنْ مِائَةِ سَنَةٍ وَإِنَّمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ يُرِيدُ بِذَلِكَ أَنْ يَنْخَرِمَ ذَلِكَ الْقَرْنُ

Sayyidina Abdullah ibn Umar (RA) narrated : Allah's Messenger led us in the salah of isha towards the end of his life. When he had finished, he stood up and said, "Do you see this night of yours ? After a hundred years from it, there will not remain anyone of those on the face of the earth today." Ibn Umar (RA) said that the people misinterpreted Allah's Messenger (SAW) saying as not remaining for a hundred years though he only said, "There will not remain anyone of those today on the face of the earth after a qarn" (which is a hundred years or a generation).

[*Bukhari* 116, *Muslim* 2537, *Abu Dawud* 4348]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 65

It is disallowed to revile the wind

(2259)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوا الرِّيحَ فَإِذَا رَأَيْتُمْ مَا تَكْرَهُونَ فَقُولُوا اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أُمِرَتْ بِهِ وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُمِرَتْ بِهِ

Sayyidina Ubayy ibn Ka'b (RA) reported that Allah's Messenger said, "Do not revile the wind. When you experience that which you dislike then say: 'O Allah, we ask you for the good of this wind and the good of what is in it and the good with which it is commanded. And we seek refuge in You from the evil of this wind and the evil of what it is commanded'.

[*Muslim* 942]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 66

No caption

(2260)

أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَعِدَ الْمِنْبَرَ فَضَحِكَ فَقَالَ إِنَّ تَمِيمًا الدَّارِيَّ حَدَّثَنِي بِحَدِيثٍ فَفَرِحْتُ فَأَحْبَبْتُ أَنْ أُحَدِّثَكُمْ حَدَّثَنِي أَنَّ نَاسًا مِنْ أَهْلِ فِلَسْطِينَ رَكِبُوا سَفِينَةً فِي الْبَحْرِ فَجَالَتْ بِهِمْ حَتَّى قَذَفَتْهُمْ فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ فَإِذَا هُمْ بِدَابَّةٍ لَبَّاسَةٍ نَاشِرَةٍ شَعْرَهَا فَقَالُوا مَا أَنْتِ قَالَتْ أَنَا الْجَسَّاسَةُ قَالُوا فَأَخْبِرِينَا قَالَتْ لَا أُخْبِرُكُمْ وَلَا أَسْتَخْبِرُكُمْ وَلَكِنْ ائْتُوا أَقْصَى الْقَرْيَةِ فَإِنَّ ثَمَّ مَنْ يُخْبِرُكُمْ وَيَسْتَخْبِرُكُمْ فَأَتَيْنَا أَقْصَى الْقَرْيَةِ فَإِذَا رَجُلٌ مُوثَقٌ بِسِلْسِلَةٍ فَقَالَ أَخْبِرُونِي عَنْ عَيْنِ زُغَرَ قُلْنَا مَلْأَى تَدْفُقُ قَالَ

أَخْبِرُونِي عَنْ الْبُحَيْرَةِ قُلْنَا مَلْأَى تَدْفُقُ قَالَ أَخْبِرُونِي عَنْ نَخْلِ بَيْسَانَ الَّذِي بَيْنَ الْأُرْدُنِّ وَفِلَسْطِينَ هَلْ أَطْعَمَ قُلْنَا نَعَمْ قَالَ أَخْبِرُونِي عَنْ النَّبِيِّ هَلْ بُعِثَ قُلْنَا نَعَمْ قَالَ أَخْبِرُونِي كَيْفَ النَّاسُ إِلَيْهِ قُلْنَا سِرَاعٌ قَالَ فَنَزَّى نَزْوَةً حَتَّى كَادَ قُلْنَا فَمَا أَنْتَ قَالَ أَنَا الدَّجَّالُ وَإِنَّهُ يَدْخُلُ الْأَمْصَارَ كُلَّهَا إِلَّا طَيْبَةَ وَطَيْبَةُ الْمَدِينَةُ

Sayyidah Fatimah bint Qays (RA) narrated : Once, the Prophet (SAW) went up the pulpit and he laughed and said : "Tamim Dan related to me an account which pleased me and I loved to recount it to you. Some people of Palestine boarded a ship and sailed in the ocean. The waves menaced it till it took them to an island of the several in the ocean. There they encountered a beast with so much hair on it (that it covered all its body). They said, "What are you ?" It said, "I am jassasah. They said, "Tell us something." It said, "I will neither tell you anything nor ask you about anything. But, approach the farthest village. There, someone will inform you and ask you." So, they went to the edge of the village and found a man fettered by a chain. He asked them, "Tell me about the spring Zughar." They told him that it was full with water bubbling out. He asked them about the palm trees of Baisan between Jordan and Palestine. "Is it fruit-bearing?" They said, "Yes." He asked whether the Prophet (SAW) was sent and they affirmed that he was. Heasked, "How do the people respond to him?" They said, "With speed." He jerked himself with great force till he almost freed himself. They asked, "Who are you?" He said, "I am the dajjal." And he will go to all cities except Taybah. And Taybah is Madinah.

[*Muslim* 2942]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 67

No caption

(2261)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ قَالُوا وَكَيْفَ

يُذِلُّ نَفْسَهُ قَالَ يَتَعَرَّضُ مِنْ الْبَلَاءِ لِمَا لَا يُطِيقُ

Sayyidina Hudhayfah (RA) reported that Allah's Messenger (SAW) said, "It does not behove a *Muslim* to humiliate himself." Someone asked, "How can one humiliate himself?" He said, "He involves himself in a difficulty out of which he cannot extract himself.

[Ibn Majah 4016]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 68

Abeliever does not humiliate himself

(2262)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا قُلْنَا يَا رَسُولَ اللَّهِ نَصَرْتُهُ مَظْلُومًا فَكَيْفَ أَنْصُرُهُ ظَالِمًا قَالَ تَكُفُّهُ عَنْ الظُّلْمِ فَذَاكَ نَصْرُكَ إِيَّاهُ

Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (SAW) said, "Help your brother whether he is an oppressor or an oppressed." Someone asked, "0 Messenger of Allah, (SAW) I did help the oppressed. But how do I help the oppressor?" He said, "Prevent him from being oppressive. That is your help to him."

[*Bukhari* 2443]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 69

No caption

(2263)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ سَكَنَ الْبَادِيَةَ جَفَا وَمَنْ اتَّبَعَ الصَّيْدَ غَفَلَ وَمَنْ أَتَى أَبْوَابَ السُّلْطَانِ افْتَتَنَ

Sayyidina Ibn Abbas reported that the Prophet (SAW) said, "He who stays in the desert is harsh and unfriendly. He who pursues game is careless and neglectful. And, hewho frequents the gates of the monarchs faces trials and corruption."

[*Abu Dawud* 2859, *Nisai* 4320]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 70

No caption

(2264)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّكُمْ مَنْصُورُونَ وَمُصِيبُونَ وَمَفْتُوحٌ لَكُمْ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَلْيَتَّقِ اللَّهَ وَلْيَأْمُرْ بِالْمَعْرُوفِ وَلْيَنْهَ عَنْ الْمُنْكَرِ وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنْ النَّارِ

Sayyidina Abdullah ibn Mas'ud (RA) reported that he heard Allah's Messenger (SAW) say, "You are those who will be helped, who will bestowed wealth, and who will be granted victories. So, those of you who are among them must fear Allah, and enjoin piety and forbid evil. And he who ascribes lies to me must take his place in the fire."

[*Ahmed* 380]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Chapter 71

No caption

(2265)

قَالَ عُمَرُ أَيُّكُمْ يَحْفَظُ مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْفِتْنَةِ فَقَالَ حُذَيْفَةُ أَنَا قَالَ حُذَيْفَةُ فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ يُكَفِّرُهَا الصَّلَاةُ وَالصَّوْمُ وَالصَّدَقَةُ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنْ الْمُنْكَرِ فَقَالَ عُمَرُ لَسْتُ عَنْ هَذَا أَسْأَلُكَ وَلَكِنْ عَنْ الْفِتْنَةِ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا قَالَ عُمَرُ أَيُفْتَحُ أَمْ يُكْسَرُ قَالَ بَلْ يُكْسَرُ قَالَ إِذًا لَا يُغْلَقُ إِلَى يَوْمِ الْقِيَامَةِ قَالَ أَبُو وَائِلٍ فِي حَدِيثِ حَمَّادٍ فَقُلْتُ لِمَسْرُوقٍ سَلْ حُذَيْفَةَ عَنْ الْبَابِ فَسَأَلَهُ فَقَالَ عُمَرُ

Sayyidina Hudhayfah (RA) reported that Sayyidina Umar (RA) . asked, "Which of you remembers the sayings of Allah's Messenger (SAW) about fitnah?" So he Hudhayfah said, "I." He then narrated, "The trial of a man lies in his family, wealth, children and neighbours (concerning rights attached to them which he violates). They are atoned by salah, fasting, sadaqab, enjoining righteousness and forbidding evil." Umar (RA) said, "This is not what I asked. I asked about the trial and commotion that will rise like waves of the ocean." He said, O Amir-ul-Mumineen (Commander of the faithful), there is between you and it a closed door." Umar asked, "Will it he opened or broken?" He said, "It will be broken." So, hesaid, "in that case, it will not be closed till the Last Hour.' Abu Wail said in the hadith of Hammad that he said to Masruq, "Ask Hudhayfah, what is the door ?" He said, "That is Umar (RA) himself

[*Bukhari* 525,*Muslim* 144]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 72

No caption

(2266)

خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ تِسْعَةٌ خَمْسَةٌ وَأَرْبَعَةٌ أَحَدُ الْعَدَدَيْنِ مِنْ الْعَرَبِ وَالْآخَرُ مِنْ الْعَجَمِ فَقَالَ اسْمَعُوا هَلْ سَمِعْتُمْ أَنَّهُ سَيَكُونُ بَعْدِي أُمَرَاءُ فَمَنْ دَخَلَ عَلَيْهِمْ فَصَدَّقَهُمْ بِكَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ وَلَيْسَ بِوَارِدٍ عَلَيَّ الْحَوْضَ وَمَنْ لَمْ يَدْخُلْ عَلَيْهِمْ وَلَمْ يُعِنْهُمْ عَلَى ظُلْمِهِمْ وَلَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ وَهُوَ وَارِدٌ عَلَيَّ الْحَوْضَ

Sayyidina Ka'b ibn Ujrah narrated Allah's Messenger (SAW) came to us and we were nine people made up of five and four either of the two numbers representing Arabs and non-Arabs. He said, "Listen ! Have you heard that there will be after me, rulers? if anyone goes to them and, despite their falsehood, vouches for their truth and, despite their tyranny, helps them over their oppression, then he does not belong to me and I am not his and he will not make it to my pond. And as for him who does not go to them and does not aid them in their oppression and does not vouch their lies to be true, he is of me and I belong to him and he will come to me at the pond.'

[*Nisai* 4219]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 73

No caption

(2267)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجَمْرِ

Sayyidina Anas ibn Malik reported that Allah's Messenger (SAW) said, "A time will come on the people when the patient among them on his religion will be like one who holds live coal (in his hand)."

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 74

No caption

(2268)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَشَتْ أُمَّتِي بِالْمُطَيْطِيَاءِ وَخَدَمَهَا أَبْنَاءُ الْمُلُوكِ أَبْنَاءُ فَارِسَ وَالرُّومِ سُلِّطَ شِرَارُهَا عَلَى خِيَارِهَا

Sayyidina Ibn Umar (RA) reported that Allah's Messenger said, "When men of my ummah walk with conceit and children of kings serve them, the kings of Persia and Rome, then worse of them will rule over the best of them."

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 75

No caption

(2269)

عَصَمَنِي اللَّهُ بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا هَلَكَ كِسْرَى قَالَ مَنْ اسْتَخْلَفُوا قَالُوا ابْنَتَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمْ امْرَأَةً قَالَ فَلَمَّا قَدِمَتْ عَائِشَةُ يَعْنِي الْبَصْرَةَ ذَكَرْتُ قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَصَمَنِي اللَّهُ بِهِ

Sayyidina Abu Bakrah (RA) narrated: Allah protected me with something that I heard from Allah's Messenger (SAW) when Chosroes was ruined. He asked, 'Who has succeeded him?" They said, 'His daughter ." So, the Prophet (SAW) said, 'People will not prosper when their affairs are dictated by a woman." Sayyidina Abu Bakrah said, "When Aisha (RA) came, meaning to Busrah, I remembered the saying of Allah's Messenger (SAW) and thus Allah saved me with this."

[*Bukhari* 4425]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 76

No caption

(2270)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَفَ عَلَى أُنَاسٍ جُلُوسٍ فَقَالَ أَلَا أُخْبِرُكُمْ بِخَيْرِكُمْ مِنْ شَرِّكُمْ قَالَ فَسَكَتُوا فَقَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ فَقَالَ رَجُلٌ بَلَى يَا رَسُولَ اللَّهِ أَخْبِرْنَا بِخَيْرِنَا مِنْ شَرِّنَا قَالَ خَيْرُكُمْ مَنْ يُرْجَى خَيْرُهُ وَيُؤْمَنُ شَرُّهُ وَشَرُّكُمْ مَنْ لَا يُرْجَى خَيْرُهُ وَلَا يُؤْمَنُ شَرُّهُ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) stood by certain people who were seated. He said, "Shall I inform you of the best of you and the worst of you ?" They observed silence. So he repeated his words three times, and a .man said,

"Of course, O Messenger of Allah, (SAW) Inform us of the best of us and the worst of us." He said, "The best of you is he from whom his good is expected and his evil is not apprehended. And the worst of you is he from whom his good is not anticipated but his evil is feared."

[*Ahmed* 3808]

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 77

No caption

(2271)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أُخْبِرُكُمْ بِخِيَارِ أُمَرَائِكُمْ وَشِرَارِهِمْ خِيَارُهُمْ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَتَدْعُونَ لَهُمْ وَيَدْعُونَ لَكُمْ وَشِرَارُ أُمَرَائِكُمْ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ

Sayyidina Umar (RA) ibn Khattab reported that the Prophet (SAW) said, "Shall I not inform you of the best of your rulers and the worst of them? The best of them are they whom you love and they love you and you pray for them and they pray for you. And the worst of them are they whom you despise and they despise you and you curse them and they curse you."

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 78

No caption

(2272)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّهُ سَيَكُونُ عَلَيْكُمْ أَئِمَّةٌ تَعْرِفُونَ وَتُنْكِرُونَ فَمَنْ أَنْكَرَ فَقَدْ بَرِيءَ وَمَنْ كَرِهَ فَقَدْ سَلِمَ وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ فَقِيلَ يَا رَسُولَ اللَّهِ أَفَلَا نُقَاتِلُهُمْ قَالَ لَا مَا صَلَّوْا

Urnm Salamah (or Abu Salamah) reported from the Prophet (SAW) that he said, There will come over you rulers whom you like and whom you dislike. So, he who dislikes their evil will be absolved, and he who hates them will be safe, but he who is pleased and obeys (will be destroyed). So, it was said, O Messenger of Allah, (SAW) Shall we not light them ?' He said, No, as long as they offer salah.

[*Muslim* 1854]

(2273)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ أُمَرَاؤُكُمْ خِيَارَكُمْ وَأَغْنِيَاؤُكُمْ سُمَحَاءَكُمْ وَأُمُورُكُمْ شُورَى بَيْنَكُمْ فَظَهْرُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ بَطْنِهَا وَإِذَا كَانَ أُمَرَاؤُكُمْ شِرَارَكُمْ وَأَغْنِيَاؤُكُمْ بُخَلَاءَكُمْ وَأُمُورُكُمْ إِلَى نِسَائِكُمْ فَبَطْنُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ ظَهْرِهَا

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, When your rulers are the best of you and your rich the most generous of you and your affairs are decided on mutual consultation among you then the surface of earth is better for you than its belly. But, when your rulers are the worst of you and your rich are the most niggardly of you and your affairs are in the hands of your women then the belly of the earth is better for you than its surface.

36- BOOK ON FITAN (TRIALS & AFFLICTIONS)

Narrated from Allah's Messenger (SAW)

Chapter 79

No caption

(2274)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّكُمْ فِي زَمَانٍ مَنْ تَرَكَ مِنْكُمْ عُشْرَ مَا أُمِرَ بِهِ هَلَكَ ثُمَّ يَأْتِي زَمَانٌ مَنْ عَمِلَ مِنْكُمْ بِعُشْرِ مَا أُمِرَ بِهِ نَجَا

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) said, You are in an era when if one of you neglects even one-tenth of what he is commanded, he will perish. But, a time will come when if anyone does only one-tenth of what he is commanded, he will be safe.'

(2275)

قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ فَقَالَ هَاهُنَا أَرْضُ الْفِتَنِ وَأَشَارَ إِلَى الْمَشْرِقِ يَعْنِي حَيْثُ يَطْلُعُ جِذْلُ الشَّيْطَانِ أَوْ قَالَ قَرْنُ الشَّيْطَانِ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger stood on the pulpit and said, "Here is the land of mischief and trials" and he pointed to the east, "from where rises the horn of the devil." Or he said, "The horn of the sun."

[*Ahmed* 5109, *Bukhari* 3279, *Muslim* 6648]

(2276)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَخْرُجُ مِنْ خُرَاسَانَ رَايَاتٌ سُودٌ لَا يَرُدُّهَا شَيْءٌ حَتَّى تُنْصَبَ بِإِيلِيَاءَ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "There will emerge from Khurasan black flags. No one will be able to check them till they are posted at Eeliya." (which is Baytal Maqdas).

37- BOOK ON VISION

Narrated from Allah's Messenger (SAW)

Chapter 1

A Believers dream is one of the forty-sixth portions of Prophet Hood

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(2277)

تَكْذِبُ الْمُؤْمِنِ رُؤْيَا تَكَدْ لَمْ الزَّمَانُ اقْتَرَبَ إِذَا وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهِ رَسُولُ قَالَ
النُّبُوَّةِ مِنْ جُزْءًا وَأَرْبَعِينَ سِتَّةٍ مِنْ جُزْءٌ الْمُسْلِمِ وَرُؤْيَا حَدِيثًا أَصْدَقُهُمْ رُؤْيَا وَأَصْدَقُهُمْ
مِمَّا وَالرُّؤْيَا الشَّيْطَانِ تَحْزِينٍ مِنْ وَالرُّؤْيَا اللَّهِ مِنْ بُشْرَى الصَّالِحَةُ فَالرُّؤْيَا ثَلَاثٌ وَالرُّؤْيَا
النَّاسَ بِهَا يُحَدِّثْ وَلَا فَلْيَتْفُلْ فَلْيَقُمْ يَكْرَهُ مَا أَحَدُكُمْ رَأَى فَإِذَا نَفْسَهُ الرَّجُلُ بِهَا يُحَدِّثُ
الدِّينِ فِي ثَبَاتٌ الْقَيْدُ الْغُلَّ وَأَكْرَهُ النَّوْمِ فِي الْقَيْدَ وَأُحِبُّ قَالَ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "As the time draws near, the dream of a believer will not be false and the truest dream will be of one who is truest in speech. And, the dream of the *Muslim* is a portion of the forty-six portions of Prophet Hood. And dreams are of three kinds: good dreams are glad tidings from Allah, sad dreams are from the devil and there are dreams about what man experiences with him self. So, when one of you sees a dream that he does not like then he must stand up and spit (out to a side) and he must not mention it to the people". He also said, "I love to see a chain in my dream because the noblest fetters are to be steadfast in religion and I hate the fetters in the neck".

[*Bukhari* 7017, *Muslim* 2263]

(2278)

مِنْ جُزْءًا وَأَرْبَعِينَ سِتَّةٍ مِنْ جُزْءٌ الْمُؤْمِنِ رُؤْيَا قَالَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ أَنَّ
النُّبُوَّةِ

Sayyidina Ubadah ibn Samit (RA) reported that Allah's Messenger (SAW) said, "A believer's dream is a portion of the forty-six portions of Prophet Hood.

[*Bukhari* 6983, *Muslim* 2264]

37- BOOK ON VISION

Narrated from Allah’s Messenger (SAW)

Chapter 2

Prophet Hood is over but glad tidings continue

(2279)

رَسُولَ فَلَا انْقَطَعَتْ قَدْ وَالنُّبُوَّةَ الرِّسَالَةَ إِنَّ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهِ رَسُولُ قَالَ

اللَّهِ رَسُولَ يَا قَالُوا الْمُبَشِّرَاتُ لَكِنْ فَقَالَ النَّاسِ عَلَى ذَلِكَ فَشَقَّ قَالَ نَبِيَّ وَلَا بَعْدِي

النُّبُوَّةِ أَجْزَاءِ مِنْ جُزْءٌ وَهِيَ الْمُسْلِمِ رُؤْيَا قَالَ الْمُبَشِّرَاتُ وَمَا

Sayyidina Anas ibn Malik (RA) reported that Allah’s Messenger said, “Indeed, messenger ship and Prophet Hood have ceased. So, there is no Messenger after me and no Prophet (SAW)”. That seemed hard on the people. So he added, “But the mubashirat (glad tidings)”. The sahabah said, “O Messenger of Allah, (SAW) and what are the mubashirat (glad tidings)?” He said, “Dreams of a *Muslim* and they are a portion of the portions of Prophet Hood”.

[*Ahmed* 13825]

37- BOOK ON VISION

Narrated from Allah’s Messenger (SAW)

Chapter 3

For them are glad tidings in this life

(2280)

غَيْرُكَ أَحَدٌ عَنْهَا سَأَلَنِي مَا فَقَالَ{ الدُّنْيَا الْحَيَاةِ فِي الْبُشْرَى لَهُمْ }تَعَالَى اللَّهِ قَوْلِ عَنْ
عَنْهَا سَأَلَنِي مَا فَقَالَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهِ رَسُولَ سَأَلْتُ مُنْذُ وَاحِدٌ رَجُلٌ إِلَّا
لَهُ تُرَى أَوْ الْمُسْلِمُ يَرَاهَا الصَّالِحَةُ الرُّؤْيَا هِيَ أُنْزِلَتْ مُنْذُ غَيْرُكَ أَحَدٌ

Ata ibn Yasar narrated: A man from Egypt asked Sayyidina Abu Darda (RA) about those words of Allah the Majestic, the Glorious: 'For them are glad tidings in the life of this world.' (10: 64) He said, “No one besides you and one other man has asked me to explain this verse since I had asked Allah’s Messenger (SAW) about it. When I had asked him, Allah Messenger (SAW) also disclosed that no one has asked him besides me since the verse was revealed. It means good dreams that a *Muslim* sees or is shown them”.

[*Ahmed* 22751]

(2281)

بِالْأَسْحَارِ الرُّؤْيَا أَصْدَقُ قَالَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ عَنْ

Sayyidina Abu Sa’eed reported that the Prophet (SAW) said, ‘The truest of dreams are those seen a little before dawn’.

[*Ahmed* 11650]

(2282)

قَالَ{ الدُّنْيَا الْحَيَاةِ فِي الْبُشْرَى لَهُمْ }قَوْلِهِ عَنْ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهِ رَسُولَ سَأَلْتُ
لَهُ تُرَى أَوْ الْمُؤْمِنُ يَرَاهَا الصَّالِحَةُ الرُّؤْيَا هِيَ

Sayyidina Ubadah ibn Samit (RA) reported that he asked Allah’s Messenger (SAW) about Allah’s words: 'For them are glad tidings in the life of this world.' (10: 64) He said, ‘This is a good dream that a *Muslim* sees or is shown."

[*Ahmed* 22750]

37- BOOK ON VISION

Narrated from Allah's Messenger (SAW)

Chapter 4

No Caption

(2283)

لاَ الشَّيْطَانَ فَإِنَّ رَآنِي فَقَدْ الْمَنَامِ فِي رَآنِي مَنْ قَالَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ عَنْ
بِي يَتَمَثَّلُ

Sayyidina Abdullah (RA) reported that the Prophet (SAW) said, "He who sees me in a dream has indeed seen me, for the devil does not take up my appearance".

[Ibn Majah 3900 *Ahmed* 3798]

37- BOOK ON VISION

Narrated from Allah's Messenger (SAW)

Chapter 5

On seeing that which is disliked

(2284)

الشَّيْطَانِ مِنْ وَالْحُلْمُ اللَّهِ مِنْ الرُّؤْيَا قَالَ أَنَّهُ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهِ رَسُولِ عَنْ
مِنْ بِاللَّهِ وَلْيَسْتَعِذْ مَرَّاتٍ ثَلَاثَ يَسَارِهِ عَنْ فَلْيَنْفُثْ يَكْرَهُهُ شَيْئًا أَحَدُكُمْ رَأَى فَإِذَا
تَضُرُّهُ لَا فَإِنَّهَا شَرِّهَا

Sayyidina Abu Qatadah (RA) reported that Allah's Messenger said, "The *Ru'ya* (good dream) is from Allah while the *hulm* (bad dream) is from the devil. Thus if one of you

sees something that he dislikes then let him spit three times to his left and seek refuge in Allah from the evil of this dream. Then it will not harm him”.

[*Bukhari* 3392 *Muslim* 2261]

37- BOOK ON VISION

Narrated from Allah’s Messenger (SAW)

Chapter 6

About interpreting dreams

(2285)

النُّبُوَّةِ مِنْ جُزْءًا أَرْبَعِينَ مِنْ جُزْءٌ الْمُؤْمِنِ رُؤْيَا وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهِ رَسُولُ قَالَ
وَلَا قَالَ وَأَحْسَبُهُ قَالَ سَقَطَتْ بِهَا تَحَدَّثَ فَإِذَا بِهَا يَتَحَدَّثْ لَمْ مَا طَائِرٍ رِجْلِ عَلَى وَهِيَ
حَبِيبًا أَوْ لَبِيبًا إِلَّا بِهَا يُحَدِّثْ

Sayyidina Abu Razin Uqayli (RA) reported that Allah’s Messenger (SAW) said, the dream of the believer is a part of the forty parts of Prophet Hood. It is at the feet of a bird as long as he does not speak about it. When be speaks about it, it settles”. The narrator thought that the Prophet (SAW) said, “Talk not about it except to an intelligent person or to a friend”.

[*Ahmed* 16205]

(2286)

مِنْ جُزْءًا وَأَرْبَعِينَ سِتَّةٍ مِنْ جُزْءٌ الْمُسْلِمِ رُؤْيَا قَالَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ عَنْ
وَقَعَتْ بِهَا حَدَّثَ فَإِذَا بِهَا يُحَدِّثْ لَمْ مَا طَائِرٍ رِجْلِ عَلَى وَهِيَ النُّبُوَّةِ

Sayyidina Abu Razin Uqayli (RA) reported that the Prophet (SAW) said, “A *Muslim*’s dream is a part of the forty six parts of Prophet Hood. It is on the foot of a bird as long

as he does not relate it. But when he relates it, it settles”.

37- BOOK ON VISION

Narrated from Allah’s Messenger (SAW)

Chapter 7

Interpreting a dream and what is liked of it and what is disliked

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(2287)

الرَّجُلُ بِهَا يُحَدِّثُ وَرُؤْيَا حَقٌّ فَرُؤْيَا ثَلَاثٌ الرُّؤْيَا وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهِ رَسُولُ قَالَ
يُعْجِبُنِي يَقُولُ وَكَانَ فَلْيُصَلِّ فَلْيَقُمْ يَكْرَهُ مَا رَأَى فَمَنْ الشَّيْطَانِ مِنْ تَحْزِينٌ وَرُؤْيَا نَفْسَهُ
لَيْسَ فَإِنَّهُ هُوَ أَنَا فَإِنِّي رَآنِي مَنْ يَقُولُ وَكَانَ الدِّينِ فِي ثَبَاتٌ الْقَيْدُ الْغُلَّ وَأَكْرَهُ الْقَيْدُ
نَاصِحٍ أَوْ عَالِمٍ عَلَى إِلَّا الرُّؤْيَا تُقَصُّ لَا يَقُولُ وَكَانَ بِي يَتَمَثَّلَ أَنْ لِلشَّيْطَانِ

Sayyidina Abu Huraira (RA) reported that Allah’s Messenger said, “Dreams are of three kinds: true dreams, dreams following a person’s personal experience and sad dreams which are from the devil. If anyone sees what he dislikes then he must stand up and offer salah”. He also said, “I like to see a chain but I dislike being fettered in the neck. The chain is symbolic of steadfastness on religion”. He also said, “If anyone sees me than I am really seen and the devil cannot imitate me”. He also said, “Do not relate the dream save to a learned or to a well-wisher”.

[*Muslim* 2266]

37- BOOK ON VISION

Narrated from Allah’s Messenger (SAW)

Chapter 8

About one who lies when narrating his dream

(2288)

الْقِيَامَةِ يَوْمَ كُلِّفَ حُلْمِهِ فِي كَذَبَ مَنْ قَالَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ عَنْ أُرَاهُ

شَعِيرَةٍ عَقْدَ

It is reported on the authority of Sayyidina Ali (RA), the narrator thought that he reported from the Prophet (SAW) that if anyone lies while describing his dream, then he will be charged on the Day of Resurrection to tie a knot to a seed of barley".

[*Ahmed* 568]

(2289)

Qutaybah reported a similar hadith from Abu Awanah, from Abdul Ata, from Abu Abdul Rahman Sulami, from the Prophet (SAW).

(2290)

بَيْنَ يَعْقِدَ أَنْ الْقِيَامَةِ يَوْمَ كُلِّفَ كَاذِبًا تَحَلَّمَ مَنْ قَالَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ عَنْ

بَيْنَهُمَا يَعْقِدَ وَلَنْ شَعِيرَتَيْنِ

Sayyidina Ibn Abbas (RA) reported that he Prophet (SAW) said, "If anyone describes a false dream then, on the day of Resurrection, he will be asked to tie a knot between two seeds of barley and he will never be able to tie them together".

[*Bukhari* 7042]

37- BOOK ON VISION

Narrated from Allah's Messenger (SAW)

Chapter 9

Prophet's (SAW) dream of milk and shirts

(2291)

سَمِعْتُ رَسُول اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بَيْنَمَا أَنَا نَائِمٌ إِذْ أُتِيتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ مِنْهُ ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الْخَطَّابِ قَالُوا فَمَا أَوَّلْتَهُ يَا رَسُول اللَّهِ قَالَ الْعِلْمَ

Sayyidina Ibn Umar (RA) reported that he heard Allah's Messenger (SAW) say, "While I was asleep, a bowl of milk was brought to me. I drank from it. Then I gave what remained to Umar (RA) ibn Khattab'. (His sahabah (RA) asked, "so, what is your interpretation of it, O Messenger of Allah, (SAW)'? He said, "Knowledge".

[*Bukhari* 82]

(2292)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمُصٌ مِنْهَا مَا يَبْلُغُ الثُّدِيَّ وَمِنْهَا مَا يَبْلُغُ أَسْفَلَ مِنْ ذَلِكَ فَعُرِضَ عَلَيَّ عُمَرُ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ قَالُوا فَمَا أَوَّلْتَهُ يَا رَسُول اللَّهِ قَالَ الدِّينَ

Abu Umamah ibn Sahl ibn Hunayf reported from some sahabah that the Prophet (SAW) said, "While I was asleep, I saw people being presented to me. They had on them shirts some of whose went up to their chests, some others lower down (up to their navel or knees). Umar (RA) was presented to me and on him was a shirt trailing (on the ground)". They asked him, "How do you interpret it, O Messenger of Allah, (SAW) He said "Religion".

[*Bukhari* 23 *Muslim* 2390]

(2293)

Abd ibn Humayd reported from Yaqub ibn Ibrahim ibn Sa'd, who from his father, who from Salih ibn Kaysan, from Zuhri, from Abu Umamah, from Abu Sa'eed Khudri from the Prophet (SAW) a hadith of the same meaning.

37- BOOK ON VISION

Narrated from Allah's Messenger (SAW)

Chapter 10

About the Prophet's (SAW) vision of scale and bucket

(2294)

أَنَا رَجُلٌ فَقَالَ رُؤْيَا مِنْكُمْ رَأَى مَنْ يَوْمٍ ذَاتَ قَالَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيَّ أَنَّ
بَكْرٍ بِأَبِي أَنْتَ فَرَجَحْتَ بَكْرٍ وَأَبُو أَنْتَ فَوُزِنْتَ السَّمَاءِ مِنْ نَزَلَ مِيزَانًا كَأَنَّ رَأَيْتُ
الْمِيزَانُ رُفِعَ ثُمَّ عُمَرُ فَرَجَحَ وَعُثْمَانُ عُمَرُ وَوُزِنَ بَكْرٍ أَبُو فَرَجَحَ وَعُمَرُ بَكْرٍ أَبُو وَوُزِنَ
وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهِ رَسُولِ وَجْهِ فِي الْكَرَاهِيَةَ فَرَأَيْنَا

Sayyidina Abu Bakrah reported that one day the Prophet (SAW) asked, "Which of you has seen a dream?" A man said, "I saw as though a scale descended from the heaven. You and Abu Bakr were weighed and you outweighed Abu Bakr. Abu Bakr and Umar (RA) were weighed and Abu Bakr was heavier. Umar (RA) and Uthman were weighed and Umar (RA) outweighed. Then the scale was raised up". They discerned grief on the face of Allah's Messenger (SAW).

[*Abu Dawud* 46341]

(2295)

صَدَّقَكَ كَانَ إِنَّهُ خَدِيجَةُ لَهُ فَقَالَتْ وَرَقَةَ عَنْ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهِ رَسُولُ سُئِلَ
الْمَنَامِ فِي أُرِيتُهُ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهِ رَسُولُ فَقَالَ تَظْهَرَ أَنْ قَبْلَ مَاتَ وَلَكِنَّهُ
ذَلِكَ غَيْرُ لِبَاسٌ عَلَيْهِ لَكَانَ النَّارِ أَهْلِ مِنْ كَانَ وَلَوْ بَيَاضٌ ثِيَابٌ وَعَلَيْهِ

Sayyidah Aisha (RA) narrated: Someone asked Allah's Messenger (SAW) about Waraqah. So, Khadijah told him, "He had confirmed you and he died before you declared (your mission)". So, Allah's Messenger said, "I was shown him in my dream. He had on him a white dress. If he were of the people of the fire then he would be wearing garments other than that.

(2296)

اجْتَمَعُوا النَّاسَ رَأَيْتُ قَالَ وَعُمَرَ بَكْرٍ وَأَبِي وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ رُؤْيَا عَنْ
فَنَزَعَ عُمَرُ قَامَ ثُمَّ لَهُ يَغْفِرُ وَاللَّهُ ضَعْفٌ فِيهِ ذَنُوبَيْنِ أَوْ ذَنُوبًا بَكْرٍ أَبُو فَنَزَعَ
بِعَطَنٍ النَّاسُ ضَرَبَ حَتَّى فَرْيَهُ يَفْرِي عَبْقَرِيًّا أَرَ فَلَمْ غَرْبًا فَاسْتَحَالَتْ

Sayyidina Abdullah Ibn Umar (RA) reported about the Prophet's (SAW) dream of Abu Bakr and Umar (RA) He said, “I saw people gathered (at a well). Abu Bakr (RA) drew a bucket or two (from the well) and he had some weakness. Allah will forgive him. Then Umar (RA) stood up and pulled it and it had turned into a large bucket. I have not seen a strong man do as he did till the people were well replenished, and they went down to their resting places.

[*Bukhari* 7020]

(2297)

مِنْ خَرَجَتْ الرَّأْسِ ثَائِرَةَ سَوْدَاءَ امْرَأَةً رَأَيْتُ قَالَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ رُؤْيَا عَنْ
الْجُحْفَةِ إِلَى يُنْقَلُ الْمَدِينَةِ وَبَاءَ وَأَوَّلْتُهَا الْجُحْفَةُ وَهِيَ بِمَهْيَعَةَ قَامَتْ حَتَّى الْمَدِينَةِ

Sayyidina Abdullah ibn Umar (RA) narrated a dream of the Prophet (SAW). He said, “I saw a black woman with unkempt hair. She went out of Madinah till she stopped at Mahya’ah which is Juhfah. I interpret it as a pestilence will transfer to Juhfah”.

[*Bukhari* 7038]

(2298)

تَكْذِبُ الْمُؤْمِنِ رُؤْيَا تَكَادُ لَا الزَّمَانِ آخِرِ فِي قَالَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ عَنْ
يُحَدِّثُ وَالرُّؤْيَا اللَّهِ مِنْ بُشْرَى الْحَسَنَةُ ثَلَاثٌ وَالرُّؤْيَا حَدِيثًا أَصْدَقُهُمْ رُؤْيَا وَأَصْدَقُهُمْ
يُحَدِّثْ فَلَا يَكْرَهُهَا رُؤْيَا أَحَدُكُمْ رَأَى فَإِذَا الشَّيْطَانِ مِنْ تَحْزِينٌ وَالرُّؤْيَا نَفْسَهُ بِهَا الرَّجُلُ
فِي ثَبَاتٌ الْقَيْدُ الْغُلَّ وَأَكْرَهُ الْقَيْدُ يُعْجِبُنِي هُرَيْرَةَ أَبُو قَالَ فَلْيُصَلِّ وَلْيَقُمْ أَحَدًا بِهَا

جُزْءًا وَأَرْبَعِينَ سِتَّةٍ مِنْ جُزْءٌ الْمُؤْمِنِ رُؤْيَا وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ وَقَالَ الدِّينِ
النُّبُوَّ مِنْ

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) said, “In the concluding era, the believer’s dream will not be false. The truest dream will be of one who is truest in speech. And dreams are of three kinds the good dream is from Allah a good tiding, the dream of what man experiences himself and the dream that grieves is from the devil. If one of you sees a dream that grieves him, let him not relate it to anyone and let him get up and offer salah”. Abu Huraira (RA) also said, “The chain pleases me but the fetters in the neck are repulsive while the chain suggests steadfastness in religion. He reported also that the Prophet (SAW) said, “A believer’s dream is a portion of the forty-six portions of Prophet Hood”.

[*Muslim* 2263]

(2299)

مِنْ سِوَارَيْنِ يَدَيَّ فِي كَأَنَّ الْمَنَامِ فِي رَأَيْتُ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهِ رَسُولُ قَالَ
كَاذِبَيْنِ فَأَوَّلْتُهُمَا فَطَارَا فَنَفَخْتُهُمَا أَنْفُخَهُمَا أَنْ إِلَيَّ فَأُوحِيَ شَأْنُهُمَا فَهَمَّنِي ذَهَبٍ
صَنْعَاءَ صَاحِبُ وَالْعَنْسِيُّ الْيَمَامَةِ صَاحِبُ مُسَيْلِمَةُ لِأَحَدِهِمَا يُقَالُ بَعْدِي مِنْ يَخْرُجَانِ

Sayyidina Abu Huraira (RA) reported that Allah’s Messenger (SAW) said, “I saw in my dream as though I had two golden bracelets in my hand. This worried me. Then it was revealed to me that I should blow on them. So, I did that and they both flew away. Then I interpreted that as two liars that will emerge after me, one of whom will be called Muslamah, the man of Yamamah and (the other) Ansa, the man of Sana”.

[*Bukhari* 3621]

(2300)

يَنْطِفُ ظُلَّةً اللَّيْلَةَ رَأَيْتُ إِنِّي فَقَالَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ إِلَى جَاءَ رَجُلًا أَنَّ
وَرَأَيْتُ وَالْمُسْتَقِلُّ فَالْمُسْتَكْثِرُ بِأَيْدِيهِمْ يَسْتَقُونَ النَّاسَ وَرَأَيْتُ وَالْعَسَلَ السَّمْنُ مِنْهَا
أَخَذَ ثُمَّ فَعَلَوْتَ بِهِ أَخَذْتَ اللَّهِ رَسُولَ يَا وَأَرَاكَ الْأَرْضِ إِلَى السَّمَاءِ مِنْ وَاصِلًا سَبَبًا

وُصِلَ ثُمَّ بِهِ فَقُطِعَ رَجُلٌ بِهِ أَخَذَ ثُمَّ فَعَلَا بَعْدَهُ رَجُلٌ بِهِ أَخَذَ ثُمَّ فَعَلَا بَعْدَكَ رَجُلٌ بِهِ
فَقَالَ أَعْبُرُهَا لَتَدَعَنِّي وَاللَّهِ وَأُمِّي أَنْتَ بِأَبِي اللَّهِ رَسُولَ أَيْ بَكْرٍ أَبُو فَقَالَ بِهِ فَعَلَا لَهُ
الْقُرْآنُ فَهُوَ وَالْعَسَلِ السَّمْنِ مِنْ يَنْطِفُ مَا وَأَمَّا الْإِسْلَامِ فَظُلَّةُ الظُّلَّةُ أَمَّا فَقَالَ اعْبُرْهَا
مِنْهُ وَالْمُسْتَقِلُّ الْقُرْآنِ مِنَ الْمُسْتَكْثِرُ فَهُوَ وَالْمُسْتَقِلُّ الْمُسْتَكْثِرُ وَأَمَّا وَحَلَاوَتُهُ لِينُهُ
بِهِ فَأَخَذْتَ عَلَيْهِ أَنْتَ الَّذِي الْحَقُّ فَهُوَ الْأَرْضِ إِلَى السَّمَاءِ مِنْ الْوَاصِلُ السَّبَبُ وَأَمَّا
يَأْخُذُ ثُمَّ بِهِ فَيَعْلُو آخَرُ رَجُلٌ يَأْخُذُ ثُمَّ بِهِ فَيَعْلُو آخَرُ رَجُلٌ بِهِ يَأْخُذُ ثُمَّ اللَّهُ فَيُعْلِيكَ
أَوْ أَصَبْتُ لَتُحَدِّثَنِّي اللَّهِ رَسُولَ أَيْ فَيَعْلُو لَهُ يُوصَلُ ثُمَّ بِهِ فَيَنْقَطِعُ آخَرُ رَجُلٌ
قَالَ بَعْضًا وَأَخْطَأْتَ بَعْضًا أَصَبْتَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ فَقَالَ أَخْطَأْتُ
وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ فَقَالَ أَخْطَأْتُ الَّذِي مَا لَتُخْبِرَنِّي وَأُمِّي أَنْتَ بِأَبِي أَقْسَمْتُ
تُقْسِمْ لَا

Sayyidina Ibn Abbas said that Sayyidina Abu Huraira (RA) used to narrate that a man came to the Prophet (SAW) and said, “I saw (in my dream) last night a small cloud from which clarified butter and honey poured down. And I saw people take them in their hands and drink them, some drinking more and some less. And I saw a rope suspended from the heaven down to earth and I saw you, O Messenger of Allah, (SAW). You grasped it and climbed up. Then a man, after you, grasped it and climbed up. Then another man held it, after him, and climbed up. Then a man held it but it snapped off. However, it was joined-up again and he climbed up”. Abu Bakr (RA) said, “O Messenger of Allah, (SAW) my parents be ransomed to you, by Allah, do let me interpret it’. He said, “(Go ahead) interpret it”. So, he said, “As for the small cloud, it is the cloud of Islam. As for the dripping clarified butter and honey, it is the Qur’an’s softness and sweetness and drinking much and less are those who learn it much and less. As for the rope suspended from the heaven to earth, it is the Truth which you are on. You grasped it and climbed up to Allah. Then a man after you held it and climbed up. Then another man held it and climbed up. Then another held it but it snapped off and was rejoined, and he climbed up. 0 Messenger of Allah, (SAW) do tell me if I was correct or mistaken”. The Prophet (SAW) said, “You were right in part and mistaken in part”. He said, “I adjure you, 0 Messenger of Allah, (SAW) may my parents be ransomed to you do inform me where is it that I erred’. The Prophet (SAW) said, “Do not adjure me”.

[*Bukhari* 7046, M2269]

(2301)

وَقَالَ بِوَجْهِهِ النَّاسِ عَلَى أَقْبَلَ الصُّبْحَ بِنَا صَلَّى إِذَا وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ كَانَ
رُؤْيَا اللَّيْلَةَ مِنْكُمْ أَحَدٌ رَأَى هَلْ

Sayyidina Samurah ibn Jundub narrated: After the Prophet (SAW) used to finish the salah of fajr with us, he would turn to face the congregation and ask, “Has anyone of you seen tonight a dream?”

[*Bukhari* 845, M2275, *Ahmed* 20115]

38- BOOK ON WITNESSES

Narrated from Allah's Messenger (SAW)

Chapter 1

About testimony of the best witness

(2302)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أُخْبِرُكُمْ بِخَيْرِ الشُّهَدَاءِ الَّذِي يَأْتِي بِالشَّهَادَةِ قَبْلَ أَنْ يُسْأَلَهَا

Sayyidina Zayd ibn Kalid Juhanni (RA) reported that Allah's Messenger (SAW) said, "Shall I not inform you of the best of witnesses ? They offer testimony before they are asked".

[*Ahmed* 17044 *Muslim* 1719 *Abu Dawud* 3569 Ibn Majah 2364]

(2303)

Ahmad ibn Hasan reproted from Abdullah ibn Maslamah, from Malik the same hadith.

(2304)

أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ خَيْرُ الشُّهَدَاءِ مَنْ أَدَّى شَهَادَتَهُ قَبْلَ أَنْ يُسْأَلَهَا

Sayyidina Zayd ibn Kalid Juhanni reported that he heard Allah's Messenger (SAW) say, "The best of witnesses is he who gives testimony before being called upon to give it".

[*Ahmed* 17061]

38- BOOK ON WITNESSES

Narrated from Allah's Messenger (SAW)

Chapter 2

About one whose testimony is not valid

(2305)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَجُوزُ شَهَادَةُ خَائِنٍ وَلَا خَائِنَةٍ وَلَا مَجْلُودٍ حَدًّا وَلَا مَجْلُودَةٍ وَلَا ذِي غِمْرٍ لِأَخِيهِ وَلَا مُجَرَّبِ شَهَادَةٍ وَلَا الْقَانِعِ أَهْلَ الْبَيْتِ لَهُمْ وَلَا ظَنِينٍ فِي وَلَاءٍ وَلَا قَرَابَةٍ

Sayyidiah Aisha (RA) reported that Allah's Messenger (SAW) said, "The testimony is not admissible of a deceitful man or woman, of one who has received punishment offlogging, the hadd, of an enemy who harbours hatred for his brother, of one who has been proved to have lied, of a servant for his masters, or of one accused of slandering relationship".

[Ibn Majah 2366]

38- BOOK ON WITNESSES

Narrated from Allah's Messenger (SAW)

Chapter 3

False Testimony

(2306)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ خَطِيبًا فَقَالَ يَا أَيُّهَا النَّاسُ عَدَلَتْ شَهَادَةُ الزُّورِ إِشْرَاكًا بِاللَّهِ ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ }فَاجْتَنِبُوا الرِّجْسَ مِنْ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ{

Sayyidina Ayman ibn Khuraym reported that the Prophet (SAW) stood up to deliver a

sermon. He said, "O people! False testimony is made the same as ascribing partner to Allah. He recited: 'So shun the abomination of the idols, and shun the speaking of falsehood.' (22 :30)

[*Ahmed* 17615]

(2307)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَاةَ الصُّبْحِ فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ عُدِلَتْ شَهَادَةُ الزُّورِ بِالشِّرْكِ بِاللَّهِ ثَلَاثَ مَرَّاتٍ ثُمَّ تَلَا هَذِهِ الْآيَةَ }وَاجْتَنِبُوا قَوْلَ الزُّورِ{ إِلَى آخِرِ الْآيَةِ

Khuraym ibn Fatik Asadi narrated that Allah's Messenger (SAW) offered the salah of fajr. Thereafter, he stood up and said, "A false testimony is placed in the same bracket as ascribing a partner to Allah." He said this three times and the recited the verse; 'Shun the speaking of falsehood.' (22:30), to the end.

[*Abu Dawud* 3599]

(2308)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أُخْبِرُكُمْ بِأَكْبَرِ الْكَبَائِرِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَشَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ قَالَ فَمَا زَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ

Sayyidina Abu Bakrah (RA) reported that Allah's Messenger (SAW) said, "Shall I not inform you of the greatest of the grave sins?" They said, "Of course, O Messenger of Allah, (SAW). "He said, "To associate partner with Allah, to disobey (and displease) parents, and to give false testimony, or to speak lies". And he did not cease to say that till they said, "Would that he stopped".

[*Bukhari* 6273]

38- BOOK ON WITNESSES

Narrated from Allah's Messenger (SAW)

Chapter 4

No caption

(2309)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثَلَاثًا ثُمَّ يَجِيءُ قَوْمٌ مِنْ بَعْدِهِمْ يَتَسَمَّنُونَ وَيُحِبُّونَ السِّمَنَ يُعْطُونَ الشَّهَادَةَ قَبْلَ أَنْ يُسْأَلُوهَا

Sayyidina Imran ibn Husayn reported that he heard Allah's Messenger (SAW) say, "The best of people are my generation, then those that succeed them, then those who will succeed them then those who will succeed them. Three times. Then a people will come after them who will like elderliness and love it. They will offer testimony before being asked for it".

[*Ahmed* 19841]

(2310)

فِي حَدِيثِ عُمَرَ بْنِ الْخَطَّابِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَفْشُو الْكَذِبُ حَتَّى يَشْهَدَ الرَّجُلُ وَلَا يُسْتَشْهَدُ وَيَحْلِفَ الرَّجُلُ وَلَا يُسْتَحْلَفُ

This is stated in the hadith of Sayyidina Umar (RA) ibn Khattab: "My times are the best of all... Then falsehood would be apparent to the extent that people would volunteer to bear testimony without being invited, they will take an oath without being asked to".

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 1

Health and Leisure are blessings

(2311)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنْ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ

Sayyidina ibn e Abbas (RA) reported that Allah's Messenger (SAW) said, "There are two blessings that of which many people are careless: health and leisure"

[Ahmed 3207, *Bukhari* 6412, *Ibn e Majah* 4170]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 2

Guarding from the forbidden which is worshipping mankind

(2312)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَأْخُذُ عَنِّي هَؤُلَاءِ الْكَلِمَاتِ فَيَعْمَلُ بِهِنَّ أَوْ يُعَلِّمُ مَنْ يَعْمَلُ بِهِنَّ فَقَالَ أَبُو هُرَيْرَةَ فَقُلْتُ أَنَا يَا رَسُولَ اللَّهِ فَأَخَذَ بِيَدِي فَعَدَّ خَمْسًا وَقَالَ اتَّقِ الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ وَارْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَغْنَى النَّاسِ وَأَحْسِنْ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا وَلَا تُكْثِرْ الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ

Sayyidina Abu Huraira (RA)reported that Allah's Messenger (SAW) asked, "Who will learn from these words and act upon them,or teach to one who will act upon them? I

said, “I , O Messenger of Allah” So, he took me by hand and conuting five he said, “ Guard against the things that are forbidden, you will be the most devout of men, and be pleased with what Allah has allotted you, you will be the richest of men: and be kind to your neighbour ,you will be a believer : and love for people what you love for yourself, you will be a *Muslim* and do not laugh much for much laughter causes the heart to die”

[*Ibn e Majah* 4193]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah’s Messenger (SAW)

Chapter 3

Hasten to do pious deeds

(2313) أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَادِرُوا بِالْأَعْمَالِ سَبْعًا هَلْ تَنْتَظِرُونَ إِلَّا فَقْرًا مُنْسِيًا أَوْ غِنًى مُطْغِيًا أَوْ مَرَضًا مُفْسِدًا أَوْ هَرَمًا مُفَنِّدًا أَوْ مَوْتًا مُجْهِزًا أَوْ الدَّجَّالَ فَشَرُّ غَائِبٍ يُنْتَظَرُ أَوْ السَّاعَةَ فَالسَّاعَةُ أَدْهَى وَأَمَرُّ

Sayyidina Abu huraira (RA) reported that Allah;s Messenger (SAW) said, “Hasten you (good) deeds before seven things: poverty and need; wealth and property that makes one neglectful ; disease that incapacitates;old age that amkes infirm; fast approaching death, worst of the awaited unseen,or,the hour calamitous and bitter”

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah’s Messenger (SAW)

Chapter 4

About remembering death

(2314) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثِرُوا ذِكْرَ هَاذِمِ اللَّذَّاتِ يَعْنِي الْمَوْتَ

Sayyidina Abu huraira (RA) reported that Allah's Messenger (SAW) said, "Remember often the cutter of the taste- which is death"

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 5

The Terrible nature of the grave

(2315)

إِذَا وَقَفَ عَلَى قَبْرٍ بَكَى حَتَّى يَبُلَّ لِحْيَتَهُ فَقِيلَ لَهُ تُذْكَرُ الْجَنَّةُ وَالنَّارُ فَلَا تَبْكِي وَتَبْكِي مِنْ هَذَا فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْقَبْرَ أَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الْآخِرَةِ فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ قَالَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا رَأَيْتُ مَنْظَرًا قَطُّ إِلَّا الْقَبْرُ أَفْظَعُ مِنْهُ

Abdullah ibn Bujayr (RA) reported on the authority of Hani, the freedman of Sayyidina Uthman (RA): When Uthman stood by a grave, he wept so much that his beard would get wet. So, it was said to him" Paradise and the Fire are also mentioned but you do not weep, yet you weep here (why)? He said, " Surely, Allah's Messenger (SAW) said , 'The grave s the first stop of the several stops before the hereafter, and deliverance from it means that after it is an easy sailing, but if one does not get deliverance from it then the following stages are more severe than it'." He also said, I have not seen a sight more frightening than the sight of the grave.

[*Ibn e Majah* 4267]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 6

If any one longs to meet Allah, Allah also longs to meet him

(2316)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ

Sayyidina Ubadah ibn Samit (RA) reported that the Prophet said, "If anyone loves to meet Allah , Allah also loves to meet him. And if anyone dislikes to meet Allah then Allah also dislikes to meet him."

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 7

About the Prophet's warning his people

(2317)

لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ

{ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ }

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا صَفِيَّةُ بِنْتَ عَبْدِ الْمُطَّلِبِ يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنِّي لَا أَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُمْ

Sayyidina Aisha (RA) narrated when this verse "and warn your clan, the nearest kin" (26:214) was revealed, Allah's Messenger (SAW) said, "O Saifyah daughterod abdul Muttalib, O Fatimah daughter of Muhammad , O children of Abdul Muttalib, I cannot help you before Allah in the least. (However), you may askme for whatever you like of my wealth"

[*Ahmed* 2592, *Muslim* 205, *Nisai* 3647]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 8

About the virtues of weeping because of fear of Allah

(2318)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ وَلَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ

Sayyidina Abu huraira (RA) reported that Allah's Messenger (SAW) said, " No man who weeps from fear of Allah will go to the Fire till the milk returns to the udder. And dust in the path of Allah and smoke of hell cannot come together"

[Tirmidhi 1639, *Nisai* 3107, *Ibn e Majah* 2774, *Ahmed* 10565]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 9

The Prophet's saying: If you were to know what I know you would laugh little

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(2319)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي أَرَى مَا لَا تَرَوْنَ وَأَسْمَعُ مَا لَا تَسْمَعُونَ أَطَّتْ السَّمَاءُ وَحُقَّ لَهَا أَنْ تَئِطَّ مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلَّا وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِلَّهِ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشِ وَلَخَرَجْتُمْ إِلَى الصُّعُدَاتِ تَجْأَرُونَ إِلَى اللَّهِ لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ

Sayyidina Abu Dharr (RA) Reported that Allah's Messenger (SAW) said, " I see what you do not see and I hear what you do not hear. The heaven laments and it has a right to lament. There is no in space you fingers, but an angel has placed his forehead on it for prostration to Allah. By Allah, if you know what i know, you would laugh little and weep much and would not enjoy women on beds but would have gone out to the plains calling to Allah in prayer" Abu Dharr (RA) said , "I wished were a tree and chopped to pieces"

[*Ibn e Majah* 4190, *Ahmed* 21572]

(2320)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا

Sayyidina Abu Huraira (RA) reported that Allah;s Messenger (SAW) said, "If you know that which I know then you would certainly laugh little and weep much"

[*Bukhari* 6485, *Ahmed* 9583]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 10

One who makes people laugh

(2321)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَى بِهَا بَأْسًا يَهْوِي بِهَا سَبْعِينَ خَرِيفًا فِي النَّارِ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, " Indeed a man speaks some words seeing no harm in them but Allah will cast him in fire down seventy years deep"

[*Ibn e Majah* 3970, *Bukhari* 6477, *Ahmed* 7219]

(2322)

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَيْلٌ لِلَّذِي يُحَدِّثُ بِالْحَدِيثِ لِيُضْحِكَ بِهِ الْقَوْمَ فَيَكْذِبُ وَيْلٌ لَهُ وَيْلٌ لَهُ

Bahz ibn Hakim reported on the authority of his father from his grandfather that Allah;s Messenger (SAW) said, "Woe to him whom recounts a tale to make people laugh speaking lies. Woe to him! Woe to him!"

[*Ahmed* 20066, *Abu Dawud* 4990]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah’s Messenger (SAW)

Chapter 11

He who shuns the vain excels in Islam

(2323)

تُوُفِّيَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ يَعْنِي رَجُلًا أَبْشِرْ بِالْجَنَّةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَلَا تَدْرِي فَلَعَلَّهُ تَكَلَّمَ فِيمَا لَا يَعْنِيهِ أَوْ بَخِلَ بِمَا لَا يَنْقُصُهُ

Sayyidina Anas (RA) ibn Malik narrated : One of the companions died, so another gave tidings of Paradise (for him). Allah’s Messenger (SAW) said, “How do you know he might have spoken the meaningless or may have been niggardly when spending was not harmful”

(2324)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ

Abu huraira (RA) reported that Allah;s Messenger (SAW), “ Of the excellence of a man’s Islam is that he shuns the meaningless”

[*Ibn e Majah* 3976]

(2325)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكَهُ مَا لَا يَعْنِيهِ

Qutaybah also reported from Maalik from Zuhri and he form Ali ibn Husayn that Allah;s Messenger (SAW) said, “ It is enough for a man to be an excellent *Muslim* that he gives up the meaningless”

[*Ahmed* 1732]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah’s Messenger (SAW)

Chapter 12

Excellence of little speech

(2326)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُبُ اللَّهُ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمِ يَلْقَاهُ وَإِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُبُ اللَّهُ عَلَيْهِ بِهَا سَخَطَهُ إِلَى يَوْمِ يَلْقَاهُ

Bilal Ibn Harith Muazani (RA) reported that Allah’s Messenger (SAW) said, “ Indeed one of you speaks a word pleasing to Allah and he cannot imagine (how high) a rank it attains. Allah records for him thereby His pleasure till the day He meets Him, And, one of you speaks a word that angers Allah, and he cannot imagine where it will carry, Allah records against Him His anger till the day He meets him”

[*Ibn e Majah* 3969]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah’s Messenger (SAW)

Chapter 13

Worthlessness of the world in Allah’s sight

(2327)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَتْ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ

Sayyidina Sahi Ibn Sa’d (RA) reported that Allah;s Messenger (SAW) said, “ If in Allah’s sight , the world had so much worth as wing of mosquito then a infidel would never have drunk even a drop of water”

[*Ibn e Majah* 4110]

(2328)

كُنْتُ مَعَ الرَّكْبِ الَّذِينَ وَقَفُوا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّخْلَةِ الْمَيِّتَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَرَوْنَ هَذِهِ هَانَتْ عَلَى أَهْلِهَا حِينَ أَلْقَوْهَا قَالُوا مِنْ هَوَانِهَا أَلْقَوْهَا يَا رَسُولَ اللَّهِ قَالَ فَالدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذِهِ عَلَى أَهْلِهَا

Sayyidina Mustawrid ibn Shaddad (RA) reported that he was among the unit that accompanied Allah;s Messenger (SAW) who stopped at a dead lamb. He said, “ Do you see how its owners have abandoned it as worthless?” They said, “ O Messenger (SAW) of Allah ,they threw it away because it is worthless” He said , “ The world is worthless in Allah;s sight more than this lamb to its owner”

[*Ibn e Majah* 4111, *Ahmed* 18035]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah’s Messenger (SAW)

Chapter 14

Surely the world is accursed

(2329)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ وَمَا وَالَاهُ وَعَالِمٌ أَوْ مُتَعَلِّمٌ

Sayyidina Abu huraira (RA) reported that Allah;s Messenger (SAW) say, “ The world is accursed, and accursed is whatever it contains except mention of Allah, that which is dear to Him and the scholar or the student”

[*Ibn e Majah* 4112]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah’s Messenger (SAW)

Chapter 15

More on to it (The world in relation to the Hereafter)

(2330)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ فِي الْيَمِّ فَلْيَنْظُرْ بِمَاذَا يَرْجِعُ

Sayyidina Mustawrid (RA) reported that Allah’s Messenger (SAW) said, “The world in relation to the hereafter is not but like the example of one of you putting his finger in the sea. Then let him see with what it returns.”

[*Ahmed* 18030, *Muslim* 2858, *Ibn e Majah* 4108]

39 - BOOK ON ZUHD (PIETY)

Narrated from Allah’s Messenger (SAW)

Chapter 16

The world is a prison for a Believer but Paradise for an infidel

(2331)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

Sayyidina Abu Hurayrah (RA) reported that Allah’s Messenger (SAW) said, “The world is a prison for a believer and Paradise for an infidel.”

[*Muslim* 2956, *Ahmed* 8296]

39 - BOOK ON ZUHD (PIETY)

Narrated from Allah’s Messenger (SAW)

Chapter 17

The similitude of the world is like four individuals

(2332)

سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ثَلَاثَةٌ أُقْسِمُ عَلَيْهِنَّ وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ قَالَ مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ وَلَا ظُلِمَ عَبْدٌ مَظْلَمَةً فَصَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللَّهُ عِزًّا وَلَا فَتَحَ عَبْدٌ بَابَ مَسْأَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ أَوْ كَلِمَةً نَحْوَهَا وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ قَالَ إِنَّمَا الدُّنْيَا لِأَرْبَعَةِ نَفَرٍ عَبْدٍ رَزَقَهُ اللَّهُ مَالًا وَعِلْمًا فَهُوَ يَتَّقِي فِيهِ رَبَّهُ وَيَصِلُ فِيهِ رَحِمَهُ وَيَعْلَمُ لِلَّهِ فِيهِ حَقًّا فَهَذَا بِأَفْضَلِ الْمَنَازِلِ وَعَبْدٍ رَزَقَهُ اللَّهُ عِلْمًا وَلَمْ يَرْزُقْهُ مَالًا فَهُوَ صَادِقُ النِّيَّةِ يَقُولُ لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ بِعَمَلِ فُلَانٍ فَهُوَ بِنِيَّتِهِ فَأَجْرُهُمَا سَوَاءٌ وَعَبْدٍ رَزَقَهُ اللَّهُ مَالًا وَلَمْ يَرْزُقْهُ عِلْمًا فَهُوَ يَخْبِطُ فِي مَالِهِ بِغَيْرِ عِلْمٍ لَا يَتَّقِي فِيهِ رَبَّهُ وَلَا يَصِلُ فِيهِ رَحِمَهُ وَلَا يَعْلَمُ لِلَّهِ فِيهِ حَقًّا فَهَذَا بِأَخْبَثِ الْمَنَازِلِ وَعَبْدٍ لَمْ يَرْزُقْهُ اللَّهُ مَالًا وَلَا عِلْمًا فَهُوَ يَقُولُ لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فُلَانٍ فَهُوَ بِنِيَّتِهِ فَوِزْرُهُمَا سَوَاءٌ

Sayyidina Abu Kabshah Anmari (RA) reported that Allah's Messenger (SAW) said, "I swear about three things and I narrate to you a hadith, so keep it in memory. A man's property does not diminish because of sadaqah (that he pays); when a man is wronged and he endures it patiently, Allah increases him in honour: and when a man opens a door to begging, Allah opens for him a door to poverty" or words to that effect. And I narrate to you a hadith, so keep it in memory. The world comprises four kinds of people: (1) a man on whom Allah has bestowed wealth and knowledge and in (using) them, he fears his Lord and joins ties of relationship and gives the right of Allah, this man is in the most excellent category. (2) a man on whom Allah has bestowed knowledge, but does not bestow wealth and he is true in his intentions, saying, "If I had wealth then I would act as so-and-so," this being his intention, so their rewards are equal; (3) a man on whom Allah has bestowed wealth, but does not bestow knowledge, and he tramples with his wealth ignorantly, not fearing his Lord, not joining ties of relationship and not giving rights of Allah, so he is in the worst of categories; (4) and, a man whom Allah has given neither wealth nor knowledge and he says, "If I had wealth I would do as so-and-so does," this being his intention, their burden is alike."

[*Abu Dawud* 1645, T*Muslim* 4228, *Ahmed* 18053]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 18

Grieving for the world and love for it

(2333)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ وَمَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِاللَّهِ فَيُوشِكُ اللَّهُ لَهُ بِرِزْقٍ عَاجِلٍ أَوْ آجِلٍ

Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger (SAW) said, faces poverty and he approaches people (for redress) then his poverty is not removed. And if anyone is faced with poverty and he turns to Allah with it then Allah will provide him sustenance sooner or later."

[*Ahmed* 4219]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 19

What suffices a man of his wealth?

(2334)

أَبِي وَائِلٍ قَالَ جَاءَ مُعَاوِيَةُ إِلَى أَبِي هَاشِمِ بْنِ عُتْبَةَ وَهُوَ مَرِيضٌ يَعُودُهُ فَقَالَ يَا خَالُ مَا يُبْكِيكَ أَوَجَعٌ يُشْئِزُكَ أَمْ حِرْصٌ عَلَى الدُّنْيَا قَالَ كُلٌّ لَا وَلَكِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهِدَ إِلَيَّ عَهْدًا لَمْ آخُذْ بِهِ قَالَ إِنَّمَا يَكْفِيكَ مِنْ جَمِيعِ الْمَالِ خَادِمٌ وَمَرْكَبٌ فِي سَبِيلِ اللَّهِ وَأَجِدُنِي الْيَوْمَ قَدْ جَمَعْتُ

Abu Wail reported that Mu'awiyah visited Abu Hashim ibn Utbah when he was sick and

asked him “O (maternal) uncle, why do you weep? Is it pain that frightens you, greed for the world (that makes you weep)?” He said, “Nothing of the sort. But, Allah’s Messenger (SAW) had taken from me a promise which I have not fulfilled. He had told me, “Of property, a servant should suffice you, and a riding beast for jihad.” But I find with me today that I have accumulated plenty

[*Nisai* 5386, *Ibn e Majah* 4103]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah’s Messenger (SAW)

Chapter 20

More on it

(2335)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَتَّخِذُوا الضَّيْعَةَ فَتَرْغَبُوا فِي الدُّنْيَا

Sayyidina Abdulah (ibn Mas’ud) (RA) reported the saying of Allah’s Messenger (SAW) “Do not build estate because you will long for the world.”

[*Ahmed* 3579]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah’s Messenger (SAW)

Chapter 21

Long life for a Believer

(2336)

أَنَّ أَعْرَابِيًّا قَالَ يَا رَسُولَ اللَّهِ مَنْ خَيْرُ النَّاسِ قَالَ مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ

Sayyidina Abdullah ibn Busr (RA) narrated: A villager asked the Prophet, “O Messenger of Allah, who is the best of men?” He said, “He whose life is prolonged and whose deeds are good.”

[*Ahmed* 1796]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 22

Which of the men is best and which of them is worst

(2337)

أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ خَيْرٌ قَالَ مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ قَالَ فَأَيُّ النَّاسِ شَرٌّ قَالَ مَنْ طَالَ عُمُرُهُ وَسَاءَ عَمَلُهُ

Sayyidina Abu Bakrah (RA) reported that a man asked, "O Messenger of Allah, who is the best of men?" He said, "He who has long life and performs good deeds." He asked, "And, which of them is worst?" He said, "He who has a long life and whose deeds are evil."

[*Ahmed* 20437]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 23

The ages of individuals of this ummah will be between sixty and seventy

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(2338)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُمْرُ أُمَّتِي مِنْ سِتِّينَ سَنَةً إِلَى سَبْعِينَ سَنَةً

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "The ages of my ummah will be from sixty years to seventy."

39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 24

Closing up of hours

(2339)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى يَتَقَارَبَ الزَّمَانُ فَتَكُونُ السَّنَةُ كَالشَّهْرِ وَالشَّهْرُ كَالْجُمُعَةِ وَتَكُونُ الْجُمُعَةُ كَالْيَوْمِ وَيَكُونُ الْيَوْمُ كَالسَّاعَةِ وَتَكُونُ السَّاعَةُ كَالضَّرَمَةِ بِالنَّارِ

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger (SAW) said, "The Hour will not come till time draws near and a year becomes like a month, a month like a week, a week like a day and a day like an hour and on hour like a burning piece of wood."

39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 25

Closing up of hours

(2340)

ÃóÎóÐó ÑóÓõæáõ ÇááøóåÖ ÕóáøóÌ ÇááøóåÕ

ÚóáóíúåÖ æóÓóáøóãó ÈöÈóÚúÖö ÌóÓóÏöí

ÝóÞóÇáó ßõäú Ýöí ÇáÏøõäúíóÇ ßóÃóäøóßó

ÛóÑöíÈñ Ãóæú ÚóÇÈöÑõ ÓóÈöíáò æóÚõÏøó
äóÝúÓóßó Ýöí Ãóåúáö ÇáúÞõÈõæÑö
ÝóÞóÇáó áöí ÇÈúäõ ÚõãóÑó ÅöÐóÇ
ÃóÕúÈóÍúÊó ÝóáóÇ ÊõÍóÏøöËú äóÝúÓóßó
ÈöÇáúãóÓóÇÁö æóÅöÐóÇ ÃóãúÓóíúÊó ÝóáóÇ
ÊõÍóÏøöËú äóÝúÓóßó ÈöÇáÕøóÈóÇÍö æóÎõÐú
ãöäú ÕöÍøóÊößó ÞóÈúáó ÓóÞóãößó æóãöäú
ÍóíóÇÊößó ÞóÈúáó ãóæúÊößó ÝóÅöäøóßó áóÇ
ÊóÏúÑöí íóÇ ÚóÈúÏó Çááøóåö ãóÇ ÇÓúãõßó
ÛóÏðÇ

Sayyidina Ibn Umar (RA) narrated: Allah's Messenger (SAW) held me by a part of my body and said, "Be in this world as though you are a stranger or one cutting through the road and count yourself among the occupiers of the grave." After this, Ibn Umar said to Mujahid 'When it is morning, you should not trust yourself to make it to evening, and when it is evening, you should not expect to make it to the morning. Seize opportunity of your good health before you fall ill and of your life before your death. For, you could not say what will be with you tomorrow.

[*Ahmed* 4764, *Bukhari* 6416]

(2341)

ÞóÇáó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó åóÐóÇ ÇÈúäõ ÂÏóãó
æóåóÐóÇ ÃóÌóáõåõ æóæóÖóÚó íóÏóåõ ÚöäúÏó
ÞóÝóÇåõ Ëõãøó ÈóÓóØóåóÇ ÝóÞóÇáó æóËóãøó

Ãóãóáõåõ æóËóãøó Ãóãóáõåõ æóËóãøó Ãóãóáõåõ

Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (SAW) said "This is the son of Adam and this is his life span," and he put his hand on his neck. Then, He stretched it saying. "And his tall hopes.And his tall hopes. His tall hopes".

[*Ahmed* 12240, *Bukhari* 6418, *Ibn e Majah* 4232]

(2342)

ãóÑøó ÚóáóíúäóÇ ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó æóäóÍúäõ äõÚóÇáöÌõ ÎõÕøðÇ áóäóÇ ÝóÞóÇáó ãóÇ åóÐóÇ ÝóÞõáúäóÇ ÞóÏú æóåóì ÝóäóÍúäõ äõÕúáöÍõåõ ÞóÇáó ãóÇ ÃóÑóì ÇáúÃóãúÑó ÅöáøóÇ ÃóÚúÌóáó ãöäú Ðóáößó

Sayyidina Abdullah ibn Amr (RA) narrated: Allah's Messenger (SAW) passed by us while we were repairing our hut. He said, "What is this?" We said, "It has gone down and we are repairing it." He said, "I do not see the command except that it is quicker than that." (He meant death.)

[*Abu Dawud* 5236, *Ibn e Majah* 4160]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 26

Wealth is trial of this ummah

(2343)

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَفِتْنَةُ أُمَّتِي الْمَالُ

Sayyidina Ka'b ibn Iyad reported that he heard the Prophet (SAW) say, "There is a trial for every ummah, and the trial of my ummah is wealth and property."

[*Ahmed* 17478]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 27

If one has two valleys full of wealth, he will still seek a third

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(2344)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ ذَهَبٍ لَأَحَبَّ أَنْ يَكُونَ لَهُ ثَالِثٌ وَلَا يَمْلَأُ فَاهُ إِلَّا التُّرَابُ وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger (SAW) said, "If the son of Aadam had one valley full of gold then he would crave for a second. Nothing can fill his stomach but dust. And Allah relents to one who repents."

[*Ahmed* 12717, *Bukhari* 6439, *Muslim* 1048]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 28

The heart of an old man is young in love of two things

(2345)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَلْبُ الشَّيْخِ شَابٌّ عَلَى حُبِّ اثْنَتَيْنِ طُولِ الْحَيَاةِ وَكَثْرَةِ الْمَالِ

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) said, “The heart of an old man is young in the love of two things (love of) life and abundance of wealth.”

[*Bukhari* 6420, *Muslim* 1046, *Ahmed* 8087]

(2346)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَهْرَمُ ابْنُ آدَمَ وَيَشِبُّ مِنْهُ اثْنَتَانِ الْحِرْصُ عَلَى الْعُمُرِ وَالْحِرْصُ عَلَى الْمَالِ

Sayyidina Anas ibn Maalik (RA) reported that Allah’s Messenger (SAW) said, “The son of Aadam grows old but two things grow young in him greed for long life and greed for wealth.”

[*Muslim* 1047, *Ibn e Majah* 4234, *Ahmed* 12143]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah’s Messenger (SAW)

Chapter 29

Asceticism in the world

(2347)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الزَّهَادَةُ فِي الدُّنْيَا لَيْسَتْ بِتَحْرِيمِ الْحَلَالِ وَلَا إِضَاعَةِ الْمَالِ وَلَكِنَّ الزَّهَادَةَ فِي الدُّنْيَا أَنْ لَا تَكُونَ بِمَا فِي يَدَيْكَ أَوْثَقَ مِمَّا فِي يَدَيْ اللَّهِ وَأَنْ تَكُونَ فِي ثَوَابِ الْمُصِيبَةِ إِذَا أَنْتَ أُصِبْتَ بِهَا أَرْغَبَ فِيهَا لَوْ أَنَّهَا أُبْقِيَتْ لَكَ

Sayyidina Abu Dharr (RA) reported from the Prophet (SAW) that he said, “Asceticism in this world is not to forbid the lawful to oneself or to waste property. But, asceticism in this world is that you rely more on what is in Allah’s hand than on what is in your hand

and that you long for reward against hardship to such an extent that you wish that it would beset you continuously.”

[*Ibn e Majah* 4100]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah’s Messenger (SAW)

Chapter 30

Rights of Son of Adam

(2348)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ لِابْنِ آدَمَ حَقٌّ فِي سِوَى هَذِهِ الْخِصَالِ بَيْتٌ يَسْكُنُهُ وَثَوْبٌ يُوَارِي عَوْرَتَهُ وَجِلْفُ الْخُبْزِ وَالْمَاءِ

Sayyidina Uthman ibn Affan (RA) reported that the Prophet said, “There are no rights for the son of Aadam except these particular ones: a house to live in, garments to cover his private parts and vessels to hold bread and water “

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah’s Messenger (SAW)

Chapter 31

Ibn Aadam cries, “My property, my property”

(2349)

أَنَّهُ انْتَهَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ

{ أَلْهَاكُمْ التَّكَاثُرُ }

قَالَ يَقُولُ ابْنُ آدَمَ مَالِي مَالِي وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا تَصَدَّقْتَ فَأَمْضَيْتَ أَوْ أَكَلْتَ

فَأَفْنَيْتَ أَوْ لَبِسْتَ فَأَبْلَيْتَ

Mutarrif narrated: My father went to the Prophet (SAW) and he was reciting: (your rivalry for amassing riches distracts you) (102:1). He said, "The son of Aadam says, "My property, my property!" But, is there anything for you from your wealth except that which you gave in charity and advanced (to Allah for yourself), or consumed and finished, or put on (or donned) and wore off?"

[*Ahmed* 16427, *Muslim* 2958]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 32

Excellence of being content with the essential and spending the excess

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(2350)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا ابْنَ آدَمَ إِنَّكَ إِنْ تَبْذُلْ الْفَضْلَ خَيْرٌ لَكَ وَإِنْ تُمْسِكْهُ شَرٌّ لَكَ وَلَا تُلَامُ عَلَى كَفَافٍ وَابْدَأْ بِمَنْ تَعُولُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنْ الْيَدِ السُّفْلَى

Sayyidina Abu Umamah reported that Allah's Messenger said, "if you, O son of Aadam, spend the excess (in good cause), that is good for you. But, if you retain it then it is bad for you. There is no blame on spending over the necessities. And, begin (charity) with those whom you support. And, the upper hand is better than the lower. "

[*Muslim* 1036, *Ahmed* 22328]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 33

On trust in Allah

(2351)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرُزِقْتُمْ كَمَا يُرْزَقُ الطَّيْرُ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا

Sayyidina Umar ibn Khattab reported that Allah's Messenger said "If you trust in Allah observing a true trust in Him, then, indeed, He will give you provision as - provides the birds who emerge hungry in the morning and return with a full belly in the evening." [*Ahmed* 205, l*Muslim* 4164]

(2352)

كَانَ أَخَوَانِ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ أَحَدُهُمَا يَأْتِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْآخَرُ يَحْتَرِفُ فَشَكَا الْمُحْتَرِفُ أَخَاهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَعَلَّكَ تُرْزَقُ بِهِ

Sayyidina Anas ibn Maalik (RA) reported that there were two brothers in the time of the Prophet One of them used to keep company of the Prophet (SAW) the other pursued his occupation (and earned a living). He (the bread-earner) complained about his brother to the Prophet (SAW)' who said, "Perhaps you are given provision on account."

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 34

One for whom the world is expanded

(2353)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرْبِهِ مُعَافًى فِي جَسَدِهِ عِنْدَهُ قُوتُ يَوْمِهِ فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا

Ubaydullah ibn Mihsan Khatami (RA) reported from his father who was a sahabi that Allah's Messenger (SAW) said, "He who wakes up in the morning peaceful among his people, healthy in body, his provision for the day with him, then it is as though the world is brought together for him." [Ibn e Majah4141]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 35

Being contended with what is enough subsistence

(2354)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَغْبَطَ أَوْلِيَائِي عِنْدِي لَمُؤْمِنٌ خَفِيفُ الْحَاذِ ذُو حَظٍّ مِنْ الصَّلَاةِ أَحْسَنَ عِبَادَةَ رَبِّهِ وَأَطَاعَهُ فِي السِّرِّ وَكَانَ غَامِضًا فِي النَّاسِ لَا يُشَارُ إِلَيْهِ بِالْأَصَابِعِ وَكَانَ رِزْقُهُ كَفَافًا فَصَبَرَ عَلَى ذَلِكَ ثُمَّ نَقَرَ بِيَدِهِ فَقَالَ عُجِّلَتْ مَنِيَّتُهُ قَلَّتْ بَوَاكِيهِ قَلَّ تُرَاثُهُ

Sayyidina Abu Umamah (RA) reported that the Prophet (SAW) said, "The most enviable of my friends to me is the believer with a light property, much devoted to salah , excellent in worship of his Lord, obeying Him in private, obscure among people, not pointed out with fingers, and his provision is enough and he is content over that." Then, he snapped his fingers and said, "His time comes soon, there being few women to mourn him and his legacy is little."--From the same sanad from the Prophet.--He said, "My Lord offered me to make the valley atha of Makkah full of gold for me. I said: O Lord, but I wish to be satiated one day and hungry the next day--or, he said: three days, or something like that--"when I am hungry, let me beseech You and remember You and when I am satiated, let me thank you and praise you."

[*Ibn e Majah* 4117, *Ahmed* 22252]

(2355)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَكَانَ رِزْقُهُ كَفَافًا وَقَنَّعَهُ اللَّهُ

Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (SAW) said, "He has succeeded who has submitted to Islam, given enough provision with which Allah has made him content."

[*Ahmed* 6583, *Muslim* 1054, Ibn e Majah4138]

(2356)

أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ طُوبَى لِمَنْ هُدِيَ إِلَى الْإِسْلَامِ وَكَانَ عَيْشُهُ كَفَافًا وَقَنَعَ

Sayyidinah Fadalah ibn Ubayd reported that he heard Allah's Messenger (SAW) say, "Blessed is he who is guided to Islam and his sustenance is enough and he shows contentment.'

[*Ahmed* 2399]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 36

Merits of poverty

(2357)

قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ وَاللَّهِ إِنِّي لَأُحِبُّكَ فَقَالَ انْظُرْ مَاذَا

تَقُولُ قَالَ وَاللَّهِ إِنِّي لَأُحِبُّكَ فَقَالَ انْظُرْ مَاذَا تَقُولُ قَالَ وَاللَّهِ إِنِّي لَأُحِبُّكَ ثَلَاثَ مَرَّاتٍ فَقَالَ إِنْ كُنْتَ تُحِبُّنِي فَأَعِدَّ لِلْفَقْرِ تِجْفَافًا فَإِنَّ الْفَقْرَ أَسْرَعُ إِلَى مَنْ يُحِبُّنِي مِنْ السَّيْلِ إِلَى مُنْتَهَاهُ

Sayyidina Abdullah ibn Muhghaffal reported that a man said to the Prophet (SAW) "O Messenger of Allah! By Allah, I love you." He said, "Think over what you say.., He said, "By Allah, I do love you." He said that three times. He said, "If you love me then be prepared for poverty as your armour, for, poverty comes running to one who loves me more swiftly than the flood that flows down to its outlet."

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 37

The poor muhajirs will go to Paradise before the rich

(2358)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فُقَرَاءُ الْمُهَاجِرِينَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِخَمْسِ مِائَةِ سَنَةٍ

Sayyidina Abu Sa'eed (RA) reported that Allah's Messenger (SAW) said, "The poor of the muhajirs will enter Paradise preceding their rich by five hundred years."

[Ibn e Majah4123]

(2359)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ أَحْيِنِي مِسْكِينًا وَأَمِتْنِي مِسْكِينًا وَاحْشُرْنِي

فِي زُمْرَةِ الْمَسَاكِينِ يَوْمَ الْقِيَامَةِ فَقَالَتْ عَائِشَةُ لِمَ يَا رَسُولَ اللَّهِ قَالَ إِنَّهُمْ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِأَرْبَعِينَ خَرِيفًا يَا عَائِشَةُ لَا تَرُدِّي الْمِسْكِينَ وَلَوْ بِشِقِّ تَمْرَةٍ يَا عَائِشَةُ أَحِبِّي الْمَسَاكِينَ وَقَرِّبِيهِمْ فَإِنَّ اللَّهَ يُقَرِّبُكِ يَوْمَ الْقِيَامَةِ

Sayyidina Anas (RA) reported that Allah's Messenger (SAW) prayed: (O Allah, cause me to live among the poor and to die among them, and on the day of resurrection, gather me among the group of the poor. Sayyidah Ayshah (RA) asked, "Why, O Messenger of Allah?" He said, "They will enter Paradise, preceding their rich by forty years. O Ayshah, do not turn away the poor even if you give her half a date. O Ayshah, love the poor and draw them near, Allah will draw you near on the day of resurrection."

(2360)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ الْفُقَرَاءُ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ بِخَمْسِ مِائَةِ عَامٍ نِصْفِ يَوْمٍ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "The poor will enter Paradise preceding the rich by five hundred years (which is) half of that day."

[Ibn e Majah4122, *Ahmed* 9830]

(2361)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ فُقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِنِصْفِ يَوْمٍ وَهُوَ خَمْسُ مِائَةِ عَامٍ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "They poor of the Muslims will enter Paradise before their rich half a day ahead and that is five hundred years."

[*Ahmed* 10659]

(2362)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَدْخُلُ فُقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِأَرْبَعِينَ خَرِيفًا

Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger said, "The poor of the Muslims will enter Paradise preceding their rich by forty years."

[*Ahmed* 14483]

(2363)

مَا شَبِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ خُبْزِ شَعِيرٍ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ

Sayyidah Ayshah (RA) reported that Allah's Messenger (SAW) never had barley bread to his content for two successive days till he died.

[*Muslim* 2970]

39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 38

About the living of the Prophet (SAW)and his family

(2364)

مَسْرُوقٍ قَالَ دَخَلْتُ عَلَى عَائِشَةَ فَدَعَتْ لِي بِطَعَامٍ وَقَالَتْ مَا أَشْبَعُ مِنْ طَعَامٍ فَأَشَاءُ أَنْ أَبْكِيَ إِلَّا بَكَيْتُ قَالَ قُلْتُ لِمَ قَالَتْ أَذْكُرُ الْحَالَ الَّتِي فَارَقَ عَلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّنْيَا وَاللَّهِ مَا شَبِعَ مِنْ خُبْزٍ وَلَحْمٍ مَرَّتَيْنِ فِي يَوْمٍ

Masruq narrated: I visited Sayyidah Ayshah (RA) and she ordered food to be served to me. She said, “Never do I eat to a full stomach but feel like crying and I cry.” I asked her, “Why?” She said, “I recall the condition in which Allah’s Messenger (RA) departed from this world. By Allah, he never had bread and meat to a full belly twice a day.”

[*Muslim* 2974]

(2365)

مَا شَبِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَهْلُهُ ثَلَاثًا تِبَاعًا مِنْ خُبْزِ الْبُرِّ حَتَّى فَارَقَ الدُّنْيَا

Sayyidina Abu Hurayrah reported that Allah’s Messenger (SAW) and his family never had wheat bread for three consecutive days to a full stomach till he died.

[*Muslim* 2976, Ibn e Majah3343]

(2366)

مَا كَانَ يَفْضُلُ عَنْ أَهْلِ بَيْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُبْزُ الشَّعِيرِ

Sayyidina Abu Umamah (RA) reported that in the house of Allah’s Messenger (SAW) there never was more barley bread than necessary.

(2367)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبِيتُ اللَّيَالِي الْمُتَتَابِعَةَ طَاوِيًا وَأَهْلُهُ لَا يَجِدُونَ عَشَاءً وَكَانَ أَكْثَرُ خُبْزِهِمْ خُبْزَ الشَّعِيرِ

Sayyidina Ibn Abbas (RA) reported that Allah’s Messenger (SAW) passed many nights together on an empty stomach and his family did not find food for the evening meal.

And most of their diet consisted of barley bread.

[Ibn e Majah3347]

(2368)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا

Sayyidina Abu Hurayrah reported that Allah’s Messenger (SAW) prayed (O Allah, let the provision of the family of Muhammad be enough for subsistence).

[*Bukhari* 6460, *Muslim* 1055, Ibn e Majah4139, *Ahmed* 10241]

(2369)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدَّخِرُ شَيْئًا لِغَدٍ

Sayyidina Anas (RA) reported that the Prophet (SAW) never stored anything for next day.

(2370)

مَا أَكَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى خِوَانٍ وَلَا أَكَلَ خُبْزًا مُرَقَّقًا حَتَّى مَاتَ

Sayyidina Anas (RA) reported that Allah’s Messenger (SAW) never ate on a (small) table and he never ate thin bread till he died.

[*Bukhari* 6450, Ibn e Majah3293]

(2371)

أَنَّهُ قِيلَ لَهُ أَكَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّقِيَّ يَعْنِي الْحُوَّارَى فَقَالَ سَهْلٌ مَا

رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّقِيَّ حَتَّى لَقِيَ اللَّهَ فَقِيلَ لَهُ هَلْ كَانَتْ لَكُمْ مَنَاخِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا كَانَتْ لَنَا مَنَاخِلُ قِيلَ فَكَيْفَ كُنْتُمْ تَصْنَعُونَ بِالشَّعِيرِ قَالَ كُنَّا نَنْفُخُهُ فَيَطِيرُ مِنْهُ مَا طَارَ ثُمَّ نُثَرِّيهِ فَنَعْجِنُهُ

Sayyidina Sahi ibn Sad was asked whether Allah’s Messenger (SAW) ever ate white flour and he said “Allah’s Messenger did not see white flour till he met Allah.” He was asked “Did you have a sieve in the Prophet’s times?” He said, “We did not have a sieve (in his times).” He was asked. “Then how did you sift barley flour?” He said, “We used to blow, so what had to blow off below away and we poured water on the rest and kneaded the mixture.”

[B5413, Ibn e Majah3335]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah’s Messenger (SAW)

Chapter 39

About the living of the companions of the Prophet (SAW)

(2372)

Åöäøöí áóÃóæøóáõ ÑóÌõáò ÃóåúÑóÇÞó ÏóãðÇ Ýöí ÓóÈöíáö Çááøóåö æóÅöäøöí áóÃóæøóáõ ÑóÌõáò Ñóãóì ÈöÓóåúãò Ýöí ÓóÈöíáö Çááøóåö æóáóÞóÏú ÑóÃóíúÊõäöí ÃóÛúÒõæ Ýöí ÇáúÚöÕóÇÈóÉö ãöäú ÃóÕúÍóÇÈö ãõÍóãøóÏò Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ãóÇ

äóÃúßõáõ ÅöáøóÇ æóÑóÞó ÇáÔøóÌóÑö
æóÇáúÍõÈúáóÉö íóÊøóì Åöäøó ÃóÍóÏóäóÇ
áóíóÖóÚõ ßóãóÇ ÊóÖóÚõ ÇáÔøóÇÉõ Ãóæú
ÇáúÈóÚöíÑõ æóÃóÕúÈóÍóÊú Èóäõæ ÃóÓóÏò
íõÚóÒøöÑõæäöí Ýöí ÇáÏøöíäö áóÞóÏú ÎöÈúÊõ
ÅöÐðÇ æóÖóáøó Úóãóáöí

Sayyidina Sa'd ibn Abu Waqqas (RA) narrated: I was the first person to to shed blood in he path of Allah and I was the first person to shoot an arrow in the path of Allah. Indeed. I remember well that I participated in battles with a group of the companions of Muhammad and we did not eat but leaves of trees and bean (or acacia) so that we passed stool like the droppings of sheep and camels. Then the people of Banu Asad censured me about religion and I feared that in that case my deeds were wasted.

(2373)

Åöäøöí Ãóæøóáõ ÑóÌõáò ãöäú ÇáúÚóÑóÈö Ñóãóì
ÈöÓóåúãò Ýöí ÓóÈöíáö Çááøóåö æóáóÞóÏú
ÑóÃóíúÊõäóÇ äóÛúÒõæ ãóÚó ÑóÓõæáö
Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó
æóãóÇ áóäóÇ ØóÚóÇãñ ÅöáøóÇ ÇáúÍõÈúáóÉó
æóåóÐóÇ ÇáÓøóãõÑó íóÊøóì Åöäøó ÃóÍóÏóäóÇ
áóíóÖóÚõ ßóãóÇ ÊóÖóÚõ ÇáÔøóÇÉõ Ëõãøó
ÃóÕúÈóÍóÊú Èóäõæ ÃóÓóÏò íõÚóÒøöÑõæäöí

Ýöí ÇáÏøöíäö áóÞóÏú ÎöÈúÊõ ÅöÐðÇ æóÖóáøó Úóãóáöí

Sayyidina Sad ibn Maalik (RA) narrated: I was the first man among the Arabs who threw an arrow in Allah's path. Indeed, I recall that we participated in battles with Allah's Messenger (SAW) and we had no food except Aublah (been) and samar (acacia) so that our stool was like the droppings of sheep. With that the Banu Asad ridiculed me on this religion so that I feared that my deeds were wasted.

[*Ahmed* 1498, *Bukhari* 3728, *Muslim* 2966]

(2374)

ßõäøóÇ ÚöäúÏó ÃóÈöí åõÑóíúÑóÉó æóÚóáóíúåö ËóæúÈóÇäö ãõãóÔøóÞóÇäö ãöäú ßóÊøóÇäò ÝóÊóãóÎøóØó Ýöí ÃóÍóÏöåöãóÇ Ëõãøó ÞóÇáó ÈóÎò ÈóÎò íóÊóãóÎøóØõ ÃóÈõæ åõÑóíúÑóÉó Ýöí ÇáúßóÊøóÇäö áóÞóÏú ÑóÃóíúÊõäöí æóÅöäøöí áóÃóÎöÑøõ Ýöíãóæ Èóíúäó ãöäúÈóÑö ÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó æóÍõÌúÑóÉö ÚóÇÆöÔóÉó ãöäú ÇáúÌõæÚö ãóÛúÔöíøðÇ Úóáóíøó ÝóíóÌöíÁõ ÇáúÌóÇÆöí ÝóíóÖóÚõ ÑöÌúáóåõ Úóáóì ÚõäõÞöí íóÑóì Ãóäøó Èöíó ÇáúÌõäõæäó æóãóÇ Èöí Ìõäõæäñ æóãóÇ åõæó ÅöáøóÇ ÇáúÌõæÚõ

Muhammad ibn Sirin narrated: We were with Abu Hurayrah He had two pieces of cloth, red in colour. He cleaned his nose with one of them and said, “Good, Abu Hurayrah (RA) uses this cloth today to clean his nose. I remember the time when I had fallen down due to hunger between the pulpit of Allah’s Messenger (SAW) and the apartment of Sayyidah Ayshah (RA), unconsciousness had overtaken me. Those who passed by put their feet on my neck supposing that I had gone mad though I was not mad, only hunger had overtaken me.’ [*Ahmed* 23993]

(2375)

**Ãóäøó ÑóÓõæáó Çááøóåö Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó ßóÇäó ÅöÐóÇ Õóáøóì
ÈöÇáäøóÇÓö íóÎöÑøõ ÑöÌóÇáñ ãöäú
ÞóÇãóÊöåöãú Ýöí ÇáÕøóáóÇÉö ãöäú
ÇáúÎóÕóÇÕóÉö æóåõãú ÃóÕúÍóÇÈõ
ÇáÕøõÝøóÉö ÍóÊøóì íóÞõæáó ÇáúÃóÚúÑóÇÈõ
åóÄõáóÇÁö ãóÌóÇäöíäõ Ãóæú ãóÌóÇäõæäó
ÝóÅöÐóÇ Õóáøóì ÑóÓõæáõ Çááøóåö Õóáøóì
Çááøóåõ Úóáóíúåö æóÓóáøóãó ÇäúÕóÑóÝó
Åöáóíúåöãú ÝóÞóÇáó áóæú ÊóÚúáóãõæäó ãóÇ
áóßõãú ÚöäúÏó Çááøóåö áóÃóÍúÈóÈúÊõãú Ãóäú
ÊóÒúÏóÇÏõæÇ ÝóÇÞóÉð æóÍóÇÌóÉð ÞóÇáó
ÝóÖóÇáóÉõ æóÃóäóÇ íóæúãóÆöÐò ãóÚó
ÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö**

æóÓóáøóãó

Sayyidina Fadalah ibn Ubayd (RA) reported that when Allah's Messenger (SAW) led the salah, some men of the ashab us suffab fell down out of hunger. The villagers would remark "They are insane." So, when the prayer was over, Allah's Messenger turned to them and said, "if you were to know how much blessing Allah will bestow on you because of this poverty and hunger, you would prefer a greater degree of poverty and hunger." Fadalah said, "That day, I was with Allah's Messenger"

(2376)

ÎóÑóÌó ÇáäøóÈöíøõ Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó Ýöí ÓóÇÚóÉò áóÇ íóÎúÑõÌõ ÝöíåóÇ æóáóÇ íóáúÞóÇåõ ÝöíåóÇ ÃóÍóÏñ ÝóÃóÊóÇåõ ÃóÈõæ ÈóßúÑò ÝóÞóÇáó ãóÇ ÌóÇÁó Èößó íóÇ ÃóÈóÇ ÈóßúÑò ÝóÞóÇáó ÎóÑóÌúÊõ ÃóáúÞóì ÑóÓõæáó Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó æóÃóäúÙõÑõ Ýöí æóÌúåöåö æóÇáÊøóÓúáöíãó Úóáóíúåö Ýóáóãú íóáúÈóËú Ãóäú ÌóÇÁó ÚõãóÑõ ÝóÞóÇáó ãóÇ ÌóÇÁó Èößó íóÇ ÚõãóÑõ ÞóÇáó ÇáúÌõæÚõ íóÇ ÑóÓõæáó Çááøóåö ÞóÇáó ÝóÞóÇáó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó æóÃóäóÇ ÞóÏú æóÌóÏúÊõ ÈóÚúÖó Ðóáößó

æóÓóáøóãó ÇÎúÊóÑú ãöäúåõãóÇ ÝóÞóÇáó íóÇ
äóÈöíøó Çááøóåö ÇÎúÊóÑú áöí ÝóÞóÇáó
ÇáäøóÈöíøõ Õóáøóì Çááøóåõ Úóáóíúåö
æóÓóáøóãó Åöäøó ÇáúãõÓúÊóÔóÇÑó
ãõÄúÊóãóäñ ÎõÐú åóÐóÇ ÝóÅöäøöí ÑóÃóíúÊõåõ
íõÕóáøöí æóÇÓúÊóæúÕö Èöåö ãóÚúÑõæÝðÇ
ÝóÇäúØóáóÞó ÃóÈõæ ÇáúåóíúËóãö Åöáóì
ÇãúÑóÃóÊöåö ÝóÃóÎúÈóÑóåóÇ ÈöÞóæúáö
ÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö
æóÓóáøóãó ÝóÞóÇáóÊú ÇãúÑóÃóÊõåõ ãóÇ
ÃóäúÊó ÈöÈóÇáöÛö ãóÇ ÞóÇáó Ýöíåö
ÇáäøóÈöíøõ Õóáøóì Çááøóåõ Úóáóíúåö
æóÓóáøóãó ÅöáøóÇ Ãóäú ÊóÚúÊöÞóåõ ÞóÇáó
Ýóåõæó ÚóÊöíÞñ ÝóÞóÇáó ÇáäøóÈöíøõ Õóáøóì
Çááøóåõ Úóáóíúåö æóÓóáøóãó Åöäøó Çááøóåó
áóãú íóÈúÚóËú äóÈöíøðÇ æóáóÇ ÎóáöíÝóÉð
ÅöáøóÇ æóáóåõ ÈöØóÇäóÊóÇäö ÈöØóÇäóÉñ
ÊóÃúãõÑõåõ ÈöÇáúãóÚúÑõæÝö æóÊóäúåóÇåõ
Úóäú ÇáúãõäúßóÑö æóÈöØóÇäóÉñ áóÇ
ÊóÃúáõæåõ ÎóÈóÇáðÇ æóãóäú íõæÞó ÈöØóÇäóÉó

ÇáÓøõæÁö ÝóÞóÏú æõÞöíó

Sayyidina Abu Hurayrah (RA) reported that once the Prophet came out of his house at an hour he never came out and no one would come to meet him (at that hour).Abu Bakr (RA) came to him (suddenly) and he asked, “What is with you, O Abu Bakr?” He said, “I came out to meet Allah’s Messenger and observe his face and to offer my salutation to him.’ Hardly had any time passed when Umar (also) came, and he asked, “What is it with you, O Umar?” He said, “Hunger, O Messenger of Allah.” He said, “And I too found something of that (on me).” So, they set out to the house of Abul Haytham ibn Tayyihan Ansari. He possessed a lot of palm trees and sheep, but he had no servant. They did not find him. They asked his wife “Where is your life partner?” She said, He has gone to fetch us sweet water.”Not much time gone by when he came with a water skin of sweet water. He put it down and embraced Prophet and said, “My parents be ransomed to you.” Then he went with them to his garden and spread for them a mat. He went to a palm tree and returned with a bunch of dates which he placed down. The Prophet (SAW) said to him, “Why did you not pick out (only) fresh dates for us?” He said, “O Messenger of Allah, I thought that you might choose for yourself fresh and the dried.” They ate and drank from that water. Allah’s Messenger (SAW) said, “By Him Who Has my life in His hand! You will be asked on the day of Resurrection about these blessings: the cool shade, the fresh dates and cool water.” Abul Haytham engaged himself to prepare a meal for them. The Prophet (SAW) said to him, “Do not slaughter a milk-yielding animal.” So, he slaughtered a kid and brought (the cooked food) to them. They ate. The Prophet (SAW) asked him, “Do you have a servant?” He said, “No.” He said, “When captives are brought to us, you come.” (Soon) two captives were brought to the Prophet (SAW) and there was not a third with them, and Abu Haytham also came to him. The Prophet (SAW) said to him, “Chose one of them.” He said, “O Prophet of Allah, you select for me.” The Prophet (SAW) said, “The one who is consulted is trusted. Take this one, for I have seen him offer salah. And, he instructed him to be kind to him in treatment. Abu Haytham went to his wife and conveyed to her the instruction of the Prophet. So, his wife said to him, “You will not be able to abide by the saying of the Prophet (SAW) except that you set him free.” He said, “He is free.” So, the Prophet (SAW) said, “Surely. Allah does not send a Prophet, or a khalifah (caliph) except that he has two kinds of retinue, one who enjoin that which is pious and forbids that which is evil, and the other who make him wicked. And he who is protected from evil friends has been saved, indeed.”

[*Bukhari* 7198, *Ahmed* 11342]

(2377)

ÔóßóæúäóÇ Åöáóì ÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÇáúÌõæÚó æóÑóÝóÚúäóÇ Úóäú ÈõØõæäöäóÇ Úóäú ÍóÌóÑò ÍóÌóÑò ÝóÑóÝóÚó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó Úóäú ÍóÌóÑóíúäö

Salih ibn Abdulaah reported a hadith like it from Abu Awanah from Abdul Malik ibn Umayr, from Abu Salamah but did not mention Abu Hurayrah (RA). This hadith is lengthier than the hadith of Abu Awanah, and also complete. Shayban was trustworthy. This hadith is reported from Abu Hurayrah from other sanad too. It is also reported from Ibn Abbas (RA).

(2378)

ÔóßóæúäóÇ Åöáóì ÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÇáúÌõæÚó æóÑóÝóÚúäóÇ Úóäú ÈõØõæäöäóÇ Úóäú ÍóÌóÑò ÍóÌóÑò ÝóÑóÝóÚó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó Úóäú ÍóÌóÑóíúäö

Sayyidina Abu Talhah (RA) narrated: We complained to Allah’s Messenger (SAW) about our hunger and raising from our stomach (the garment) bared the stone each of us had tied to it. He showed that he had two stones (tied to his stomach.)

(2379)

ÃóáóÓúÊõãú Ýöí ØóÚóÇãò æóÔóÑóÇÈò ãóÇ

ÔöÆúÊõãú áóÞóÏú ÑóÃóíúÊõ äóÈöíøóßõãú Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó æóãóÇ íóÌöÏõ ãöäú ÇáÏøóÞóáö ãóÇ íóãúáóÃõ Èöåö ÈóØúäóåõ

Simak in Harb reported baving heard Nu'man ibn Bashir (SAW) say, "Do you have to eat and drink what you like? I had seen your Prophet (SAW) and he did not find even bad dates with which to fill his belly"

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 40

Richness is contentment of heart

(2380)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said "Richness does not lie in abundant wealth and property, but richness is the richness at hear (contentment of heart).

[*Ahmed* 7320, *Bukhari* 6446, *Muslim* 1051, Ibn e Majah4137]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 41

Taking wealth rightfully

(2381)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ مَنْ أَصَابَهُ بِحَقِّهِ بُورِكَ لَهُ فِيهِ وَرُبَّ مُتَخَوِّضٍ فِيمَا شَاءَتْ بِهِ نَفْسُهُ مِنْ مَالِ اللَّهِ وَرَسُولِهِ لَيْسَ لَهُ يَوْمَ الْقِيَامَةِ إِلَّا النَّارُ

Abu Walid reported that he heard Sayyidah Hawlah bint Qays (RA) wife of Sayyidina Hamzah ibn Abdul Muttalib says that she heard Allah's Messenger (SAW) say, "Surely, this wealth is green and sweet. He, who gets it rightfully, there is blessing in it for him. And there is many an encroacher in it desiring for himself from the wealth of Allah and His Messenger (SAW) but there is nothing for him on the Day of Resurrection but the Fire."

[*Ahmed* 27386, *Bukhari* 3118]

Chapter 42

About the slave of the dinar and the slave of dirham

(2382)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لُعِنَ عَبْدُ الدِّينَارِ لُعِنَ عَبْدُ الدِّرْهَمِ

Sayyidina Abu Hurayrah is reported that Allah's Messenger said, "Cursed is the slave of the dinar. Cursed is the slave of the dirham."

39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 43

Hadith - Two hungry wolves sent to the herd of sheep

(2383)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا ذِئْبَانِ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِينِهِ

Ibn Ka'b ibn Maalik Ansari (R.A) reported from his father that Allah's Messenger (SAW) said, "Two hungry wolves sent to sheep do not cause more destruction than a man's greed for property and honour causes to his religion." [*Ahmed* 15784]

39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 44

Hadith - The world is not more then a rider resting in shade

(2384)

نَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حَصِيرٍ فَقَامَ وَقَدْ أَثَّرَ فِي جَنْبِهِ فَقُلْنَا يَا رَسُولَ اللَّهِ لَوْ اتَّخَذْنَا لَكَ وِطَاءً فَقَالَ مَا لِي وَمَا لِلدُّنْيَا مَا أَنَا فِي الدُّنْيَا إِلَّا كَرَاكِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا

Sayyidina Abdullah (R.A) narrated: Allah's Messenger (SAW) slept on a reed mat. He got up and its marks were impressed on his body. We said, "0 Messenger of Allah, if we could fetch for you a bed!" He said, "What have Ito do with the world? I am not in this world but like a rider who shades himself under a tree only to move onward and leave it."

[Ibn e Majah4109, *Ahmed* 3709]

39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 45

Hadith-a man is on the religion of his friend

(2385)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "A man is on the religion of his friend, so let each of you observe whom he be friends."

[*Ahmed* 8034, *Abu Dawud* 833]

39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 46

About the son of Aadam his family, children and property

(2386)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتْبَعُ الْمَيِّتَ ثَلَاثٌ فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ

Sayyidina Anas ibn Maalik (R.A) reported that Allah's Messenger (SAW) said, "Three things follow the deceased, two return while one remains. His family, his wealth and his deeds follow him. His family and his wealth return while his deeds remain behind."

[*Ahmed* 12081, *Bukhari* 6514, *Nisai* 1933]

39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 47

Eating too much

(2387)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مَلَأَ آدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنٍ بِحَسْبِ ابْنِ آدَمَ أُكُلَاتٌ يُقِمْنَ صُلْبَهُ فَإِنْ كَانَ لَا مَحَالَةَ فَثُلُثٌ لِطَعَامِهِ وَثُلُثٌ لِشَرَابِهِ وَثُلُثٌ لِنَفَسِهِ

Sayyidina Miqdam ibn Ma'dikarib (R.A) reported that he heard Allah's Messenger say, "A man does not fill a vessel worse than his belly. Enough for the son of Aad are a few morsels to keep his back straight. But, if it is unavoidable then let him apportion one-third for his food, one-third for his drink and one-third for his breath."

[*Ahmed* 17186, Ibn e Majah3349]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 48

About show off and fame

(2388)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يُرَائِي يُرَائِي اللَّهُ بِهِ وَمَنْ يُسَمِّعْ يُسَمِّعْ اللَّهُ بِهِ قَالَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَا يَرْحَمْ النَّاسَ لَا يَرْحَمْهُ اللَّهُ

Sayyidina Abu Sa'eed (R.A) reported that Allah's Messenger (SAW) said, "If anyone

displays (his piety), Allah will display it and if he causes it to be heard, Allah will cause him to be heard." He also reported that he said, "If anyone is not merciful to people then Allah is merciful to him."

[*Ahmed* 11357]

(2389)

أَنَّهُ دَخَلَ الْمَدِينَةَ فَإِذَا هُوَ بِرَجُلٍ قَدْ اجْتَمَعَ عَلَيْهِ النَّاسُ فَقَالَ مَنْ هَذَا فَقَالُوا أَبُو هُرَيْرَةَ فَدَنَوْتُ مِنْهُ حَتَّى قَعَدْتُ بَيْنَ يَدَيْهِ وَهُوَ يُحَدِّثُ النَّاسَ فَلَمَّا سَكَتَ وَخَلَا قُلْتُ لَهُ أَنْشُدُكَ بِحَقٍّ وَبِحَقٍّ لَمَا حَدَّثْتَنِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَلْتَهُ وَعَلِمْتَهُ فَقَالَ أَبُو هُرَيْرَةَ أَفْعَلُ لَأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَلْتُهُ وَعَلِمْتُهُ ثُمَّ نَشَغَ أَبُو هُرَيْرَةَ نَشْغَةً فَمَكَثَ قَلِيلًا ثُمَّ أَفَاقَ فَقَالَ لَأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْبَيْتِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَيْرُهُ ثُمَّ نَشَغَ أَبُو هُرَيْرَةَ نَشْغَةً أُخْرَى ثُمَّ أَفَاقَ فَمَسَحَ وَجْهَهُ فَقَالَ لَأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا وَهُوَ فِي هَذَا الْبَيْتِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَيْرُهُ ثُمَّ نَشَغَ أَبُو هُرَيْرَةَ نَشْغَةً أُخْرَى ثُمَّ أَفَاقَ وَمَسَحَ وَجْهَهُ فَقَالَ أَفْعَلُ لَأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَعَهُ فِي هَذَا الْبَيْتِ مَا مَعَهُ أَحَدٌ غَيْرِي وَغَيْرُهُ ثُمَّ نَشَغَ أَبُو هُرَيْرَةَ نَشْغَةً شَدِيدَةً ثُمَّ مَالَ خَارًّا عَلَى وَجْهِهِ فَأَسْنَدْتُهُ عَلَيَّ طَوِيلًا ثُمَّ أَفَاقَ فَقَالَ حَدَّثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَنْزِلُ إِلَى الْعِبَادِ لِيَقْضِيَ بَيْنَهُمْ وَكُلُّ أُمَّةٍ جَاثِيَةٌ فَأَوَّلُ مَنْ يَدْعُو بِهِ رَجُلٌ جَمَعَ الْقُرْآنَ وَرَجُلٌ يَقْتَتِلُ فِي سَبِيلِ اللَّهِ وَرَجُلٌ كَثِيرُ الْمَالِ فَيَقُولُ اللَّهُ لِلْقَارِئِ أَلَمْ أُعَلِّمْكَ مَا أَنْزَلْتُ عَلَى رَسُولِي قَالَ بَلَى يَا رَبِّ قَالَ فَمَاذَا عَمِلْتَ فِيمَا عُلِّمْتَ قَالَ كُنْتُ أَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ فَيَقُولُ اللَّهُ لَهُ كَذَبْتَ وَتَقُولُ لَهُ الْمَلَائِكَةُ كَذَبْتَ وَيَقُولُ اللَّهُ بَلْ أَرَدْتَ أَنْ يُقَالَ إِنَّ فُلَانًا

قَارِئٌ فَقَدْ قِيلَ ذَاكَ وَيُؤْتَى بِصَاحِبِ الْمَالِ فَيَقُولُ اللَّهُ لَهُ أَلَمْ أُوَسِّعْ عَلَيْكَ حَتَّى لَمْ أَدَعْكَ تَحْتَاجُ إِلَى أَحَدٍ قَالَ بَلَى يَا رَبِّ قَالَ فَمَاذَا عَمِلْتَ فِيمَا آتَيْتُكَ قَالَ كُنْتُ أَصِلُ الرَّحِمَ وَأَتَصَدَّقُ فَيَقُولُ اللَّهُ لَهُ كَذَبْتَ وَتَقُولُ لَهُ الْمَلَائِكَةُ كَذَبْتَ وَيَقُولُ اللَّهُ تَعَالَى بَلْ أَرَدْتَ أَنْ يُقَالَ فُلَانٌ جَوَادٌ فَقَدْ قِيلَ ذَاكَ وَيُؤْتَى بِالَّذِي قُتِلَ فِي سَبِيلِ اللَّهِ فَيَقُولُ اللَّهُ لَهُ فِي مَاذَا قُتِلْتَ فَيَقُولُ أُمِرْتُ بِالْجِهَادِ فِي سَبِيلِكَ فَقَاتَلْتُ حَتَّى قُتِلْتُ فَيَقُولُ اللَّهُ تَعَالَى لَهُ كَذَبْتَ وَتَقُولُ لَهُ الْمَلَائِكَةُ كَذَبْتَ وَيَقُولُ اللَّهُ بَلْ أَرَدْتَ أَنْ يُقَالَ فُلَانٌ جَرِيءٌ فَقَدْ قِيلَ ذَاكَ ثُمَّ ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رُكْبَتِي فَقَالَ يَا أَبَا هُرَيْرَةَ أُولَئِكَ الثَّلَاثَةُ أَوَّلُ خَلْقِ اللَّهِ تُسَعَّرُ بِهِمْ النَّارُ يَوْمَ الْقِيَامَةِ

Shufayya Asbahi narrated: I entered Madinah and came upon a man around whom people had gathered. I asked, “Who is he?” They said, “Abu Hurayrah (R.A)“ So, I went near him till I sat down opposite him while he was narrating hadith to the people. When he paused and was alone I said to him, “I ask you by Truth, by Allah, narrate to me a hadith that you may have heard from Allah’s Messenger (SAW), understood it and remembered it.” He said, “ I will do that, narrate to you a hadith that Allah’s Messenger narrated to me and I understood it and I remember it” Then he shrieked and fell unconscious and revived after a while and repeated, “Surely, I will narrate to you a hadith that Allah’s Messenger (SAW) narrated to me in this house, there being no one else with us, only I and he.” Then, Abu Hurayrah shrieked loudly and fell unconscious. He recovered shortly, wired his face and said, “I will do it. Surely I will narrate to you a hadith that Allah’s Messenger narrated to me I and he were in this house, there being no one else with us, besides me and him.” Then he shrieked loudly and fell unconscious and, as he was falling done on his face, I supported him for a long time. Then he regained consciousness and said, “Allah’s Messenger (SAW) narrated to me that on the Day of Resurrection, Allah the Exalted, will come down to the worshippers to judge between them and all the ummahs will kneel down. The first of those who are summoned will be a man who had memorised the Qur’an, a man who was slain in Allah’s path and a man who had much wealth Allah will say to the reciter of the Quran, ‘Did I not teach you what I had revealed to My Messenger?’ He would answer, ‘Certainly, O my Lord! He would ask, ‘So what did you do with what you had learnt?’. He would say, ‘I stood up with it in the night and during day in prayer Allah will say to him, ‘You lie,’ and the angels will say to him, ‘You have lied’. Allah will say to him, ‘Rather, you hoped to be cited as a reciter and that has been done’. The man of wealth will be

presented next and Allah will say 'Did I not give you plenty so that you may not depend on anyone?'. He would confirm, 'Certainly, O my Lord!' He will ask, 'Then what did you do with that which I gave you?' He would answer, 'I joined ties of relationship and gave sadaqah'. Allah will say to him, 'You lie,' and the angels will also say, 'You have lied'. Allah will say, 'Rather, you loved to be referred to as a philanthropist and that was done'. Then the one who was slain in Allah's path will be presented and Allah will ask, 'Why were you killed?' He will say, 'you commanded (us) to wage jihad in Your path, so I fought till I was killed'. Allah will say to him 'You lie,' and the angels will affirm, 'You have lied'. And, Allah will say, 'Rather, you hoped to be called brave and that was done'. After that, Allah's Messenger patted me on my knee and said, 'O Abu Hurayrah! They are the first three of Allah's creatures with whom the fire will be kindled on the Day of Resurrection'.

Walid Abu Uthman Mada'ini said: Uqbah ibn *Muslim* informed me that Shufayya was the very one who had come to Mu'awiyah and informed him with that. Abu Uthman reported from Ata ibn Abu Hakim, the executioner in Muawiyah's court that a man came to him and narrated it from Abu Hurayrah (RA). Mu'awiyah said , "If that is how it is done with them then how will it be with the rest of the men?"Then Mu'awiyah (RA)i wept and he wept profusely till the others around imagined that he would die. They said, "This man has come to us with evil in mind." Then Mu'awiyah recovered and wiped his face and said, "Allah has spoken the truth and His Messenger" (when He said:)

Whose desires the life of this world and its adornment; we shall pay them in full for their deeds therein, and they shall not be made to suffer (any) loss in it.

Those are they for whom is nothing in the Hereafter except the Fire. All that they contrive here would be in vain, and void would be that they used to do. (11: 15-16)

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 49

No Caption

(2390)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَوَّذُوا بِاللَّهِ مِنْ جُبِّ الْحَزَنِ قَالُوا يَا رَسُولَ اللَّهِ

وَمَا جُبُّ الْحَزَنِ قَالَ وَادٍ فِي جَهَنَّمَ تَتَعَوَّذُ مِنْهُ جَهَنَّمُ كُلَّ يَوْمٍ مِائَةَ مَرَّةٍ قُلْنَا يَا رَسُولَ اللَّهِ وَمَنْ يَدْخُلُهُ قَالَ الْقُرَّاءُ الْمُرَاءُونَ بِأَعْمَالِهِمْ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, 'Seek refuge in Allah from jubb al-hazn." They asked, "0 Messenger of Allah, what is jubb al-hazn?" He said

"It is a valley in Hell from which (the rest of) Hell seeks refuge a hundred times each day." It was said, "O Messenger of Allah, who will enter it?" He said, "The reciters (of the Quran) who display their deeds."

[Ibn e Majah2561]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 50

Secret deeds

(2391)

قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ الرَّجُلُ يَعْمَلُ الْعَمَلَ فَيُسِرُّهُ فَإِذَا اطُّلِعَ عَلَيْهِ أَعْجَبَهُ ذَلِكَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُ أَجْرَانِ أَجْرُ السِّرِّ وَأَجْرُ الْعَلَانِيَةِ

Sayyidina Abu Hurayrah (RA) reported that a man said to Allah's Messenger (SAW) "O Messenger of Allah, a man performs a deed and keeps it a secret. But when it becomes known, it pleases him." He said, "He has two rewards, reward for the secret and reward for it being known."

[*Ibn e Majah* 4226]

(2392)

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَتَى قِيَامُ السَّاعَةِ فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الصَّلَاةِ فَلَمَّا قَضَى صَلَاتَهُ قَالَ أَيْنَ السَّائِلُ عَنْ قِيَامِ السَّاعَةِ فَقَالَ الرَّجُلُ أَنَا يَا رَسُولَ اللَّهِ قَالَ مَا أَعْدَدْتَ لَهَا قَالَ يَا رَسُولَ اللَّهِ مَا أَعْدَدْتُ لَهَا كَبِيرَ صَلَاةٍ وَلَا صَوْمٍ إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَرْءُ مَعَ مَنْ أَحَبَّ وَأَنْتَ مَعَ مَنْ أَحْبَبْتَ فَمَا رَأَيْتُ فَرِحَ الْمُسْلِمُونَ بَعْدَ الْإِسْلَامِ فَرَحَهُمْ بِهَذَا

SayyidiiAnas (RA) reported that a man came to Allah's Messegner (SAW) and asked "When will the Hour come?" The Prophet stood up for salah and when he had finished the salah, he asked, "Where is he who asked about the Hour?" The man said, "Yes! O Messenger of Allah." He asked. "What have you prepared for it?" He said, "I have not prepared for it with lenghty salah or fasting, but that I love Allah and His Messenger (SAW)." So, Allah's Messenger (SAW) said, "A man is with whom he loves and you will be with him whom you love." The narrator said, "And I did not see the happiness of the Muslims after Islam like their happiness at this (disclosure)."

[*Ahmed* 12011]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 51

Man will be with one whom he loves

(2393)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَرْءُ مَعَ مَنْ أَحَبَّ وَلَهُ مَا اكْتَسَبَ

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger said, "A man will be with one whom he loves. And for him is what he earns."

[*Ahmed* 12625]

(2394)

جَاءَ أَعْرَابِيٌّ جَهْوَرِيُّ الصَّوْتِ قَالَ يَا مُحَمَّدُ الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقْ بِهِمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَرْءُ مَعَ مَنْ أَحَبَّ

Sayyidina Safwan ibn Assal narrated: A villager who had a loud voice came and said,"O Muhammad, a man loves a people but his deeds are not identical to theirs." Allah's Messenger said, "A man is with one whom he loves."

[*Ahmed* 11813]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 52

Having good hopes from Allah the Exalted

(2395)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَقُولُ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا دَعَانِي

Sayyidina Abu Hurayrah reported that Allah's Messenger said, that Allah, the Exalted, sads, "I am as My slave thinks of Me. And I am with him when he cals Me.

[*Bukhari* 7405, *Muslim* 2675]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 53

About piety and sin

(2396)

أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْبِرِّ وَالْإِثْمِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ

Sayyidina Nawwas ibn Sam'an (RA) reported that a man asked Allah's Messenger about piety and sin. The Prophet (SAW) said, "Piety is good character while sin is what pinches you in your heart and you dislike that people should know about it."

[*Ahmed* 17650, *Bukhari* 295, *Muslim* 3553]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 54

About love for the sake of Allah

(2397)

ÓóãöÚúÊõ ÑóÓõæáó Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó íóÞõæáõ ÞóÇáó Çááøóåõ ÚóÒøó æóÌóáøó ÇáúãõÊóÍóÇÈøõæäó Ýöí ÌóáóÇáöí áóåõãú ãóäóÇÈöÑõ ãöäú äõæÑò íóÛúÈöØõåõãú ÇáäøóÈöíøõæäó æóÇáÔøõåóÏóÇÁõ

Sayyidina Mu'az ibn Jabal (RA) reported that he heard Allah's Messenger narrated : Allah, the Glorious, the Majestic said, "Those who love each other for My Glory will have pulpits of light that the Prophet's and the martyrs would cherish."

[*Ahmed* 22141]

(2398)

Ãóäøó ÑóÓõæáó Çáøóåö Õóáøóì Çáøóåõ
Úóáóíúåö æóÓóáøóãó ÞóÇáó ÓóÈúÚóÉñ
íõÙöáøõåõãõú Çáøóåõ Ýöí Ùöáøöåö íóæúãó áóÇ
Ùöáøó ÅöáøóÇ Ùöáøõåõ ÅöãóÇãñ ÚóÇÏöáñ
æóÔóÇÈøñ äóÔóÃó ÈöÚöÈóÇÏóÉö Çáøóåö
æóÑóÌõáñ ßóÇäó ÞóáúÈõåõ ãõÚóáøóÞðÇ
ÈöÇáúãóÓúÌöÏö ÅöÐóÇ ÎóÑóÌó ãöäúåõ ÍóÊøóì
íóÚõæÏó Åöáóíúåö æóÑóÌõáóÇäö ÊóÍóÇÈøóÇ Ýöí
Çáøóåö ÝóÇÌúÊóãóÚóÇ Úóáóì Ðóáößó
æóÊóÝóÑøóÞóÇ æóÑóÌõáñ ÐóßóÑó Çáøóåó
ÎóÇáöíðÇ ÝóÝóÇÖóÊú ÚóíúäóÇåõ æóÑóÌõáñ
ÏóÚóÊúåõ ÇãúÑóÃóÉñ ÐóÇÊõ ÍóÓóÈò
æóÌóãóÇáò ÝóÞóÇáó Åöäøöí ÃóÎóÇÝõ Çáøóåó
æóÑóÌõáñ ÊóÕóÏøóÞó ÈöÕóÏóÞóÉò
ÝóÃóÎúÝóÇåóÇ ÍóÊøóì áóÇ ÊóÚúáóãó
ÔöãóÇáõåõ ãóÇ ÊõäúÝöÞõ íóãöíäõåõ

Sayyidina Abu Sa’eed (RA) reported that Allah’s Messenger (SAW) said, “There are seven whom Allah will provide shade under His shadow on the day when there will be no shade except his shade. (They are:) a just imam; a young man who grew up in worship of Allah, a man whose heart is attached to the mosque when he comes out of it till he returns to it; two men who love one another for the sake of Allah and they meet for that and separate on that; a man who remembers Allah in solitude and his eyes become

moist; a man whom a woman of wealth and beauty invites, but he says, 'I fear Allah, the Majestic, the Glorious;' and a man who gives charity and keeps it a secret so that his left hand does not know what his right has spent (on it)".

[*Ahmed* 9671, *Bukhari* 660, *Muslim* 1031]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 55

If one loves another, he must tell him about

(2399)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ فَلْيُعْلِمْهُ إِيَّاه

Sayyidina Miqdam ibn Ma'dikarib (RA) reported that Allah's Messenger (SAW) said, "If one of you loves his brother, let him inform him about it."

[*Ahmed* 21570, *Bukhari* 542, *Abu Dawud* 5l24]

(2400)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا آخَى الرَّجُلُ الرَّجُلَ فَلْيَسْأَلْهُ عَنْ اسْمِهِ وَاسْمِ أَبِيهِ وَمِمَّنْ هُوَ فَإِنَّهُ أَوْصَلُ لِلْمَوَدَّةِ

Sayyidina Yazid ibn Nu'rnah Dabiy reported that Allah's Messenger (SAW) said "When a man makes someone his brother, he must ask him his name and the name of his father and to whom he belongs, for, this strengthens mutual love."

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 56

About praise and those who praise

(2401)

قَامَ رَجُلٌ فَأَثْنَى عَلَى أَمِيرٍ مِنْ الْأُمَرَاءِ فَجَعَلَ الْمِقْدَادُ يَحْثُو فِي وَجْهِهِ التُّرَابَ وَقَالَ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَحْثُوَ فِي وُجُوهِ الْمَدَّاحِينَ التُّرَابَ

Abu Ma'mar reported that a man stood up and began to praise one of the amirs. So Miqdad ibn Aswad (RA) poured dust on his face, saying, "Allah's Messenger (SAW) commanded us that we should pour dust on the face of those who praise."

[*Ahmed* 23885, *Bukhari* 339, *Muslim* 3002, *Abu Dawud* 4804,Ibn e Majah3742]

(2402)

أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَحْثُوَ فِي أَفْوَاهِ الْمَدَّاحِينَ التُّرَابَ

Sayyidina Abu Hurayrah (RA) said, "Allah's Messenger (SAW) commanded us to the pour dust in the mouths of those who praise."

39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 57

Companionship of a Believer

(2403)

أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تُصَاحِبْ إِلَّا مُؤْمِنًا وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيٌّ

Sayyidina Abu Sa'eed reported that he heard Allah's Messenger say; "Do not take as a companion anyone but a Believer and let no one but a God-fearing eat your food."

[*Ahmed* 11336, *Abu Dawud* 4832)

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 58

Patience in the face of affliction

(2404)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الْخَيْرَ عَجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا وَإِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بِذَنْبِهِ حَتَّى يُوَافِيَ بِهِ يَوْمَ الْقِيَامَةِ وَبِهَذَا الْإِسْنَادِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ فَمَنْ رَضِيَ فَلَهُ الرِّضَا وَمَنْ سَخِطَ فَلَهُ السَّخَطُ

Anas (RA) reported that Allah's Messenger said, "When Allah decides to do good to His slave, he hastens for him punishment in this world. And when He decides to do evil to his slave, He holds back from him (punishment for) his sins till He takes retribution from him on the Day of Resurrection." And, through this isnad, it is reported from the Prophet. He said," A mighty reward is associated with a large affliction. Indeed, when Allah loves a people, He afflicts them in trial. Thus, he who is pleased, for him is (His) pleasure, and as for him who is angry, for him is displeasure."

(2405)

مَا رَأَيْتُ الْوَجَعَ عَلَى أَحَدٍ أَشَدَّ مِنْهُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abu Wail narrated: Sayyidah Ayshah (RA) said, “I never saw hunger on anyone more severe than on Allah’s Messenger (SAW)”.

[*Ahmed* 25453, *Bukhari* 5646, *Muslim* 2570]

(2406)

قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَشَدُّ بَلَاءً قَالَ الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ فَيُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ فَإِنْ كَانَ دِينُهُ صُلْبًا اشْتَدَّ بَلَاؤُهُ وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى حَسَبِ دِينِهِ فَمَا يَبْرَحُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الْأَرْضِ مَا عَلَيْهِ خَطِيئَةٌ

Mus’ab ibn Sa’d reported on the authority of his father (Sad (RA)) that he asked, “O Messenger of Allah, which people will face trials most?” He said, “The Prophets, then the likes, then the likes. A man is tried according to his religion. If he is firm on his religion then the trial is severe and if he is soft in observing his religions then he is tried according to his religion.Then, the trial does not remove from the slave till he walks over earth having no sin on him.”

[*Ibn e Majah* 4023]

(2407)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى اللَّهَ وَمَا عَلَيْهِ خَطِيئَةٌ

Sayyidina Abu Hurayrah (RA) reported that Allah’s Messenger (SAW) said ,”Trials do not cease to afflict the believing men and the believing women in their person, their children and their property till they meet Allah and on them is no sin.” [*Ahmed* 8918]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah’s Messenger (SAW)

Chapter 59

About losing eyesight

(2408)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَقُولُ إِذَا أَخَذْتُ كَرِيمَتَيْ عَبْدِي فِي الدُّنْيَا لَمْ يَكُنْ لَهُ جَزَاءٌ عِنْدِي إِلَّا الْجَنَّةَ

Anas ibn Maalik (RA) reported that Allah's Messenger (SAW) said that Allah said ," If I take away the two eyes of My slave in the world then the reward for him with me cannot be but Paradise."

[*Bukhari* 5653]

(2409)

رَفَعَهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ مَنْ أَذْهَبْتُ حَبِيبَتَيْهِ فَصَبَرَ وَاحْتَسَبَ لَمْ أَرْضَ لَهُ ثَوَابًا دُونَ الْجَنَّةِ

Abu Hurayrah (RA) traced this hadith to the Prophet (SAW) that Allah, the Majestic and Glorious, said, "When I take away the eye-sight of a slave and he shows patience and looks forward to reward then I shall not be pleased for him with anything less than Paradise."

[*Ahmed* 7600]

39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 60

The day of resurrection and remorse for shortfall of piety and for sin

(2410)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوَدُّ أَهْلُ الْعَافِيَةِ يَوْمَ الْقِيَامَةِ حِينَ يُعْطَى أَهْلُ الْبَلَاءِ الثَّوَابَ لَوْ أَنَّ جُلُودَهُمْ كَانَتْ قُرِضَتْ فِي الدُّنْيَا بِالْمَقَارِيضِ

Sayyidina Jabir reported that Allah's Messenger (SAW) said, 'On the day of Resurrection, when those who were afflicted with trial are given the reward, those who were safe would wish that their skins had been cut off with scissors in the world."

(2411)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَحَدٍ يَمُوتُ إِلَّا نَدِمَ قَالُوا وَمَا نَدَامَتُهُ يَا رَسُولَ اللَّهِ قَالَ إِنْ كَانَ مُحْسِنًا نَدِمَ أَنْ لَا يَكُونَ ازْدَادَ وَإِنْ كَانَ مُسِيئًا نَدِمَ أَنْ لَا يَكُونَ نَزَعَ

Abu Hurayrah (RA) reported that Allah's Messenger said, "There is no one who dies but reproaches himself." The sahabah asked, "And, what is his regret, O Messenger of Allah?" He said, "If he was righteous he will regret why he did not increase (his righteousness) and if he was evil then he will regret why he did not pull himself out (of it)."

[*Nisai* 1814]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 61

Double-dealing in religion and the retribution

(2412)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ فِي آخِرِ الزَّمَانِ رِجَالٌ يَخْتِلُونَ الدُّنْيَا بِالدِّينِ يَلْبَسُونَ لِلنَّاسِ جُلُودَ الضَّأْنِ مِنْ اللِّينِ أَلْسِنَتُهُمْ أَحْلَى مِنْ السُّكَّرِ وَقُلُوبُهُمْ قُلُوبُ الذِّئَابِ يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَبِي يَغْتَرُّونَ أَمْ عَلَيَّ يَجْتَرِئُونَ فَبِي حَلَفْتُ لَأَبْعَثَنَّ عَلَى أُولَئِكَ مِنْهُمْ فِتْنَةً تَدَعُ الْحَلِيمَ مِنْهُمْ حَيْرَانًا

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "In the final times, there will appear men who would cheat in the world with religion. They will wear for people (to be seen by them) dress of hide of sheep, their tongues will be sweeter than sugar and their hearts will be like hearts of wolves. Allah will say: Do you show arrogance Me or are you daring against Me? I swear by Myself that I will send to them a trial whereby the most forbearing among them will be non-plussed."

(2413)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ تَعَالَى قَالَ لَقَدْ خَلَقْتُ خَلْقًا أَلْسِنَتُهُمْ أَحْلَى مِنْ الْعَسَلِ وَقُلُوبُهُمْ أَمَرُّ مِنْ الصَّبْرِ فَبِي حَلَفْتُ لَأُتِيحَنَّهُمْ فِتْنَةً تَدَعُ الْحَلِيمَ مِنْهُمْ حَيْرَانًا فَبِي يَغْتَرُّونَ أَمْ عَلَيَّ يَجْتَرِئُونَ

Ibn Umar (RA) reported the saying of the Prophet (SAW) that Allah; the exalted says "Surely I have created creatures whose tongues are sweeter than honey and hearts more bitter than aloe. I swear by Myself, I will involve them in a trial whereby the forbearing among them will be bewildered. So, are they arrogant before Me or daring against Me?"

(2414)

قُلْتُ يَا رَسُولَ اللَّهِ مَا النَّجَاةُ قَالَ أَمْسِكْ عَلَيْكَ لِسَانَكَ وَلْيَسَعْكَ بَيْتُكَ وَابْكِ عَلَى خَطِيئَتِكَ

Sayyidina Uqbah ibn Aamir (RA) reported having asked, "O Messenger of Allah how to get salvation?" He said, "Control your tongue, keep yourself to your home and weep over your sins".

[*Ahmed* 22298]

(2415)

إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكَفِّرُ اللِّسَانَ فَتَقُولُ اتَّقِ اللَّهَ فِينَا فَإِنَّمَا نَحْنُ بِكَ فَإِنْ اسْتَقَمْتَ اسْتَقَمْنَا وَإِنْ اعْوَجَجْتَ اعْوَجَجْنَا

Abu Sa'eed Khudri (RA) reported in a marfu' from, "When morning dawns on the son of Aadam, all his limbs humble themselves before his tongue and implore (it), 'Fear Allah for we depend on you. If you stay straight, we are straight, but if you are crooked then we are crooked.'"

[*Ahmed* 11908]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 62

Guarding the tongue

(2416)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَتَكَفَّلْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَتَكَفَّلْ لَهُ بِالْجَنَّةِ

Sayyidina Sahl ibn Sa'd (RA) reported that Allah's Messenger (SAW) said, " If anyone guarantees me what is between his jaws and what is between his legs then I guarantee him Paradise."

[*Ahmed* 22886, *Bukhari* 6474]

(2417)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ وَقَاهُ اللَّهُ شَرَّ مَا بَيْنَ لَحْيَيْهِ وَشَرَّ مَا بَيْنَ رِجْلَيْهِ دَخَلَ الْجَنَّةَ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) ,"He whom Allah has protected from the mischief of that which is between his jaws and that what is between his legs will enter Paradise."

(2418)

قُلْتُ يَا رَسُولَ اللَّهِ حَدِّثْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ قَالَ قُلْ رَبِّيَ اللَّهُ ثُمَّ اسْتَقِمْ قُلْتُ يَا رَسُولَ اللَّهِ مَا أَخْوَفُ مَا تَخَافُ عَلَيَّ فَأَخَذَ بِلِسَانِ نَفْسِهِ ثُمَّ قَالَ هَذَا

Sayyidina Sufyan ibn Abdullah Thaqafi (RA) narrated: I said, "O Messenger of Allah, teach me something to which I may hold fast." He said, 'Say, 'My Lord is Allah' and stick to it". I said, "O Messenger of Allah, what do you apprehend most from me?" He held is tor "This!"

[*Ahmed* 15418, *Muslim* 38,Ibn e Majah3972]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 63

Disapproval of too much conversation except remembrance of Allah

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(2419)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُكْثِرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ قَسْوَةٌ لِلْقَلْبِ وَإِنَّ أَبْعَدَ النَّاسِ مِنْ اللَّهِ الْقَلْبُ الْقَاسِي

Sayyidina Ibn Umar reported that Allah's Messenger (SAW) said, "Do not engage in much conversation without mention of Allah because that hardens heart and the hard-hearted is the furthest from Allah."

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 64

Every speech of the son of Aadam is against him, not for him

(2420)

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ كَلَامِ ابْنِ آدَمَ عَلَيْهِ لَا لَهُ إِلَّا أَمْرٌ بِمَعْرُوفٍ أَوْ نَهْيٌ عَنْ مُنْكَرٍ أَوْ ذِكْرُ اللَّهِ

Sayyidina Umm Habibah (RA) the wife of the Prophet (SAW) reported that Prophet said, "Every speech of the son of Aadam is against him, not for him, except enjoining the reputable and forbidding evil and remembrance of Allah."

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 65

Giving rights of self, the Lord, the guest and the family

(2421)

آخَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ سَلْمَانَ وَبَيْنَ أَبِي الدَّرْدَاءِ فَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَذِّلَةً فَقَالَ مَا شَأْنُكِ مُتَبَذِّلَةً قَالَتْ إِنَّ أَخَاكَ أَبَا الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا قَالَ فَلَمَّا جَاءَ أَبُو الدَّرْدَاءِ قَرَّبَ إِلَيْهِ طَعَامًا فَقَالَ كُلْ فَإِنِّي صَائِمٌ قَالَ مَا أَنَا بِآكِلٍ حَتَّى تَأْكُلَ قَالَ فَأَكَلَ فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ لِيَقُومَ فَقَالَ لَهُ سَلْمَانُ نَمْ فَنَامَ ثُمَّ ذَهَبَ يَقُومُ فَقَالَ لَهُ نَمْ فَنَامَ فَلَمَّا كَانَ عِنْدَ الصُّبْحِ قَالَ لَهُ سَلْمَانُ قُمْ الْآنَ فَقَامَا فَصَلَّيَا فَقَالَ إِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا وَلِرَبِّكَ عَلَيْكَ حَقًّا وَلِضَيْفِكَ عَلَيْكَ حَقًّا وَإِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ فَأَتَيَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَا ذَلِكَ فَقَالَ لَهُ صَدَقَ سَلْمَانُ

Sayyidina Abu Juhayfah narrated: Allah's Messenger (SAW) established fraternal ties between Salman and Abu Darda. Once, Salman visited Abu Darda and observed Umm Darda in a hackneyed condition, so he asked, "What is wrong with you? Worn-out?" She Said, "Abu Darda has no worldly ambition." When Abu Darda came, he served the meal to Salman and said, "I will not eat till you eat." So, he ate. When it was night, Abu Darda stood ip in prayer but Salman said to him, "Sleep," so he slept, but soon got up to pray. Salman said to him, "Sleep", so he slept. When it was morning, Salman said to him. "Stand up, now." So, he stood up and they offered salah and he said, "Indeed, your soul has a right over you, your Lord has a right over you, your guest has a right over you. So give every owner of right" They came to the Prophet and he related what had transpired to him and he said, "Salam has spoken the truth."

[*Bukhari* 1968]

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39 - BOOK ON ZUHD (PIETY)

Narrated from Allah's Messenger (SAW)

Chapter 66

Punishment of one who seeks pleasure of people in Allah's wrath and about the other way about

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(2422)

كَتَبَ مُعَاوِيَةُ إِلَى عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَنْ اكْتُبِي إِلَيَّ كِتَابًا تُوصِينِي فِيهِ وَلَا تُكْثِرِي عَلَيَّ فَكَتَبَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا إِلَى مُعَاوِيَةَ سَلَامٌ عَلَيْكَ أَمَّا بَعْدُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ الْتَمَسَ رِضَا اللَّهِ بِسَخَطِ النَّاسِ كَفَاهُ اللَّهُ مُؤْنَةَ النَّاسِ وَمَنْ الْتَمَسَ رِضَا النَّاسِ بِسَخَطِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى النَّاسِ وَالسَّلَامُ عَلَيْكَ

Abdullah ibn Wahhad ibn Ward reported from a man of Madinah who said: Mu'awiyah wrote to Ayshah (RA) "Write to me a letter giving me instructions, but do not make it too much over me." So, she worte to him, "Peace be on you! To proceed, I had heard Allah's Messenger (SAW) say, 'He who seeks Allah's pleasure in people's anger, (finds that) Allah suffices him against people's confrontaion. But, as for him who seeks the pleasure of the people in Allah's wrath, Allah entrusts him to the people. And peace be on you."

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 1
About reckoning and retribution

(2423)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُمْ مِنْ رَجُلٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ يَوْمَ الْقِيَامَةِ وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلَا يَرَى شَيْئًا إِلَّا شَيْئًا قَدَّمَهُ ثُمَّ يَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى شَيْئًا إِلَّا شَيْئًا قَدَّمَهُ ثُمَّ يَنْظُرُ تِلْقَاءَ وَجْهِهِ فَتَسْتَقْبِلُهُ النَّارُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَقِيَ وَجْهَهُ حَرَّ النَّارِ وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ

Sayyidina Adi ibn Hatim reported that Allah's Messenger (SAW) said, "There is none of you with whom his Lord will not speak on the Day of Resurrection and there will not be between them or an interpreter. He will look to his right and not see anything but that which he has forwarded, and he will look to his left and not see anything but that which he has forwarded. Then he will look ahead of him and the Fire will confront him." Allah's Messenger said further, "He among you who can save his face from the Fire even with a piece of date let him do it."

[*Bukhari* 6539,M 1016, *Ibn e Majah* 185, 1843, *Ahmed* 18274]

(2424)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَزُولُ قَدَمُ ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عُمُرِهِ فِيمَ أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَ أَبْلَاهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَلِمَ

Sayyidina Ibn Mas'ud (RA) reported that Allah's Messenger (SAW) said, "The feet of the son of Adam will not move away from his Lord on the Day of Resurretion till he is asked about five things about his life, how he spent it; about his youth, how he paseed it;

about his wealth, how he eared it; and on what he poured it; and what he did with that which he learnt."

(2425)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ وَعَنْ عِلْمِهِ فِيمَ فَعَلَ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَعَنْ جِسْمِهِ فِيمَ أَبْلَاهُ

Sayyidina Abu Barzah Aslami (RA) reported that Allah's Messenger (SAW) said, "(On the Day of Resurrection) the feet of a slave will not move till he is asked about his life how he spent it; and about his knowledge, what he did with it, and about his wealth, how he earned it and on what he used it, and about his body, in what way he wore it off."

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 2
About reckoning and retaliation

(2426)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَتَدْرُونَ مَا الْمُفْلِسُ قَالُوا الْمُفْلِسُ فِينَا يَا رَسُولَ اللَّهِ مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُفْلِسُ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاتِهِ وَصِيَامِهِ وَزَكَاتِهِ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيَقْعُدُ فَيَقْتَصُّ هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْتَصَّ مَا عَلَيْهِ مِنْ الْخَطَايَا أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) "Do you know who is poor?" He was told, "The poor among us, O Messenger of Allah, is he who has no dirham and no possessions." He said, "The poor of my ummah is one who comes on the Day of Resurrection with salah and fasting and zakah, but also comes with abuses (he has hurled) on this one, accusations on that one, devouring of some property, blood of someone, slaying of another. So he sits and loses this piety (to someone) and that piety (to another) so that when e his good deeds are finished before he has paid off what is against him of sins, he carries their sins thrown to him till he is cast into the fire."

(2427)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللَّهُ عَبْدًا كَانَتْ لِأَخِيهِ عِنْدَهُ مَظْلَمَةٌ فِي عِرْضٍ أَوْ مَالٍ فَجَاءَهُ فَاسْتَحَلَّهُ قَبْلَ أَنْ يُؤْخَذَ وَلَيْسَ ثَمَّ دِينَارٌ وَلَا دِرْهَمٌ فَإِنْ كَانَتْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ حَسَنَاتِهِ وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ حَمَّلُوا عَلَيْهِ مِنْ سَيِّئَاتِهِمْ

Sayyidina Abu Huraira reported that Allah's Messenger (SAW) said, "May Allah show mercy to a slave who has wronged his brother for his honour or property. So, he comes to him and retrieves a pardon before he is taken to task when neither dinar nor dirham is legal tender. If he has good deeds they are drawn upon, but if he does not have good deeds then their evil deeds are laden on him."

(2428)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَتُؤَدُّنَّ الْحُقُوقَ إِلَى أَهْلِهَا حَتَّى يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنْ الشَّاةِ الْقَرْنَاءِ

Sayyidina Abu Huraira reported that Allah's Messenger (SAW) said, "The rights will have to be paid in full to their owners so much so that a hornless goat will be compensated by the horned goat."

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 3

(No Caption)

(2429)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُدْنِيَتْ الشَّمْسُ مِنْ الْعِبَادِ حَتَّى تَكُونَ قِيدَ مِيلٍ أَوْ اثْنَيْنِ قَالَ سُلَيْمٌ لَا أَدْرِي أَيَّ الْمِيلَيْنِ عَنَى أَمَسَافَةُ الْأَرْضِ أَمْ الْمِيلُ الَّذِي تُكْتَحَلُ بِهِ الْعَيْنُ قَالَ فَتَصْهَرُهُمْ الشَّمْسُ فَيَكُونُونَ فِي الْعَرَقِ بِقَدْرِ أَعْمَالِهِمْ فَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى عَقِبَيْهِ وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى حِقْوَيْهِ وَمِنْهُمْ مَنْ يُلْجِمُهُ إِلْجَامًا فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُشِيرُ بِيَدِهِ إِلَى فِيهِ أَيْ يُلْجِمُهُ إِلْجَامًا

Sayyidina Miqdad a companion of Allah's Messenger (SAW) reported having heard him say, "When it is the Day of Resurrection, the sun will be drawn nearer to the slaves till it is a mile or two away from them." Sulaym ibn Aamir said, "I do not know what he meant by two miles the measure of earthly distance or the one with which collyrium is applied to the eyes so said, 'The sun will melt them so that they will drown *Muslim* their perspiration to the limits of their deeds. There will be among them those who are taken in up to their heels, and I taken in up to their knees, and those who are taken in up to their backs (waists) and those who are covered up to their faces" Allah's Messenger gestured with his hand up to his mouth as though reign was tied to it. [Ah23874, *Muslim* 2864]

(2430)

عَنْ ابْنِ عُمَرَ قَالَ حَمَّادٌ وَهُوَ عِنْدَنَا مَرْفُوعٌ
{ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ }
قَالَ يَقُومُونَ فِي الرَّشْحِ إِلَى أَنْصَافِ آذَانِهِمْ

Abu Zakariya Yahya ibn Durust Busri reported from Hammad ibn Zayd fromi from Ayyub from Nafi from Ibn Umar (RA) Hammad said: "A day when mankind shall stand before the Lord of the worlds" (83:6) their perspiration will drown them up to the middle of their ears.

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 4
About the assembling

(2431)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً غُرْلًا كَمَا خُلِقُوا ثُمَّ قَرَأَ

{ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ }

وَأَوَّلُ مَنْ يُكْسَى مِنْ الْخَلَائِقِ إِبْرَاهِيمُ وَيُؤْخَذُ مِنْ أَصْحَابِي بِرِجَالٍ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ فَأَقُولُ يَا رَبِّ أَصْحَابِي فَيُقَالُ إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ

{ إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ }

Sayyidina lbn Abbas reported that Allah's Messenger (SAW) said, "The people will be assembled on the Day of Resurrection barefoot, naked and uncircumcised as they were created." He then recited:

As we originated the first creation, so we shall restore it a promise (binding) on us, surely we shall be doing (it) . (21:104)

And the first of the creatures to be clothed will be Ibrahim.O And, my sahabah will from the right side and the left side, and I will say, "0 Lord, my companions!O Ar said, you do not know what they innovated after you.O They did not cease to turn 1 heels since you had separated from them. So, I will say as the righteous slave had said:

If You chastise them, surely they are Your slaves, and if You forgive them, surely You are the Mighty, the Wise. (5:118)

[*Ahmed* 2096, *Bukhari* 3349, *Muslim* 2860, *Nisai* 2081]

(2432)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّكُمْ مَحْشُورُونَ رِجَالًا وَرُكْبَانًا وَتُجَرُّونَ عَلَى وُجُوهِكُمْ

Bahz ibn Hakim (RA) reported on the authority of his father from his grandfather that he heard Allah's Messenger (SAW) say. 'You will be assembled on foot and on riding beasts, and some will be dragged by their faces.'

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 5
About people being presented in the hereafter

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَ عَرَضَاتٍ فَأَمَّا عَرْضَتَانِ فَجِدَالٌ وَمَعَاذِيرُ وَأَمَّا الْعَرْضَةُ الثَّالِثَةُ فَعِنْدَ ذَلِكَ تَطِيرُ الصُّحُفُ فِي الْأَيْدِي فَآخِذٌ بِيَمِينِهِ وَآخِذٌ بِشِمَالِهِ

(2433)
Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "On the day of Resurrection, people will be presented three times. The (first) two presentations will involve conversation and excuses. The third time Record of deeds will be handed over quickly, some getting it in their right hands and some in their left."

[*Ahmed* 19736]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 6
He who is subjected to reckoning perishes

(2434)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ نُوقِشَ الْحِسَابَ هَلَكَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ تَعَالَى يَقُولُ

{ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا }

قَالَ ذَلِكَ الْعَرْضُ

Aaisha (RA) reported that she heard Allah's Messenger (SAW) say, "He whose reckoning is harsh will perish." She asked, "O Messenger of Allah, Allah says:

(Then as for him who is given his record in his right hand, soon will his account be taken by an easy reckoning). (84:7-8)

He said, "That is presentation (of deeds)."

[*Ahmed* 24255, *Bukhari* 4939, *Muslim* 2876, *Abu Dawud* 3093]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 7
Allah's question to His slave about his servants in the world

(2435)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُجَاءُ بِابْنِ آدَمَ يَوْمَ الْقِيَامَةِ كَأَنَّهُ بَذَجٌ فَيُوقَفُ بَيْنَ يَدَيْ اللَّهِ فَيَقُولُ اللَّهُ لَهُ أَعْطَيْتُكَ وَخَوَّلْتُكَ وَأَنْعَمْتُ عَلَيْكَ فَمَاذَا صَنَعْتَ فَيَقُولُ يَا رَبِّ جَمَعْتُهُ وَثَمَّرْتُهُ فَتَرَكْتُهُ أَكْثَرَ مَا كَانَ فَارْجِعْنِي آتِكَ بِهِ فَيَقُولُ لَهُ أَرِنِي مَا قَدَّمْتَ فَيَقُولُ يَا

رَبِّ جَمَعْتُهُ وَثَمَّرْتُهُ فَتَرَكْتُهُ أَكْثَرَ مَا كَانَ فَارْجِعْنِي آتِكَ بِهِ كُلِّهِ فَإِذَا عَبْدٌ لَمْ يُقَدِّمْ خَيْرًا فَيُمْضَى بِهِ إِلَى النَّارِ

Sayyidina Anas reported from the Prophet that he said, “On the Day of Resurrection the son of a Adam will be brought as the young of a wolf. He will stand before Allah. Allah will say, ‘I granted you wealth and slaves. What did you do?’ He will say, “I accunulated and amassed that and left behind much multiplied. So, send me back and I will bring you all of it.’ He will say to him, ‘Tell Me what did you forward?’ He will answer, ‘My Lord, I am assed it, increased it more than it was. So send me back and I will come back with all of it.” Thus, a slave who will not forward piety is cast with it (wealth) in the fire.”

(2436)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْتَى بِالْعَبْدِ يَوْمَ الْقِيَامَةِ فَيَقُولُ اللَّهُ لَهُ أَلَمْ أَجْعَلْ لَكَ سَمْعًا وَبَصَرًا وَمَالًا وَوَلَدًا وَسَخَّرْتُ لَكَ الْأَنْعَامَ وَالْحَرْثَ وَتَرَكْتُكَ تَرْأَسُ وَتَرْبَعُ فَكُنْتَ تَظُنُّ أَنَّكَ مُلَاقِي يَوْمَكَ هَذَا قَالَ فَيَقُولُ لَا فَيَقُولُ لَهُ الْيَوْمَ أَنْسَاكَ كَمَا نَسِيتَنِي

Sayyidina Abu Huraira (RA) and Abu Sa’eed reported that Allah’s Messenger said, “On the day of Resurrection, a man will be brought. Allah will ask him, ‘Did I not give you hearing and sight, wealth and children, and subdue to you the animals and the fields. And I let you be the chief and leader of your clan that you may collect one fourth (wealth) from them. Did you imagine that you would meet Me this day of yours?’ He will say, ‘No.’ So, He will say to him, ‘This day I forget you just as you forgot Me.’”

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah’s Messenger (SAW)

Chapter 8
Allah’s saying in verse 99:4

(2437)

قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
{ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا }
قَالَ أَتَدْرُونَ مَا أَخْبَارُهَا قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّ أَخْبَارَهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ أَوْ أَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا أَنْ تَقُولَ عَمِلَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا قَالَ فَهَذِهِ أَخْبَارُهَا

Sayyidina Abu Huraira reported that once Allah's Messenger (SAW) recited the verse: (on that day it the earth will relate its tidings) . (99:4) Then he asked, "Can you imagine what tidings it will relate?" They said, "Allah and His Messenger know best." He said, "Its tidings are that it will testify against every man and woman to the deeds they did on its surface, saying, ' He did so and so on such and-such a day' This is that with which it will be commanded"

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 9
Concerning the trumpet

(2438)

جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا الصُّورُ قَالَ قَرْنٌ يُنْفَخُ فِيهِ

Sayyidina Abdullah ibn Amr ibn Aas reported that a villager came to the Prophet and asked about the trumpet. He said, "A horn which will be blown."

[*Ahmed* 6517, *Abu Dawud* 4742]

(2439)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدْ الْتَقَمَ الْقَرْنَ وَاسْتَمَعَ الْإِذْنَ مَتَى يُؤْمَرُ بِالنَّفْخِ فَيَنْفُخُ فَكَأَنَّ ذَلِكَ ثَقُلَ عَلَى أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُمْ قُولُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ تَوَكَّلْنَا

Abu Sa'eed (RA) reported that Allah's Messenger (SAW) said, "How may I rest while the one with the trumpet has put it into his mouth, alerted the ear (to hear) when he will be commanded to blow it?" It was as though heavy on the sahabah of the Prophet (SAW) , so he said to them that they should recite: (Sufficient to us is Allah and an excellent guardian He is. We place our trust in Allah.)

[*Ahmed* 11039]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 10
About the sirat

(2440)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شِعَارُ الْمُؤْمِنِ عَلَى الصِّرَاطِ رَبِّ سَلِّمْ سَلِّمْ

Sayyidina Mughirah ibn Shu'bah reported that Allah's Messenger said, "The shi'ar (distinguish call) of the believers on the sirat will be Rabbi sallim (O Lord! Keep safe, keep safe) ." (Sirat is the narrow bridge over Hell which everyone will have to cross over. The righteous believer will pass over it swiftly while the wicked will fall into the fire.)

(2441)

سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَشْفَعَ لِي يَوْمَ الْقِيَامَةِ فَقَالَ أَنَا فَاعِلٌ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ فَأَيْنَ أَطْلُبُكَ قَالَ اطْلُبْنِي أَوَّلَ مَا تَطْلُبُنِي عَلَى الصِّرَاطِ قَالَ قُلْتُ فَإِنْ لَمْ أَلْقَكَ عَلَى الصِّرَاطِ قَالَ فَاطْلُبْنِي عِنْدَ الْمِيزَانِ قُلْتُ فَإِنْ لَمْ أَلْقَكَ عِنْدَ الْمِيزَانِ قَالَ فَاطْلُبْنِي عِنْدَ الْحَوْضِ فَإِنِّي لَا أُخْطِئُ هَذِهِ الثَّلَاثَ الْمَوَاطِنَ

Sayyidina Anas ibn Maalik (RA) narrated: I requested the Prophet Muhammad to intercede for me on the Day of Resurrection. He said that he would do it. I asked, “O Messenger of Allah, where should I seek you?” He said, “Look for me first at the sirat.’ I pleaded, “But, if I do not find you at the sirat?” He said, “Look for me at the scale.” he I pleaded again, “If I you there.”“Then,” he said, “Look for me at the pond (Kawthar) , for I shall not be but at these three places.”

[*Ahmed* 12825]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah’s Messenger (SAW)

Chapter 11
About Intercession

(2442)

أُتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلَحْمٍ فَرُفِعَ إِلَيْهِ الذِّرَاعُ فَأَكَلَهُ وَكَانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا نَهْسَةً ثُمَّ قَالَ أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ هَلْ تَدْرُونَ لِمَ ذَاكَ يَجْمَعُ اللَّهُ النَّاسَ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَيُسْمِعُهُمْ الدَّاعِي وَيَنْفُذُهُمْ الْبَصَرُ وَتَدْنُو الشَّمْسُ مِنْهُمْ فَبَلَغَ النَّاسُ مِنْ الْغَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَلَا يَحْتَمِلُونَ فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ عَلَيْكُمْ بِآدَمَ فَيَأْتُونَ آدَمَ فَيَقُولُونَ أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ أَلَا تَرَى مَا قَدْ بَلَغَنَا فَيَقُولُ لَهُمْ آدَمُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنَّهُ قَدْ نَهَانِي عَنْ الشَّجَرَةِ فَعَصَيْتُ نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى نُوحٍ فَيَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ أَلَا تَرَى مَا قَدْ بَلَغَنَا

فَيَقُولُ لَهُمْ نُوحٌ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنَّهُ قَدْ كَانَ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى إِبْرَاهِيمَ فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ يَا إِبْرَاهِيمُ أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي قَدْ كَذَبْتُ ثَلَاثَ كَذِبَاتٍ فَذَكَرَهُنَّ أَبُو حَيَّانَ فِي الْحَدِيثِ نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُوسَى فَيَأْتُونَ مُوسَى فَيَقُولُونَ يَا مُوسَى أَنْتَ رَسُولُ اللَّهِ فَضَّلَكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ عَلَى الْبَشَرِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُومَرْ بِقَتْلِهَا نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى عِيسَى فَيَأْتُونَ عِيسَى فَيَقُولُونَ يَا عِيسَى أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ فَيَقُولُ عِيسَى إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَلَمْ يَذْكُرْ ذَنْبًا نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُحَمَّدٍ قَالَ فَيَأْتُونَ مُحَمَّدًا فَيَقُولُونَ يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الْأَنْبِيَاءِ وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ فَأَخِرُّ سَاجِدًا لِرَبِّي ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي ثُمَّ يُقَالَ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ سَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ فَأَرْفَعُ رَأْسِي فَأَقُولُ يَا رَبِّ أُمَّتِي يَا رَبِّ أُمَّتِي يَا رَبِّ أُمَّتِي فَيَقُولُ يَا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لَا حِسَابَ عَلَيْهِ مِنْ الْبَابِ الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنْ الْأَبْوَابِ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَهَجَرَ وَكَمَا بَيْنَ مَكَّةَ

Sayyidina Abu Huraira (RA) narrated: Some meat was presented to Allah's Messenger and he was offered the foreleg which he liked very much and he bit a piece of it. Then he said: On the Day Resurrection, I shall be the chief of men. Do you see why? Allah will assemble mankind the first and the last in one place. A caller will (be able) to make them hear him while the sight (of a seer) will penetrate them. The sun will draw near to them. So, mankind will be grieved and worried with what they are unable to cope and bear and they will say to each other. "Do you not see what has come over you? Do you not find one who might intercede for you with your Lord?" Then they will say to each other, "You must go to Aadam' so they will come to Aadam, and say, "You are the father of human beings. Allah created you with His hand and blew into you His spirit and commanded the angels and they prostrated to you. Intercede for us with your Lord. Do you not see what we face? Do you not see what has befallen us?" So, Adam will say to them, "Indeed, my Lord is angry today as He has never been angry before nor will he be as angry again. And He had forbidden me to approach the tree but O disobeyed Him. Nafsi, nafsi, nafsi.O Go to someone other than me. Go to Nuh." So, they will come to Nuh and say, "O Nuh! you are the first of the Messengers to the people of earth and Allah has named you a grateful slave, intercede for us with your Lord. Do you not see the plight we are in? Do you not see what has befallen us?" So Nuh will say to them, "Indeed my Lord is angry today as He was never angry before this nor will he ever be as angry again. And that there was a prayer for me (which he had assured me would be accepted) and I made it (for my people to be ruined and so lost the opportunity). Nafsi, nafsi, nafsi. Go to someone else. Go to Ibrahim." So, they will come to him, and say, "O Ibrahim! You are Allah's Prophet and His friend from the people of the earth. So, intercede for us with your Lord. Do you not see what plight we face?" He will say, "My Lord is angry today as He was never angry before and will never be angry after this. And I had lied three times." Abu Hayyan has mentioned them in hadith. "Nafsi, nafsi, nafsi, Go to other than me, go to Musa." So they will come to Musa and tell him, "O Musa! You are Messenger. Allah preferred you over all mankind with His messengership and conversation with Him. Intercede for us with your Lord. Do you not see what we are in?" He will say, "My lord is angry today as He has never been nor will be again after today. And I had killed a man not ordered to be killed. Nafsi, nafsi, nafsi! Go to someone else, Go to Eesa." So, they will come to Eesa and say, "O Eesa! You are Allah's Messenger and His word that He cast at Maryam, and a spirit from Him, and you spoke to the people from the cradle. Intercede for us with your lord.DO you not see our predicament?" Eesa will say, "Indeed, my Lord is angry today as He has never been before this and will never be as angry after today." And he will not mention his faull nafsi, nafsi. Go to someone else, go to Muhammad (SAW) " They will come to him "O Muhammad, you are Allah's Messenger and the seal of Prophets and indeed you are forgiven what preceded of your sins and what came afterwards. Intercede for us with your Lord not observe the plight

we face?" So, I will go ahead and come under the Throne and fall down in prostration to my Lord. And, Allah will open to me words of his praise and of glorifying Him which He had never taught anyone before me. Then it will be said, "O Muhammad! raise your head. Ask, it will be given to you. And intercede; your intercession will be approved. Raise your head." So, I will say, "O Lord, my ummah." He will say, "O Muhammad (SAW) , admit those of your ummah who are not liable to account through the right gate of the gates Paradise though they may be partners of other people in going through gates besides this of Paradise." The Prophet added, "By Him in whose hand is my life, the distance between every two gate-posts of Paradise is like the distance between Makkah and Hajr and like between Makkah and Busra."

[*Bukhari* 3361, *Muslim* 193]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 12
More about it

(2443)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي

Sayyidina Anas reported that Allah's Messenger (SAW) said, 'My intercession will be for the perpetrators of major sins from my ummah."

(2444)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي

Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger (SAW) said, "My intercession is for the perpetrators of the major sins form my ummah." Muhammad ibn Ali said that Jabir said to him, ""0 Muhammad as for those who are not perpetrators of grave sins , how are they concerned with intercession?"

[*Ibn e Majah* 4310]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 13
No caption

(2445)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَعَدَنِي رَبِّي أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا وَثَلَاثُ حَثَيَاتٍ مِنْ حَثَيَاتِهِ

Sayyidina Abu Umamah i reported that Allah's Messenger (SAW) said, "My Lord promised me that He would admit seventy thousand of my ummah to Paradise without reckoning or punishment, again, with every thousand he will admit seventy thousand and three handfuls of my Lord."

[*Ahmed* 2281, *Ibn e Majah* 4286]

(2446)

Abdullah ibn Shaqiq (RA) narrated: I was among a group of people at Eeliya. A man of them said that he had heard Allah's Messenger say, "More people than the numbers of Banu Tarnim will be admitted to Paradise on the intercession of a man of my ummah." It was asked, "0 Messenger of Allah, (a man) other than you?" He confirmed, "Someone other than me." When the man (who had narrated the hadith stood up) , Abdullah asked, "Who is he?" The people said, "He is Ibn Abu Jaz'a."

[*Ahmed* 15857, *Ibn e Majah* 4316]

(2447)

كُنْتُ مَعَ رَهْطٍ بِإِيلِيَاءَ فَقَالَ رَجُلٌ مِنْهُمْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

يَدْخُلُ الْجَنَّةَ بِشَفَاعَةِ رَجُلٍ مِنْ أُمَّتِي أَكْثَرُ مِنْ بَنِي تَمِيمٍ قِيلَ يَا رَسُولَ اللَّهِ سِوَاكَ قَالَ سِوَايَ فَلَمَّا قَامَ قُلْتُ مَنْ هَذَا قَالُوا هَذَا ابْنُ أَبِي الْجَذْعَاءِ

Abu Hisham Muhammad ibn Yazid Rafi'i Kufi reported from Yahya ibn Yaman, from Husain ibn ja'far, from Hasan Basr that Allah's Messenger saId, "Uthman (RA) will intercede on the Day of Resurrection like Rabi'ah and Mudar.

(2448)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْفَعُ عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ بِمِثْلِ رَبِيعَةَ وَمُضَرَ

Sayyidina Abu Sa'eed reported that Allah's Messenger said, "There will be from my ummah such as will intercede for many groups of people, such of them as will intercede for a tribe, such of them as will intercede for a clan (between ten and forty members) such of them as will intercede for just one man till they enter Paradise."

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 14
More about it concerning choice to the Prophet

(2449)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانِي آتٍ مِنْ عِنْدِ رَبِّي فَخَيَّرَنِي بَيْنَ أَنْ يُدْخِلَ نِصْفَ أُمَّتِي الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ فَاخْتَرْتُ الشَّفَاعَةَ وَهِيَ لِمَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا

Sayyidina Awf ibn Maalik Ashja'i (RA) narrated: Allah's Messenger (SAW) said, "There came to me one sent by my Lord. He gave me a choice between admittance of half of my ummah to Paradise and intercession. So I chose to make intercession and that will

be for those die without having associated with Allah anything."

[*Ahmed* 24057]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 15
About the pond

(2450)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي حَوْضِي مِنْ الْأَبَارِيقِ بِعَدَدِ نُجُومِ السَّمَاءِ

Anas ibn Maalik (RA) reported that Allah's Messenger (SAW) said, "In my pond there with be pitchers numerous as the stars in heaven."

[*Ahmed* 13352, *Bukhari* 5680, *Muslim* 2303]

(2451)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ نَبِيٍّ حَوْضًا وَإِنَّهُمْ يَتَبَاهَوْنَ أَيُّهُمْ أَكْثَرُ وَارِدَةً وَإِنِّي أَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ وَارِدَةً

Sayyidina Samurah (RA) reported that Allah's Messenger said, "There is for every prophet pond and they will vie with each other on who has the most people coming to it. I will have the largest number of those who come (to my pond) ."

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 16
Vessels of the pond

(2452)

عَنْ أَبِي سَلَّامٍ الْحَبَشِيِّ قَالَ بَعَثَ إِلَيَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَحُمِلْتُ عَلَى الْبَرِيدِ قَالَ فَلَمَّا دَخَلَ عَلَيْهِ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ شَقَّ عَلَى مَرْكَبِي الْبَرِيدُ فَقَالَ يَا أَبَا سَلَّامٍ مَا أَرَدْتُ أَنْ أَشُقَّ عَلَيْكَ وَلَكِنْ بَلَغَنِي عَنْكَ حَدِيثٌ تُحَدِّثُهُ عَنْ ثَوْبَانَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَوْضِ فَأَحْبَبْتُ أَنْ تُشَافِهَنِي بِهِ قَالَ أَبُو سَلَّامٍ حَدَّثَنِي ثَوْبَانُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَوْضِي مِنْ عَدَنَ إِلَى عَمَّانَ الْبَلْقَاءِ مَاؤُهُ أَشَدُّ بَيَاضًا مِنْ اللَّبَنِ وَأَحْلَى مِنْ الْعَسَلِ وَأَكَاوِيبُهُ عَدَدُ نُجُومِ السَّمَاءِ مَنْ شَرِبَ مِنْهُ شَرْبَةً لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا أَوَّلُ النَّاسِ وُرُودًا عَلَيْهِ فُقَرَاءُ الْمُهَاجِرِينَ الشُّعْثُ رُءُوسًا الدُّنْسُ ثِيَابًا الَّذِينَ لَا يَنْكِحُونَ الْمُتَنَعِّمَاتِ وَلَا تُفْتَحُ لَهُمْ السُّدَدُ قَالَ عُمَرُ لَكِنِّي نَكَحْتُ الْمُتَنَعِّمَاتِ وَفُتِحَ لِيَ السُّدَدُ وَنَكَحْتُ فَاطِمَةَ بِنْتَ عَبْدِالْمَلِكِ لَا جَرَمَ أَنِّي لَا أَغْسِلُ رَأْسِي حَتَّى يَشْعَثَ وَلَا أَغْسِلُ ثَوْبِي الَّذِي يَلِي جَسَدِي حَتَّى يَتَّسِخَ

Abu Sallam Hubshi narrated: Umar ibn Abdul Aziz sent for me and I mounted a mule (and went to him) . When I came to him, I said, “O Amir mu-Muminin, the ride was very tiring for me.” He said, ‘O Abu Sallam, I did not intend to tire you but, I have learnt of a hadith from you that you narrate on the authority of Thawban from the Prophet (SAW) about the pond. So, I would love that you enlighten me directly with it.’ So, I narrated to him: Thawban narrated to me that Allah’s Messenger said, “My pond is as the distance between Aden and Amman in Balqa. Its water is more white than milk and more sweet tham honey and its glasses (or cups) are as nunmerous as the stars in the heaven. He who drinks from it once will never again experience thirst. The first people to come to it will be the poor muhajirs with unkempt, disorderly head, dirty clothes, not married to delicate, sensitive women and for whom doors are not opened. Umar interjected, ‘But, I have married such a woman and doors are opened for me. I have married Fatimah bint Abdul Malik, and, of course, I do wash my head till it is ruffled and my clothes that are on my body till they are dirty.”

[*Ahmed* 2289,M 23201]

(2453)

قُلْتُ يَا رَسُولَ اللَّهِ مَا آنِيَةُ الْحَوْضِ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَآنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ وَكَوَاكِبِهَا فِي لَيْلَةٍ مُظْلِمَةٍ مُصْحِيَةٍ مِنْ آنِيَةِ الْجَنَّةِ مَنْ شَرِبَ مِنْهَا شَرْبَةً لَمْ يَظْمَأْ آخِرَ مَا عَلَيْهِ عَرْضُهُ مِثْلُ طُولِهِ مَا بَيْنَ عُمَانَ إِلَى أَيْلَةَ مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ

Sayyidina Abu Dharr reported that he submitted, ‘0 Messenger of Allah, what are the vessels of the pond?” He said, “By Him who has my soul in His hand, its vessels outnumber the stars of a dark night when there are no clouds. The vessels are of Paradise. He who drinks from them never feels thirsty. The last thing about it is that its breadth is like its length, the distance between Amman and Aylah. Its water is whiter that milk and sweeter than Honey”

[*Muslim* 2301]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah’s Messenger (SAW)

Chapter 17
Those who will enter Paradise without being subjected to accounting

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(2454)

لَمَّا أُسْرِيَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ يَمُرُّ بِالنَّبِيِّ وَالنَّبِيَّيْنِ وَمَعَهُمْ الْقَوْمُ وَالنَّبِيِّ وَالنَّبِيَّيْنِ وَمَعَهُمْ الرَّهْطُ وَالنَّبِيِّ وَالنَّبِيَّيْنِ وَلَيْسَ مَعَهُمْ أَحَدٌ حَتَّى مَرَّ بِسَوَادٍ عَظِيمٍ فَقُلْتُ مَنْ هَذَا قِيلَ مُوسَى وَقَوْمُهُ وَلَكِنِ ارْفَعْ رَأْسَكَ فَانْظُرْ قَالَ فَإِذَا سَوَادٌ عَظِيمٌ قَدْ سَدَّ الْأُفُقَ مِنْ ذَا الْجَانِبِ وَمِنْ ذَا الْجَانِبِ فَقِيلَ هَؤُلَاءِ أُمَّتُكَ وَسِوَى هَؤُلَاءِ مِنْ أُمَّتِكَ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ فَدَخَلَ وَلَمْ يَسْأَلُوهُ وَلَمْ يُفَسِّرْ لَهُمْ فَقَالُوا نَحْنُ هُمْ وَقَالَ قَائِلُونَ

هُمْ أَبْنَاؤُنَا الَّذِينَ وُلِدُوا عَلَى الْفِطْرَةِ وَالْإِسْلَامِ فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ هُمْ الَّذِينَ لَا يَكْتَوُونَ وَلَا يَسْتَرْقُونَ وَلَا يَتَطَيَّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ فَقَالَ أَنَا مِنْهُمْ يَا رَسُولَ اللَّهِ قَالَ نَعَمْ ثُمَّ قَامَ آخَرُ فَقَالَ أَنَا مِنْهُمْ فَقَالَ سَبَقَكَ بِهَا عُكَّاشَةُ

Sayyidina Ibn Abbas (RA) narrated: When the Prophet (SAW) was taken to the (heavens for the) mi'raj, he passed by a Prophet and Prophets with whom were a group of people, a Propher and Prophets with whom was a raht, a Prophet and Prophets with whom was nobody till he passed by a great multitude. He asked. "Who is this?" He was told, "Musa and his people, but raise your head and see." He said, "I saw a great multitude that had plugged the horizon from this side barricaded the horizon from that side." He was told, "These are you ummah and apart from these there are seventy thousand of your ummah who will enter paradise without any accounting." Then he came (home) and they did not ask him and he did not explain to them. They said (to one another), "We are among them." And some said, "they are the children born on nature and on Islam.' The Prophet came out and said, "They are those who do not have themselves cauterised or treated with incantation (charms) , or believe in omens, but on their Lord do they rely. Ukashah ibn Mihsan got up and said, "Am I one of them,O Messenger of , "Yes." Then another came and asked, "Am I one of them?" He said, "Ukashah overtook you in that."

[*Bukhari* 5752, *Muslim* 220, *Ahmed* 2448]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 18
Men squandering their salah and their responsibilities

(2455)

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ مَا أَعْرِفُ شَيْئًا مِمَّا كُنَّا عَلَيْهِ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ فَقُلْتُ أَيْنَ الصَّلَاةُ قَالَ أَوَلَمْ تَصْنَعُوا فِي صَلَاتِكُمْ مَا قَدْ عَلِمْتُمْ

Sayyidina Anas ibn Maalik said, (RA) do not recognise anything on which we conducted ourselves in the times of Allah's Messenger.' So, I (the narrator) said, 'What about salah?" He said, "Have you not introduced in you salah that which you know well?'

(2456)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بِئْسَ الْعَبْدُ عَبْدٌ تَخَيَّلَ وَاخْتَالَ وَنَسِيَ الْكَبِيرَ الْمُتَعَالِ بِئْسَ الْعَبْدُ عَبْدٌ تَجَبَّرَ وَاعْتَدَى وَنَسِيَ الْجَبَّارَ الْأَعْلَى بِئْسَ الْعَبْدُ عَبْدٌ سَهَا وَلَهَا وَنَسِيَ الْمَقَابِرَ وَالْبِلَى بِئْسَ الْعَبْدُ عَبْدٌ عَتَا وَطَغَى وَنَسِيَ الْمُبْتَدَا وَالْمُنْتَهَى بِئْسَ الْعَبْدُ عَبْدٌ يَخْتِلُ الدُّنْيَا بِالدِّينِ بِئْسَ الْعَبْدُ عَبْدٌ يَخْتِلُ الدِّينَ بِالشُّبُهَاتِ بِئْسَ الْعَبْدُ عَبْدٌ طَمَعٌ يَقُودُهُ بِئْسَ الْعَبْدُ عَبْدٌ هَوًى يُضِلُّهُ بِئْسَ الْعَبْدُ عَبْدٌ رَغَبٌ يُذِلُّهُ

Sayyidah Asma bint Umays Khath'amiyah (RA) reported that Allah's Messenger said, 'How bad is the slave who imagines and is arrogant but forgets The Most Great and the Elevated. How bad is the slave who is oppressive and transgresses but forgets the Dominant, The Most High. How bad is the slave who is playful and careless but forgets the graves and decay and decomposition. How bad is the slave who is corrupt and exceeds the limits but forgets the beginning and the end. How bad is the slave who seeks worldly gains with religion! How bad is the slave who injects doubts in religion! How bad is the slave who is driven by greed! How bad is the slave who lets base desires mislead him! How bad is the slave whose passion debases him!"

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 19
Virtue of feeding, giving to drink and clothing

(2457)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا مُؤْمِنٍ أَطْعَمَ مُؤْمِنًا عَلَى جُوعٍ أَطْعَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنْ ثِمَارِ الْجَنَّةِ وَأَيُّمَا مُؤْمِنٍ سَقَى مُؤْمِنًا عَلَى ظَمَإٍ سَقَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنْ الرَّحِيقِ الْمَخْتُومِ وَأَيُّمَا مُؤْمِنٍ كَسَا مُؤْمِنًا عَلَى عُرْيٍ كَسَاهُ اللَّهُ مِنْ خُضْرِ الْجَنَّةِ

Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (SAW) said, "If a believer feeds (another) believer when he is hungry then Allah will feed him on the Day of Resurrection from the fruit of Paradise. And, if a believer gives water to a believer when he is thirsty then Allah will give him to drink on the Day of Resurrection from rahiq ul-makhatum (sealded wine) . And, if a believer clothes another believer when he is without (sufficient) clothes then Allah will clothe him with green (garments) of Paradise."

[*Ahmed* 11101]

(2458)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ خَافَ أَدْلَجَ وَمَنْ أَدْلَجَ بَلَغَ الْمَنْزِلَ أَلَا إِنَّ سِلْعَةَ اللَّهِ غَالِيَةٌ أَلَا إِنَّ سِلْعَةَ اللَّهِ الْجَنَّةُ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "He who fears, sets out at night and he who sets out at night, attains the destination. Know that the merchandise of Allah is invaluable. Know that the merchandise of Allah is Paradise!"

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 20
Signs of taqwa and giving up what is not harmful!

(2459)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَبْلُغُ الْعَبْدُ أَنْ يَكُونَ مِنْ الْمُتَّقِينَ حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ حَذَرًا لِمَا بِهِ الْبَأْسُ

Sayyidina Atiyah Sa'di (RA) a companion of the Prophet (SAW) reported that the prophet said, "A slave will not make it to one of the God-fearing people till he abandons that which is not harmful so that he may be on guard against what is harmful."

[*Ibn e Majah* 4215]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 21
If you become as you are with me

(2460)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّكُمْ تَكُونُونَ كَمَا تَكُونُونَ عِنْدِي لَأَظَلَّتْكُمْ الْمَلَائِكَةُ بِأَجْنِحَتِهَا

Sayyidina Hanzalah Usayidi (RA) reported that Allah's Messenger (SAW) said, "If you are always as you are when with me then, surely, the angels would shade you with their wings.'

[*Muslim* 2750, *Ibn e Majah* 4215, *Ahmed* 19067]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 22
There is a beginning for everything

(2461)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ لِكُلِّ شَيْءٍ شِرَّةً وَلِكُلِّ شِرَّةٍ فَتْرَةً فَإِنْ كَانَ صَاحِبُهَا سَدَّدَ وَقَارَبَ فَارْجُوهُ وَإِنْ أُشِيرَ إِلَيْهِ بِالْأَصَابِعِ فَلَا تَعُدُّوهُ

Sayyidina Abu Huraira (RA) reported from the Prophet, “Indeed there is with everything a zeal (and greed) and for every zeal there is a weakness. Thus, if the concerned person checks himself and draws near truth then entertain good hope from him, but if he is pointed at with fingers then do not take him into account.”

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah’s Messenger (SAW)

Chapter 23
About all hopes

(2462)

خَطَّ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطًّا مُرَبَّعًا وَخَطَّ فِي وَسَطِ الْخَطِّ خَطًّا وَخَطَّ خَارِجًا مِنْ الْخَطِّ خَطًّا وَحَوْلَ الَّذِي فِي الْوَسَطِ خُطُوطًا فَقَالَ هَذَا ابْنُ آدَمَ وَهَذَا أَجَلُهُ مُحِيطٌ بِهِ وَهَذَا الَّذِي فِي الْوَسَطِ الْإِنْسَانُ وَهَذِهِ الْخُطُوطُ عُرُوضُهُ إِنْ نَجَا مِنْ هَذَا يَنْهَشُهُ هَذَا وَالْخَطُّ الْخَارِجُ الْأَمَلُ

Sayyidina Abdullah ibn Masud narrated: Allah’s Messenger drew a line for us then he made it into a square and sketched a line within it and another outside it. Around the one within the square, he drew some lines. He said, “This is the son of Adam and this is his term (death) surrounding him. This in the centre is (again) mankind and these lines around are trials and calamities. If he saves himself from this, the other afflicts him. The

line inside is his hopes."

[*Bukhari* 6417, *Ibn e Majah* 4231, *Ahmed* 3652]

(2463)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهْرَمُ ابْنُ آدَمَ وَيَشِبُّ مِنْهُ اثْنَانِ الْحِرْصُ عَلَى الْمَالِ وَالْحِرْصُ عَلَى الْعُمُرِ

Sayyidina Anas (RA) reported that Allah's Messenger said, "The son of Adam becomes decrepit but two things in him grow young----greed for wealth and a craving for long life".

(2464)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُثِّلَ ابْنُ آدَمَ وَإِلَى جَنْبِهِ تِسْعَةٌ وَتِسْعُونَ مَنِيَّةً إِنْ أَخْطَأَتْهُ الْمَنَايَا وَقَعَ فِي الْهَرَمِ

Sayyidina Abdullah ibn Shikhkhir (RA) reported that Allah's Messenger (SAW) said, "The son of Adam was created with ninety-nine trials by his side. If the trials bypass him then he (nevertheless) falls into decrepitude."

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 24
Encouragement to remember Allah and to remember death in the last part of the night and excellence of invocating blessing on the Prophet (SAW)

(2465)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَهَبَ ثُلُثَا اللَّيْلِ قَامَ فَقَالَ يَا أَيُّهَا النَّاسُ

اذْكُرُوا اللَّهَ اذْكُرُوا اللَّهَ جَاءَتْ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيهِ جَاءَ الْمَوْتُ بِمَا فِيهِ قَالَ أُبَيٌّ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أُكْثِرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي فَقَالَ مَا شِئْتَ قَالَ قُلْتُ الرُّبُعَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ النِّصْفَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قَالَ قُلْتُ فَالثُّلُثَيْنِ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا قَالَ إِذًا تُكْفَى هَمَّكَ وَيُغْفَرُ لَكَ ذَنْبُكَ

Sayyidina ibn Ka'b reported that when two-thirds of the night had passed Allah's stood up and said, "O you people, remember Allah. Remember Allah! Here comes the rajifah and on its heels is the radifah. Here comes death with what is (painful) in it." Ubayy said, "O Messenger of Allah, I make plenty of invocation of blessings on you. How much time shall I set aside for it?" He said, "As much as you like." He asked, "One-fourth?" He said, "As much as you will. If you increase then that is better for you." So, he asked, "One third?" He said, As much as you will and if you add to it, that is better (for you) ." Ubayy said, "I will set aside for invocating blessing on you all my time." He said, "Then that will take care worries, and your sins will be forgiven."

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 25
Show modesty to Allah as much as is due to him

(2466)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَحْيُوا مِنْ اللَّهِ حَقَّ الْحَيَاءِ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ إِنَّا نَسْتَحْيِي وَالْحَمْدُ لِلَّهِ قَالَ لَيْسَ ذَاكَ وَلَكِنَّ الِاسْتِحْيَاءَ مِنْ اللَّهِ حَقَّ الْحَيَاءِ أَنْ تَحْفَظَ الرَّأْسَ وَمَا وَعَى وَالْبَطْنَ وَمَا حَوَى وَلْتَذْكُرْ الْمَوْتَ وَالْبِلَى وَمَنْ أَرَادَ الْآخِرَةَ تَرَكَ

زِينَةَ الدُّنْيَا فَمَنْ فَعَلَ ذَلِكَ فَقَدْ اسْتَحْيَا مِنْ اللَّهِ حَقَّ الْحَيَاءِ

Sayyidina Abdullah ibn Mas'ud reported that Allah's Messenger said, "Observe modesty with Allah as is His right." They (the sahabah) asked, "O Prophet of Allah, we do observe modesty, praise belongs to Allah!" He said, "That is not so. But, to show modesty Allah as is to His right to it is that you protect your head and whatever is in it and you protect your belly and whatever is in it and you remember death and decomposition (thereafter) . And he, who looks forward to the hereafter, abandons the adornment of the world. So, he who observes these has indeed shown modesty (to Allah) as is His right to modesty."

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 26
The intelligent is attentive to worship and works for what is after death

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(2467)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ

Sayyidina Shaddad ibn Aws reported that the Prophet said, "The intelligent man is he who turns himself to worship and performs deeds for that which comes after death, but the helpless is he who submits his self to its passion and puts his hope in Allah (for that) ."

[*Ibn e Majah* 4259, *Ahmed* 17123]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 27
Remember often the destroyer of tastes

(2468)

دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُصَلَّاهُ فَرَأَى نَاسًا كَأَنَّهُمْ يَكْتَشِرُونَ قَالَ أَمَا إِنَّكُمْ لَوْ أَكْثَرْتُمْ ذِكْرَ هَاذِمِ اللَّذَّاتِ لَشَغَلَكُمْ عَمَّا أَرَى فَأَكْثِرُوا مِنْ ذِكْرِ هَاذِمِ اللَّذَّاتِ الْمَوْتِ فَإِنَّهُ لَمْ يَأْتِ عَلَى الْقَبْرِ يَوْمٌ إِلَّا تَكَلَّمَ فِيهِ فَيَقُولُ أَنَا بَيْتُ الْغُرْبَةِ وَأَنَا بَيْتُ الْوَحْدَةِ وَأَنَا بَيْتُ التُّرَابِ وَأَنَا بَيْتُ الدُّودِ فَإِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ مَرْحَبًا وَأَهْلًا أَمَا إِنْ كُنْتَ لَأَحَبَّ مَنْ يَمْشِي عَلَى ظَهْرِي إِلَيَّ فَإِذْ وُلِّيتُكَ الْيَوْمَ وَصِرْتَ إِلَيَّ فَسَتَرَى صَنِيعِيَ بِكَ قَالَ فَيَتَّسِعُ لَهُ مَدَّ بَصَرِهِ وَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ وَإِذَا دُفِنَ الْعَبْدُ الْفَاجِرُ أَوْ الْكَافِرُ قَالَ لَهُ الْقَبْرُ لَا مَرْحَبًا وَلَا أَهْلًا أَمَا إِنْ كُنْتَ لَأَبْغَضَ مَنْ يَمْشِي عَلَى ظَهْرِي إِلَيَّ فَإِذْ وُلِّيتُكَ الْيَوْمَ وَصِرْتَ إِلَيَّ فَسَتَرَى صَنِيعِيَ بِكَ قَالَ فَيَلْتَئِمُ عَلَيْهِ حَتَّى يَلْتَقِيَ عَلَيْهِ وَتَخْتَلِفَ أَضْلَاعُهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَصَابِعِهِ فَأَدْخَلَ بَعْضَهَا فِي جَوْفِ بَعْضٍ قَالَ وَيُقَيِّضُ اللَّهُ لَهُ سَبْعِينَ تِنِّينًا لَوْ أَنْ وَاحِدًا مِنْهَا نَفَخَ فِي الْأَرْضِ مَا أَنْبَتَتْ شَيْئًا مَا بَقِيَتْ الدُّنْيَا فَيَنْهَشْنَهُ وَيَخْدِشْنَهُ حَتَّى يُفْضَى بِهِ إِلَى الْحِسَابِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفَرِ النَّارِ

Sayyidina Abu Sa'eed reported that Allah's Messenger (SAW) entered his place of salah observed some men displaying their teeth (in laughter). He said, "If you devote much (time) to remember the destroyer of tastes, I will not see you in that which I see you now. So make it often that you remember the destroyer of tastes: death, for, there does not come a day on any grave when it does not say, "I am the home of strange. I am the home of solitude. I am the home of dust. I am the home of worms. When a believing man is buried, the grave tells him,

Welcome! Of all those who walked on my back, you were the dearest to me. You are

now entrusted to me today. You wll see my kind treatment. Then it will expand to the limit of his sight and a gate will be opened for him to Paradise. When a sinner is buried, or a disbeliever, the grave tells him. You are not welcome. Indeed, you were the most despised to me of those who walked on my back. Now that you are entrusted to me to day, you will see the ill treatment I give you. Then it will squeeze him so hard that his ribs will interlock.' The narrator reported that Allah's Messenger showed this with his fingers intertwined----placing some into others, and said, "Seventy snakes will be set upon him such as if one of them were to exhale on earth, nothing would grow thereon. They will sting and bite him till he is raised to give accounts. The grave is a garden of the gardens of Paradise or a pit of the pits of Hell."

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 28
I am not but like a rider

(2469)

دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا هُوَ مُتَّكِئٌ عَلَى رَمْلِ حَصِيرٍ فَرَأَيْتُ أَثَرَهُ فِي جَنْبِهِ

Sayyidina Ibn Abbas reported that Sayyidina Umar ibn Khattatb narrated to him: I went to Allah's Messenger (SAW) and found him reclining on a straw mat whose impressions were visible on his sides... There is a lengthy account in the hadith.

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 29
I do not fear poverty over you

(2470)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ فَقَدِمَ بِمَالٍ مِنْ الْبَحْرَيْنِ وَسَمِعَتْ الْأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ فَوَافَوْا صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ فَتَعَرَّضُوا لَهُ فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ رَآهُمْ ثُمَّ قَالَ أَظُنُّكُمْ سَمِعْتُمْ أَنْ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ قَالُوا أَجَلْ يَا رَسُولَ اللَّهِ قَالَ فَأَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ فَوَاللَّهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ وَلَكِنِّي أَخْشَى أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ كَمَا بُسِطَتْ عَلَى مَنْ قَبْلَكُمْ فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا فَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ

Miswar ibn Makhramah reported on the authority of Amr ibn Awf of Lu'ayyi, the tribe who had participated in the Battle of Badr with the Prophet (SAW) that Allah's Messenger had sent Abu Ubaydah ibn Jarrah and he returned from l3ahrain with some property. The Ansar, having heard of his coming, offered the salah of fajr with Allah's Messenger (SAW) . When he had finished the salah and turned (towards the congregation) , they were seenby him .He smiled on seeing them and said, "I presume that you have heard that Abu Ubaydah has limed returned with something." They confirmed that they had and he said, "So, have the glad tidings and hope for what should please you. For, by Allah, I donot fear poverty overtakng you, but I fear for you that the world will be spread out for you as it was for those before you and you will contend with each other over it as they did and you will be ruined as they were ruined."

[*Bukhari* 3158, *Muslim* 2961, *Ahmed* 17234]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 30
This wealth is green, sweet

(2471)

أَنَّ حَكِيمَ بْنَ حِزَامٍ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ قَالَ يَا حَكِيمُ إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنْ الْيَدِ السُّفْلَى فَقَالَ حَكِيمٌ فَقُلْتُ يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أُفَارِقَ الدُّنْيَا فَكَانَ أَبُو بَكْرٍ يَدْعُو حَكِيمًا إِلَى الْعَطَاءِ فَيَأْبَى أَنْ يَقْبَلَهُ ثُمَّ إِنَّ عُمَرَ دَعَاهُ لِيُعْطِيَهُ فَأَبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا فَقَالَ عُمَرُ إِنِّي أُشْهِدُكُمْ يَا مَعْشَرَ الْمُسْلِمِينَ عَلَى حَكِيمٍ أَنِّي أَعْرِضُ عَلَيْهِ حَقَّهُ مِنْ هَذَا الْفَيْءِ فَيَأْبَ أَنْ يَأْخُذَهُ فَلَمْ يَرْزَأْ حَكِيمٌ أَحَدًا مِنْ النَّاسِ شَيْئًا بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى تُوُفِّيَ

Sayyidina Hakim ibn Hizam narrated: I asked Allah's Messenger (SAW) (for some property) and he gave me. I asked him again and he gave me. Then, he said, "O Hakim! Indeed this wealth (and property) is green and sweet. He who takes it with a liberal heart, (finds) it is blessed for him and he who takes it debasing himself (finds that) it is not blessed for him and is like one who eats but is not satiated. And, the upper hand is better than the lower hand." So, I said, "O Messenger of Allah, by Him who has sent you with truth, I will never ask anyone after you for anything till I depart from the world." So, Abu Bakr did summon Hakim to give something but he refused to take it. Then Umar (RA) summoned him that he may give him, but he refused to take anything from him. So, Umar said, "I call you to wintess, O company of Hakim that I offered him his right in the fa'i, but he refused to take it." Hakim never asked any man for anything after Allah's Messenger till he died.

[*Ahmed* 15327, *Bukhari* 1472, *Muslim* 1035, *Nisai* 2527]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 31
We were tried with hardship ---- He for whom the Hereafter is significant the son of Adam should occupy in worship

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(2472)

ابْتُلِينَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالضَّرَّاءِ فَصَبَرْنَا ثُمَّ ابْتُلِينَا بِالسَّرَّاءِ بَعْدَهُ فَلَمْ نَصْبِرْ

Sayyidina Abdur Rahman ibn Awf (SAW) said, "We were put to trial with Allah's Messenger facing hardship, but we bore that with patience. Then we were tried with prosperity, but we were not patient."

(2473)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ الْآخِرَةُ هَمَّهُ جَعَلَ اللَّهُ غِنَاهُ فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ وَمَنْ كَانَتْ الدُّنْيَا هَمَّهُ جَعَلَ اللَّهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ وَفَرَّقَ عَلَيْهِ شَمْلَهُ وَلَمْ يَأْتِهِ مِنْ الدُّنْيَا إِلَّا مَا قُدِّرَ لَهُ

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger said, "As for him whose concern is the Hereafter, Allah grows in his heart an unconcern (for the world) and brings it together for him and the world comes to him while it is unwanted. But, as for him whose concern is this world, Allah makes poverty his lot and makes him anious for it and the world does not come to him except what is decreed for him."

(2474)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ تَعَالَى يَقُولُ يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأْ صَدْرَكَ غِنًى وَأَسُدَّ فَقْرَكَ وَإِلَّا تَفْعَلْ مَلَأْتُ يَدَيْكَ شُغْلًا وَلَمْ أَسُدَّ فَقْرَكَ

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) narrated: Allah says, ‘O son of Aadam, busy yourself in My worship. I will fill your breast with contentment (and unconcern) and keep away your poverty, (otherwise) if you do not do so, both your hands will be occupied yet I will not remove your poverty (and need).”

[*Ahmed* 8704, *Ibn e Majah* 4107]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah’s Messenger (SAW)

Chapter 32
Allahs Messenger said it reminds me of the world

(2475)

تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَنَا شَطْرٌ مِنْ شَعِيرٍ فَأَكَلْنَا مِنْهُ مَا شَاءَ اللَّهُ ثُمَّ قُلْتُ لِلْجَارِيَةِ كِيلِيهِ فَكَالَتْهُ فَلَمْ يَلْبَثْ أَنْ فَنِيَ قَالَتْ فَلَوْ كُنَّا تَرَكْنَاهُ لَأَكَلْنَا مِنْهُ أَكْثَرَ مِنْ ذَلِكَ

Sayyidah Aaisha (RA) said: “When Allah’s Messenger died, we had some barley. We ate from it what we wished to eat. Then I said to the female servant, ‘Weigh it’. Once she weighed it, it did not last long. If we had let it be (as it was) we would have eaten it for more than that time.”

[*Ahmed* 24822, *Bukhari* 3097, *Muslim* 2973, *Ibn e Majah* 3345]

(2476)

كَانَ لَنَا قِرَامُ سِتْرٍ فِيهِ تَمَاثِيلُ عَلَى بَابِي فَرَآهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ انْزَعِيهِ فَإِنَّهُ يُذَكِّرُنِي الدُّنْيَا قَالَتْ وَكَانَ لَنَا سَمَلُ قَطِيفَةٍ تَقُولُ عَلَمُهَا مِنْ حَرِيرٍ كُنَّا نَلْبَسُهَا

Sayyidah Aaisha (RA) narrated: We had a fine curtain on which was a picture (which I)

Hung on the door, Allah's Messenger (SAW) saw it and said, "Remove it for it reminds me world." We also had an old cotton cloak with patches of silk with which we used to cover ourselves."

[*Muslim* 2107, *Nisai* 5318, *Ahmed* 24321]

(2477)

كَانَتْ وِسَادَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّتِي يَضْطَجِعُ عَلَيْهَا مِنْ أَدَمٍ حَشْوُهَا لِيفٌ

Sayyidah Aaisha (RA) reported that the pillow on which Allah's Messenger rested was made of leather in which fibre of dates was filled.

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 33
No caption

(2478)

عَنْ عَائِشَةَ أَنَّهُمْ ذَبَحُوا شَاةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَقِيَ مِنْهَا قَالَتْ مَا بَقِيَ مِنْهَا إِلَّا كَتِفُهَا قَالَ بَقِيَ كُلُّهَا غَيْرَ كَتِفِهَا

Sayyidah Aaisha narrated that they slaughtered a goat. Allah's Messenger (SAW) asked, "What remains from it?" She said, "Nothing of it remains except for the shoulder piece." He said, "There remains everything of it except its shoulder blade."

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 34
After death of Allah's Messenger

(2479)

عَنْ عَائِشَةَ قَالَتْ إِنْ كُنَّا يَئُولُ مُحَمَّدٍ نَمْكُثُ شَهْرًا مَا نَسْتَوْقِدُ بِنَارٍ إِنْ هُوَ إِلَّا الْمَاءُ وَالتَّمْرُ

Sayyidina Aaisha said, "We, the family of Muhammad (SAW) would go through a month without burning fire (in our house) except that (we consumed) water and dates."

[*Muslim* 2972, *Ibn e Majah* 4144]

(2480)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ أُخِفْتُ فِي اللَّهِ وَمَا يُخَافُ أَحَدٌ وَلَقَدْ أُوذِيتُ فِي اللَّهِ وَمَا يُؤْذَى أَحَدٌ وَلَقَدْ أَتَتْ عَلَيَّ ثَلَاثُونَ مِنْ بَيْنِ يَوْمٍ وَلَيْلَةٍ وَمَا لِي وَلِبِلَالٍ طَعَامٌ يَأْكُلُهُ ذُو كَبِدٍ إِلَّا شَيْءٌ يُوَارِيهِ إِبْطُ بِلَالٍ

Sayyidina Anas reported that Allah's Messenger (SAW) said, " I was threatened in Allah's path as no one was threatened and I was annoyed in Allah's path as no one was annoyed.O There came upon me thirty days and nights when Bilal and I had no food which 'those with a liver' eat, except which was kept under Bilal's armpit."

[*Ahmed* 14057, *Ibn e Majah* 151]

(2481)

خَرَجْتُ فِي يَوْمٍ شَاتٍ مِنْ بَيْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ أَخَذْتُ إِهَابًا مَعْطُوبًا فَحَوَّلْتُ وَسطَهُ فَأَدْخَلْتُهُ عُنُقِي وَشَدَدْتُ وَسطِي فَحَزَمْتُهُ بِخُوصِ النَّخْلِ وَإِنِّي لَشَدِيدُ الْجُوعِ وَلَوْ كَانَ فِي بَيْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامٌ لَطَعِمْتُ مِنْهُ فَخَرَجْتُ أَلْتَمِسُ شَيْئًا فَمَرَرْتُ بِيَهُودِيٍّ فِي مَالٍ لَهُ وَهُوَ يَسْقِي بِبَكَرَةٍ لَهُ فَاطَّلَعْتُ عَلَيْهِ

مِنْ ثُلْمَةٍ فِي الْحَائِطِ فَقَالَ مَا لَكَ يَا أَعْرَابِيُّ هَلْ لَكَ فِي كُلِّ دَلْوٍ بِتَمْرَةٍ قُلْتُ نَعَمْ فَافْتَحْ الْبَابَ حَتَّى أَدْخُلَ فَفَتَحَ فَدَخَلْتُ فَأَعْطَانِي دَلْوَهُ فَكُلَّمَا نَزَعْتُ دَلْوًا أَعْطَانِي تَمْرَةً حَتَّى إِذَا امْتَلَأَتْ كَفِّي أَرْسَلْتُ دَلْوَهُ وَقُلْتُ حَسْبِي فَأَكَلْتُهَا ثُمَّ جَرَعْتُ مِنْ الْمَاءِ فَشَرِبْتُ ثُمَّ جِئْتُ الْمَسْجِدَ فَوَجَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ

Sayyidina Ali ibn Abu Talib narrated One wintry night, I went out of the house of Allah's Messenger (SAW) . I took a bad smelling leather, slit it in the middle and put it on my neck and tied my waist with a branch of a palm tree. I was very hungry. If there had been some food in the Prophet's r.L., house, I would have eaten from it. I was looking for something when I came across a Jew with his property. He was watering his garden with his water-wheel. I peeped inside through a hole in the wall. He said, "What is with you,O villager?" Will you draw a bucket against a date?" I said, "Yes. Open the gate that I may enter." He opened it and I went in. He gave me a bucket. Against every bucket that I drew, he gave me a date till I had a handful; I returned the bucket and said, "Enough." I ate them and then I drank the water. Then I came to the mosque and found Allah's Messenger there.

(2482)

أَنَّهُ أَصَابَهُمْ جُوعٌ فَأَعْطَاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَمْرَةً تَمْرَةً

Sayyidina Abu Huraira (RA) said that (once when) they were afflicted with hunger, Allah's Messenger (SAW) gave them a date each.

[*Bukhari* 5411, *Ibn e Majah* 4157]

(2483)

بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ ثَلَاثُ مِائَةٍ نَحْمِلُ زَادَنَا عَلَى رِقَابِنَا فَفَنِيَ زَادُنَا حَتَّى إِنْ كَانَ يَكُونُ لِلرَّجُلِ مِنَّا كُلَّ يَوْمٍ تَمْرَةٌ فَقِيلَ لَهُ يَا أَبَا عَبْدِ اللَّهِ وَأَيْنَ كَانَتْ تَقَعُ التَّمْرَةُ مِنْ الرَّجُلِ فَقَالَ لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَقَدْنَاهَا وَأَتَيْنَا الْبَحْرَ فَإِذَا نَحْنُ بِحُوتٍ قَدْ

قَذَفَهُ الْبَحْرُ فَأَكَلْنَا مِنْهُ ثَمَانِيَةَ عَشَرَ يَوْمًا مَا أَحْبَبْنَا

Sayyidina Jabir bin Abdullah (RA) narrated, "Allah's Messenger (SAW) sent us, three hundred men. We carried our provision on our riding beasts. Soon, our provision was exhausted and we only had one date for one man each day." Someone said to Jabir, "O Abu Abdullah, how could a date suffice one man?" He said, "When even that was exhausted, we realized its value. We then came upon a sea and suddenly found a fish that the sea had thrown on shore. We ate from it for eighteen days to our content."

[*Bukhari* 2483, *Muslim* 935, *Ibn e Majah* 4159, *Nisai* 435]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 35
Mus'ab bin Umair

(2484)

إِنَّا لَجُلُوسٌ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ إِذْ طَلَعَ مُصْعَبُ بْنُ عُمَيْرٍ مَا عَلَيْهِ إِلَّا بُرْدَةٌ لَهُ مَرْقُوعَةٌ بِفَرْوٍ فَلَمَّا رَآهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَكَى لِلَّذِي كَانَ فِيهِ مِنْ النِّعْمَةِ وَالَّذِي هُوَ الْيَوْمَ فِيهِ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ بِكُمْ إِذَا غَدَا أَحَدُكُمْ فِي حُلَّةٍ وَرَاحَ فِي حُلَّةٍ وَوُضِعَتْ بَيْنَ يَدَيْهِ صَحْفَةٌ وَرُفِعَتْ أُخْرَى وَسَتَرْتُمْ بُيُوتَكُمْ كَمَا تُسْتَرُ الْكَعْبَةُ قَالُوا يَا رَسُولَ اللَّهِ نَحْنُ يَوْمَئِذٍ خَيْرٌ مِنَّا الْيَوْمَ نَتَفَرَّغُ لِلْعِبَادَةِ وَنُكْفَى الْمُؤْنَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْتُمْ الْيَوْمَ خَيْرٌ مِنْكُمْ يَوْمَئِذٍ

Sayyidina Ali bin Abi Talib (RA) narrated: We were sitting with Allah's Messenger (SAW)

in the mosque when Mus'ab bin Umayr came to us. He had on him a cloak patched with fur. On seeing him, Allah's Messenger (SAW) wept recalling how he had lived in blessing and what hiscondition has become today. He said, "How will it be with you when one of you goes out tomorrow in a mantle and returns in a mantle and a dish is placed before him as another is removed, and you cover your homes as the Ka'bah is covered." They said, "O Allah's Messenger, on that day, we shall be better than we are today having enough time to worship and enough of what we need." He said, "No, you are better today than you would be then."

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 36
Account of the Ahl as Suffah

(2485)

كَانَ أَهْلُ الصُّفَّةِ أَضْيَافُ أَهْلِ الْإِسْلَامِ لَا يَأْوُونَ عَلَى أَهْلٍ وَلَا مَالٍ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنْ كُنْتُ لَأَعْتَمِدُ بِكَبِدِي عَلَى الْأَرْضِ مِنْ الْجُوعِ وَأَشُدُّ الْحَجَرَ عَلَى بَطْنِي مِنْ الْجُوعِ وَلَقَدْ قَعَدْتُ يَوْمًا عَلَى طَرِيقِهِمْ الَّذِي يَخْرُجُونَ فِيهِ فَمَرَّ بِي أَبُو بَكْرٍ فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ مَا أَسْأَلُهُ إِلَّا لِيُشْبِعَنِي فَمَرَّ وَلَمْ يَفْعَلْ ثُمَّ مَرَّ بِي عُمَرُ فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ مَا أَسْأَلُهُ إِلَّا لِيُشْبِعَنِي فَمَرَّ وَلَمْ يَفْعَلْ ثُمَّ مَرَّ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَبَسَّمَ حِينَ رَآنِي وَقَالَ أَبَا هُرَيْرَةَ قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ الْحَقْ وَمَضَى فَاتَّبَعْتُهُ وَدَخَلَ مَنْزِلَهُ فَاسْتَأْذَنْتُ فَأَذِنَ لِي فَوَجَدَ قَدَحًا مِنْ لَبَنٍ فَقَالَ مِنْ أَيْنَ هَذَا اللَّبَنُ لَكُمْ قِيلَ أَهْدَاهُ لَنَا فُلَانٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا هُرَيْرَةَ قُلْتُ لَبَّيْكَ فَقَالَ الْحَقْ إِلَى أَهْلِ الصُّفَّةِ فَادْعُهُمْ وَهُمْ أَضْيَافُ الْإِسْلَامِ لَا يَأْوُونَ عَلَى أَهْلٍ وَلَا مَالٍ إِذَا أَتَتْهُ صَدَقَةٌ

بَعَثَ بِهَا إِلَيْهِمْ وَلَمْ يَتَنَاوَلْ مِنْهَا شَيْئًا وَإِذَا أَتَتْهُ هَدِيَّةٌ أَرْسَلَ إِلَيْهِمْ فَأَصَابَ مِنْهَا وَأَشْرَكَهُمْ فِيهَا فَسَاءَنِي ذَلِكَ وَقُلْتُ مَا هَذَا الْقَدَحُ بَيْنَ أَهْلِ الصُّفَّةِ وَأَنَا رَسُولُهُ إِلَيْهِمْ فَسَيَأْمُرُنِي أَنْ أُدِيرَهُ عَلَيْهِمْ فَمَا عَسَى أَنْ يُصِيبَنِي مِنْهُ وَقَدْ كُنْتُ أَرْجُو أَنْ أُصِيبَ مِنْهُ مَا يُغْنِينِي وَلَمْ يَكُنْ بُدٌّ مِنْ طَاعَةِ اللَّهِ وَطَاعَةِ رَسُولِهِ فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ فَلَمَّا دَخَلُوا عَلَيْهِ فَأَخَذُوا مَجَالِسَهُمْ فَقَالَ أَبَا هُرَيْرَةَ خُذْ الْقَدَحَ وَأَعْطِهِمْ فَأَخَذْتُ الْقَدَحَ فَجَعَلْتُ أُنَاوِلُهُ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى ثُمَّ يَرُدُّهُ فَأُنَاوِلُهُ الْآخَرَ حَتَّى انْتَهَيْتُ بِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ رَوَى الْقَوْمُ كُلُّهُمْ فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَدَحَ فَوَضَعَهُ عَلَى يَدَيْهِ ثُمَّ رَفَعَ رَأْسَهُ فَتَبَسَّمَ فَقَالَ أَبَا هُرَيْرَةَ اشْرَبْ فَشَرِبْتُ ثُمَّ قَالَ اشْرَبْ فَلَمْ أَزَلْ أَشْرَبُ وَيَقُولُ اشْرَبْ حَتَّى قُلْتُ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَجِدُ لَهُ مَسْلَكًا فَأَخَذَ الْقَدَحَ فَحَمِدَ اللَّهَ وَسَمَّى ثُمَّ شَرِبَ

Sayyidina Abu Huraira (SAW) narrated: The Ahlus as Suffah were guests of the adherents of Islam. They owned no house and no property. By Allah besides Whom there is no God, I used to rest my liver on the ground and tie a stone on my belly because of severe hunger. One day, I sat down on the path on which they passed when Abu Bakr came by. I asked him about a verse from Allah’s Book and I did not ask him but only that he might take me along but he went away without doing that. Then, Umar came by and I asked him about a verse Book, and I had not asked him except that he might take me along, but he moved ahead without doing that. Then Abul Qasim came by and smiled on seeing me. I said, “Here I am, O Messenger of Allah.” He said, “Come along.” and walked ahead and I followed him. He entered his house and I sought his permission which he gave me. He found a bowl of milk and asked. ‘From where has this milk come to you.’ He was told “It is presented to us by so-and-so.”He said, “0 Abu Hurayrah.” I said, “Here am I.” He said, “Fetch the Ahl as Suffah. Invite them. They are the guests of the *Muslim*s. They own neither house nor property.” when he received charity, he sent that to them and did not take anything from it for himself. And when he received a gift, he summoned i, took from it and shared it with them.O But, I did not like it (that day) , for, he sent me to summon them over a bowl of milk. What is a bowl of milk for them? He will then ask me to take the bowl round to, each of them and I will find nothing for me while I had hoped to drink from it to satiation point. And it was just that much. However I had to obey. so like it or not I fetched them. When they came in

and sat down at their places, he gave me the bowl, saying. “Give them to drink.” I gave it to each, one by one. Everyone drank to his full and returned the bowl to me and I gave it to the next man till I had finished with them and come to Allah’s Messenger. He took the bowl and kept it in his hand, raised his head and smiled. He said, “0 Abu Hurayrah, drink!" So, I drank from it. He said again, “Drink!” And I did not cease to drink and he to say, "Drink!", till I said, “By Him Who sent you with the truth, I find no possibility for any more.” So, he took the bowl, praised Allah, took his name and drank.

[*Ahmed* 10684, *Bukhari* 6246]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah’s Messenger (SAW)

Chapter 37
Most of them are satiated in this world

(2486)

تَجَشَّأَ رَجُلٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كُفَّ عَنَّا جُشَاءَكَ فَإِنَّ أَكْثَرَهُمْ شِبَعًا فِي الدُّنْيَا أَطْوَلُهُمْ جُوعًا يَوْمَ الْقِيَامَةِ

Sayyidina Ibn Umar (RA) reported that a man let out a belch in the presence of the Prophet (SAW) . He said, “Keep your belch away from us for, those who eat much to overfill their bellies in this world will have a lengthy hunger on the Day of Resurrection.”

[*Ibn e Majah* 3350]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah’s Messenger (SAW)

Chapter 38
Wearing wool

(2487)

Sayyidina Abu Musa (RA) said to his son, Son, if you had observed us during times of the Prophet (SAW) while rain fell on us, you would have perceived on us the odour of a ram.'

[*Ahmed* 19779, *Abu Dawud* 4033, *Ibn e Majah* 3562]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 39
Every construction is of bad consequence

(2488)

الْبِنَاءُ كُلُّهُ وَبَالٌ قُلْتُ أَرَأَيْتَ مَا لَا بُدَّ مِنْهُ قَالَ لَا أَجْرَ وَلَا وِزْرَ

Ibrahim Nakha'i said, "Every construction is of bad consequence to you." The man asked, "What about that which cannot be avoided." He said, "There is no reward and no punishment on that."

(2489)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَرَكَ اللِّبَاسَ تَوَاضُعًا لِلَّهِ وَهُوَ يَقْدِرُ عَلَيْهِ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ مِنْ أَيِّ حُلَلِ الْإِيمَانِ شَاءَ يَلْبَسُهَا

Sayyidina Mu'adh ibn Anas Juhanni (RA) reported that Allah's Messegner (SAW) said, "If anyone refrains from wearing good garments out of humility towards Allah though he is

capable of wearing that then Allah will summon him on the Day of Resurrection at the head of all creatures and give him choice to wear any of the dresses of faith.”

(2490)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّفَقَةُ كُلُّهَا فِي سَبِيلِ اللَّهِ إِلَّا الْبِنَاءَ فَلَا خَيْرَ فِيهِ

Sayyidina Anas ibn Maalik (RA) reported that Allah’s Messenger (SAW) said,“Every spending is in the path of Allah, except (on) construction. There is no good in it.”

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah’s Messenger (SAW)

Chapter 40
No caption

(2491)

أَتَيْنَا خَبَّابًا نَعُودُهُ وَقَدْ اكْتَوَى سَبْعَ كَيَّاتٍ فَقَالَ لَقَدْ تَطَاوَلَ مَرَضِي وَلَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَمَنَّوْا الْمَوْتَ لَتَمَنَّيْتُ وَقَالَ يُؤْجَرُ الرَّجُلُ فِي نَفَقَتِهِ كُلِّهَا إِلَّا التُّرَابَ أَوْ قَالَ فِي الْبِنَاءِ

Harithah ibn Mudarriab (RA) narrated: We visited Khabbab to enqiure about his health. He had got himself branded seven times. He said, “My illness has prolonged and if I had not heard Allah's Messenger (SAW) say, "Do not yearn for death’. I would have longed for it." He also said, “A man is rewarded for his spending except on dust.”

[*Ahmed* 2111, *Bukhari* 5672, *Ibn e Majah* 41631]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 41
Reward on clothing a *Muslim*

(2492)

جَاءَ سَائِلٌ فَسَأَلَ ابْنَ عَبَّاسٍ فَقَالَ ابْنُ عَبَّاسٍ لِلسَّائِلِ أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَالَ نَعَمْ قَالَ أَتَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ نَعَمْ قَالَ وَتَصُومُ رَمَضَانَ قَالَ نَعَمْ قَالَ سَأَلْتَ وَلِلسَّائِلِ حَقٌّ إِنَّهُ لَحَقٌّ عَلَيْنَا أَنْ نَصِلَكَ فَأَعْطَاهُ ثَوْبًا ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا إِلَّا كَانَ فِي حِفْظٍ مِنَ اللَّهِ مَا دَامَ مِنْهُ عَلَيْهِ خِرْقَةٌ

Husain reported that a beggar pleaded with Ibn Abbas (RA) . He asked him, "Do you testify that there is no God but Allah"? He said "Yes." He asked the beggar if he bore witness that Muhammad is Allah's Messenger. He said, "Yes." He asked, "And do you fast during Ramadan"? He said, "Yes." He said. "You begged and a beggar has a right and it is our duty to give you something. So, he gave him a garment, and said, "I heard Allah's Messenger (SAW) say, "No *Muslim* will clothe a *Muslim* a garment without being in Allah's protection as long as a rag of this garment is on the man."

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 42
Spread salaam

(2493)

لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ انْجَفَلَ النَّاسُ إِلَيْهِ وَقِيلَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجِئْتُ فِي النَّاسِ لِأَنْظُرَ إِلَيْهِ فَلَمَّا اسْتَثْبَتُّ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ وَكَانَ أَوَّلُ شَيْءٍ تَكَلَّمَ بِهِ أَنْ قَالَ أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ

Sayyidina Abdullah ibn Salaam (RA) narrated: When the Prophet came to Madina with his migration; people rushed to him and exclaimed, “Allah’s Messenger (SAW) has come!’ I also went to see him with the people. When my eyes fell on him, I could not help say. “This cannot be the face of a liar.” At this juncture, he said for the first time, “O People! Spread salaam. Feed people. When people are asleep in the night, offer salah and enter Paradise in peace.”

[*Ibn e Majah* 1334, 3251]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah’s Messenger (SAW)

Chapter 43
The grateful eater

(2494)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الطَّاعِمُ الشَّاكِرُ بِمَنْزِلَةِ الصَّائِمِ الصَّابِرِ

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) said, "The grateful eater (who thanks on eating) is like the patient person who fasts.”

[*Ibn e Majah* 1764, *Ahmed* 7811]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 45
Excellence of every creator of ease and comfort for relatives

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(2496)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ أَوْ بِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ عَلَى كُلِّ قَرِيبٍ هَيِّنٍ سَهْلٍ

Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger (SAW) said, "Shall I not point out to you a person whom the Fire is forbidden to touch and who is forbidden to the Fire? He is the one who makes things easy for the relatives."

(2497)

أَيُّ شَيْءٍ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ إِذَا دَخَلَ بَيْتَهُ قَالَتْ كَانَ يَكُونُ فِي مَهْنَةِ أَهْلِهِ فَإِذَا حَضَرَتْ الصَّلَاةُ قَامَ فَصَلَّى

Aswad ibnYazid (RA) narrated: I asked Sayyidah Aaisha (RA) "What did the Prophet (SAW) do on entering his home"? She said, "He helped in the household chores and when it was the time of Salah, he offered Salah"?

[*Ahmed* 24957, *Bukhari* 676]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 44
The muhajirs observed the good deeds of the ansar

(2495)

لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ أَتَاهُ الْمُهَاجِرُونَ فَقَالُوا يَا رَسُولَ اللَّهِ مَا رَأَيْنَا قَوْمًا أَبْذَلَ مِنْ كَثِيرٍ وَلَا أَحْسَنَ مُوَاسَاةً مِنْ قَلِيلٍ مِنْ قَوْمٍ نَزَلْنَا بَيْنَ أَظْهُرِهِمْ لَقَدْ كَفَوْنَا الْمُؤْنَةَ وَأَشْرَكُونَا فِي الْمَهْنَإِ حَتَّى لَقَدْ خِفْنَا أَنْ يَذْهَبُوا بِالْأَجْرِ كُلِّهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا مَا دَعَوْتُمْ اللَّهَ لَهُمْ وَأَثْنَيْتُمْ عَلَيْهِمْ

Sayyidina Anas (RA) reported that when the Prophet (SAW) came to Madinah, the muhajirs came to him and said, “O Messenger of Allah, the people to whom we have come are most liberal in spending when they have wealth and kindly comforting when they have little and we have not seen any people outciassing them in this. They have kept us away from work and associated us in their comfort so that we fear that they will take away all the reward." The Prophet (SAW) said, “Not so till you pray for them and praise them.”

[*Ahmed* 3938]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah’s Messenger (SAW)

Chapter 45
Excellence of every creator of ease and comfort for relatives

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(2496)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ أَوْ بِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ عَلَى كُلِّ قَرِيبٍ هَيِّنٍ سَهْلٍ

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(2497)

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[*Ahmed* 24957, *Bukhari* 676]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah’s Messenger (SAW)

Chapter 46
Humility in assembly

(2498)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَقْبَلَهُ الرَّجُلُ فَصَافَحَهُ لَا يَنْزِعُ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ الرَّجُلُ يَنْزِعُ وَلَا يَصْرِفُ وَجْهَهُ عَنْ وَجْهِهِ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يَصْرِفُهُ وَلَمْ يُرَ مُقَدِّمًا رُكْبَتَيْهِ بَيْنَ يَدَيْ جَلِيسٍ لَهُ

Sayyidina Anas ibn Maalik (RA) reported that when the Prophet (SAW) was greeted by a man, and shook hands with him, he did not remove his hands from the man’s until the man removed his. And, he did not turn his face away from the man’s until the man turned his. And he never sat with his legs stretched when he was among people.

[Abud Dawud 7494, *Ibn e Majah* 3716]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 47
Severe warning to the arrogant

(2499)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَرَجَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ فِي حُلَّةٍ لَهُ يَخْتَالُ فِيهَا فَأَمَرَ اللَّهُ الْأَرْضَ فَأَخَذَتْهُ فَهُوَ يَتَجَلْجَلُ فِيهَا أَوْ قَالَ يَتَلَجْلَجُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ

Sayyidina Abdullah ibn Amar (RA) reported that Allah's Messenger (SAW) said, "A man among those who were before you went out dressed in his cloak, boasting about it. So Allah commanded the earth and it seized him. He will now go on sinking into it till the last Hour."

(2500)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صُوَرِ الرِّجَالِ يَغْشَاهُمْ الذُّلُّ مِنْ كُلِّ مَكَانٍ فَيُسَاقُونَ إِلَى سِجْنٍ فِي جَهَنَّمَ يُسَمَّى بُولَسَ تَعْلُوهُمْ نَارُ الْأَنْيَارِ يُسْقَوْنَ مِنْ عُصَارَةِ أَهْلِ النَّارِ طِينَةَ الْخَبَالِ

Amr ibn Shu'ayb (RA) reported from his father on the authority of his grandfather that the Prophet (SAW) said, "The arrogant will be (rasied and) gathered on the Day of Resurrection as ants in the garb of mankind.They will be covered with disgrace from all sides and they will be driven to a cell in Hell named Bulas. They will boil in the fire of Fires and will be given to drink the pus of the people of the Fire, extremely bad in odour."

[*Ahmed* 6689]

(2501)

Sahl ibn Mu'az ibn Anas (RA) reported on the authority of his father that Prophet (SAW) said, "He who checks anger while he is able to give vent to it (will find that) Allah summons him over the heads of the creatures (over the Day of Resurrection) that he

may choose whichever of the maidens of Paradise he wishes.”

[*Ahmed* 15637]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah’s Messenger (SAW)

Chapter 48
Four Ahadith

(2502)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَظَمَ غَيْظًا وَهُوَ يَقْدِرُ عَلَى أَنْ يُنَفِّذَهُ دَعَاهُ اللَّهُ عَلَى رُءُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ حَتَّى يُخَيِّرَهُ فِي أَيِّ الْحُورِ شَاءَ

Sayyidina Jabir (RA) reported that Allah’s Messegner (SAW) said, ‘If anyone has three characteristics, Allah will raise him by His side (in His protection) and admit him to Paradise. They are: being mild to the weak, being kind to parents and being kind to slaves.”

(2503)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُ تَعَالَى يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَسَلُونِي الْهُدَى أَهْدِكُمْ وَكُلُّكُمْ فَقِيرٌ إِلَّا مَنْ أَغْنَيْتُ فَسَلُونِي أَرْزُقْكُمْ وَكُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ فَمَنْ عَلِمَ مِنْكُمْ أَنِّي ذُو قُدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَغْفَرَنِي غَفَرْتُ لَهُ وَلَا أُبَالِي وَلَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَحَيَّكُمْ وَمَيِّتَكُمْ وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا عَلَى أَتْقَى قَلْبِ عَبْدٍ مِنْ عِبَادِي مَا زَادَ ذَلِكَ فِي مُلْكِي جَنَاحَ بَعُوضَةٍ وَلَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَحَيَّكُمْ وَمَيِّتَكُمْ وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا عَلَى أَشْقَى قَلْبِ عَبْدٍ مِنْ عِبَادِي مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي

جَنَاحَ بَعُوضَةٍ وَلَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَحَيَّكُمْ وَمَيِّتَكُمْ وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلَ كُلُّ إِنْسَانٍ مِنْكُمْ مَا بَلَغَتْ أُمْنِيَّتُهُ فَأَعْطَيْتُ كُلَّ سَائِلٍ مِنْكُمْ مَا سَأَلَ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي إِلَّا كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ بِالْبَحْرِ فَغَمَسَ فِيهِ إِبْرَةً ثُمَّ رَفَعَهَا إِلَيْهِ ذَلِكَ بِأَنِّي جَوَادٌ مَاجِدٌ أَفْعَلُ مَا أُرِيدُ عَطَائِي كَلَامٌ وَعَذَابِي كَلَامٌ إِنَّمَا أَمْرِي لِشَيْءٍ إِذَا أَرَدْتُهُ أَنْ أَقُولَ لَهُ كُنْ فَيَكُونُ

Sayyidina Abu Dharr (RA) reported that Allah's Messenger (SAW) narrated the saying of Allah. He said, "O My slaves all of you are astray except those whom I guide, so ask Me for guidance. I will guide you. And all of you are poor save whom I enrich, so ask Me. I will give you provision. And all of you are sinners except those whom I save. Hence, he of you who knows that I am able to forgive and seeks forgiveness from Me, I will forgive him and I do not care about it. And if the first of you and the last of you, the living among you and your dead, the fresh of you and the withered among you gather together to have hearts as the heart of the most righteous that will not increase My dominion by even so much as the wing of a mosquito. And again if the first of you and the last of you, the living among you your dead, the fresh of you and and the withered among you, gather together to have hears as the heart of the cruelest of My slaves that will not diminish My kingdom even so much as the wing of a mosquito. And, if the first of you and the last of you, your jinns and your mankind, the living among you and the dead of you. And if the . fresh among you and the stale among you gather together in one field and each one of you prays to Me for his desire I will give every seeker among you That will not diminish from My kingdom except like when one of you passes by an ocean and after immersing a needle in it withdraws it to him This because I am Jawwad Wajid Majid. I do what I will, My grant is a word and my punishment is a word. My only command to anything when I intend it is that I say to it 'Be' and it is."

[*Ahmed* 21425, *Bukhari* 490, *Muslim* 2577, *Ibn e Majah* 4257]

(2504)

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ حَدِيثًا لَوْ لَمْ أَسْمَعْهُ إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ حَتَّى عَدَّ سَبْعَ مَرَّاتٍ وَلَكِنِّي سَمِعْتُهُ أَكْثَرَ مِنْ ذَلِكَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كَانَ الْكِفْلُ مِنْ بَنِي إِسْرَائِيلَ لَا يَتَوَرَّعُ مِنْ ذَنْبٍ عَمِلَهُ فَأَتَتْهُ امْرَأَةٌ فَأَعْطَاهَا سِتِّينَ دِينَارًا

عَلَى أَنْ يَطَأَهَا فَلَمَّا قَعَدَ مِنْهَا مَقْعَدَ الرَّجُلِ مِنْ امْرَأَتِهِ أَرْعَدَتْ وَبَكَتْ فَقَالَ مَا يُبْكِيكِ أَأَكْرَهْتُكِ قَالَتْ لَا وَلَكِنَّهُ عَمَلٌ مَا عَمِلْتُهُ قَطُّ وَمَا حَمَلَنِي عَلَيْهِ إِلَّا الْحَاجَةُ فَقَالَ تَفْعَلِينَ أَنْتِ هَذَا وَمَا فَعَلْتِهِ اذْهَبِي فَهِيَ لَكِ وَقَالَ لَا وَاللَّهِ لَا أَعْصِي اللَّهَ بَعْدَهَا أَبَدًا فَمَاتَ مِنْ لَيْلَتِهِ فَأَصْبَحَ مَكْتُوبًا عَلَى بَابِهِ إِنَّ اللَّهَ قَدْ غَفَرَ لِلْكِفْلِ

Sayyidina Ibn Umar (RA) narrated: I heard the Prophet (SAW) narrate a hadith and I did not hear it once or twice, or that I counted it seven times, but, that I heard it more often then that. I heard him say, 'A man of Banu Isra'il, Kifi, did not cease to commit any sin. A woman came to him and he gave her sixty dinars that he might copulate with her. When he sat down over her the sitting of a man with his wife she trembled and wept. He asked, What makes you cry? Have I compelled you against your will?' She said, "No. But, this deed, I have never at all done and nothing forced me to it but need. He said, You do it (today) while you have never done it.Go away! And it is for you'. (meaning, the dinars) And he also said, 'No! I will never again disob Allah'. He died that night. Morning dawned with the inscription on his door: Indeed, Allah ha forgiven Kifi."

[*Ahmed* 4747]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 49
The hugeness of a believer's sins (in his eyes)

(2505)

قَالَ عَبْدُ اللَّهِ إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ فِي أَصْلِ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ وَقَعَ عَلَى أَنْفِهِ قَالَ بِهِ هَكَذَا فَطَارَ

Harith ibn Suwayd (RA) reported that Abdullah narrated to them two ahadith from

himself and the other from the Prophet (SAW) . He said: A Believer sees his sins as though he is at the base of a mountain and fears that it might fall on him. And, a sinner sees his sins as though a fly is perched on his nose. He weaves at it like this and it flies away.

(2506)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَلَّهُ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ مِنْ رَجُلٍ بِأَرْضِ فَلَاةٍ دَوِيَّةٍ مَهْلَكَةٍ مَعَهُ رَاحِلَتُهُ عَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ وَمَا يُصْلِحُهُ فَأَضَلَّهَا فَخَرَجَ فِي طَلَبِهَا حَتَّى إِذَا أَدْرَكَهُ الْمَوْتُ قَالَ أَرْجِعُ إِلَى مَكَانِي الَّذِي أَضْلَلْتُهَا فِيهِ فَأَمُوتُ فِيهِ فَرَجَعَ إِلَى مَكَانِهِ فَغَلَبَتْهُ عَيْنُهُ فَاسْتَيْقَظَ فَإِذَا رَاحِلَتُهُ عِنْدَ رَأْسِهِ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ وَمَا يُصْلِحُهُ

(This was his saying, while) Allah's Messenger said: Allah is more pleased when one of you makes repentance than a man is on finding his she camel in wilderness where he had gone with it. He loses it and looks out for it till he is on the point of death and says to himself, 'Let me return to where I had lost it and die there." He returns to the place and his sleepy eyes have the better of him.(Later) , he awakes and lo! His camel is by his head laden with his food and his drink and what is good for him.

[*Ahmed* 3627, *Bukhari* 6308, *Muslim* 2744, TM 4247]

(2507)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ ابْنِ آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ

Sayyidina Anas (RA) reported that the Prophet (SAW) said, "Every son of Adam commits sin but the best of those who sin are those who repent."

[*Ahmed* 13048]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 50
He who believes in Allah must honour his guest

(2508)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) said, "He who believes in Allah and the Last Day must honour his guest. And he who believes in Allah and the Last Day must speak a good word or keep quite."

(2509)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَمَتَ نَجَا

Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger said, "One who keeps quiet is rescued."

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 51
If it was mixed with water of ocean

(2510)

حَكَيْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا فَقَالَ مَا يَسُرُّنِي أَنِّي حَكَيْتُ رَجُلًا وَأَنَّ لِي كَذَا وَكَذَا قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ صَفِيَّةَ امْرَأَةٌ وَقَالَتْ بِيَدِهَا هَكَذَا كَأَنَّهَا تَعْنِي قَصِيرَةً فَقَالَ لَقَدْ مَزَجْتِ بِكَلِمَةٍ لَوْ مَزَجْتِ بِهَا مَاءَ الْبَحْرِ لَمُزِجَ

Sayyidah Aaisha (RA) narrated: A man was mentioned before the Prophet (SAW) . He said, “It does not please me that I should speak about a man even if there is for me (in that) such and such.” I said, “O Messenger of Allah! Indeed Safiyah is a woman, indicating hand, “like this”, meaning, short. He said, “You have put in a word that if it is mixed with the water of an ocean that would change.”

[*Ahmed* 25617]

(2511)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أُحِبُّ أَنِّي حَكَيْتُ أَحَدًا وَأَنَّ لِي كَذَا وَكَذَا

Sayyidah Aaisha (RA) reported that Allah’s Messenger (SAW said, “I do not like to speak of (the faults of) anyone even if there is for me such and such (for speaking so) ."

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah’s Messenger (SAW)

Chapter 52
No caption

(2512)

سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْمُسْلِمِينَ أَفْضَلُ قَالَ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

Sayyidina Abu Musa (RA) reported that he asked Allah’s Messenger (SAW) ,“Which *Muslim* in the most excellent”? He said, “He from whose tongue and hand (other) *Muslims* are safe.”

[*Ahmed* 6765, *Bukhari* 11, *Muslim* 42]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF

Chapter 53
Caution to one who casts aspersion on his *Muslim* brother for a sin

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(2513)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَعْمَلَهُ

Sayyidina Mu'az ibn Jabal (RA) reproted that Allah's Messenger (SAW) said, "If anyone shames his brother for a sin then he will not die till he does the same thing." Ahmad said, "(It means) the sin for which he has repented."

Chapter 54
Do not rejoice at an anxiety of your brother

(2514)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُظْهِرْ الشَّمَاتَةَ لِأَخِيكَ فَيَرْحَمَهُ اللَّهُ وَيَبْتَلِيكَ

Sayyidina Wathilah ibn Asqa (RA) reported that Allah's Messenger (SAW) said, "Do not display pleasure at a sebtack your brother suffers lest Allah has mercy on him and puts you to test."

Chapter 55
Merit of mixing with people and showing patience on their huvting attitude

(2515)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ إِذَا كَانَ مُخَالِطًا النَّاسَ وَيَصْبِرُ عَلَى أَذَاهُمْ خَيْرٌ مِنْ الْمُسْلِمِ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَى أَذَاهُمْ

Yahya ibn Thabit (RA) reported on the authority of a companion that the Prophet (SAW) said, “If a *Muslim* mixes with people and endures the hardship they cause then he is better than the *Muslim* who does not mix with people and so does not endure the hardship they cause."

[*Ibn e Majah* 4032, *Ahmed* 5022]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah’s Messenger (SAW)

Chapter 56
Reconciliation with each other

(2516)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَسُوءَ ذَاتِ الْبَيْنِ فَإِنَّهَا الْحَالِقَةُ

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) said, "It is on you that you avoid ill-will with each other, because that is what shaves."(i.e. it ruins the religion)

(2517)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُخْبِرُكُمْ بِأَفْضَلَ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ قَالُوا بَلَى قَالَ صَلَاحُ ذَاتِ الْبَيْنِ فَإِنَّ فَسَادَ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ

Sayyidina Abu Darda (RA) reported that Allah's Messenger (SAW) said, "Shall I not inform you of the most excellent degree of fasting and salah and sadaqah"? They said, "Certainly."He said, "Peace with each other, for, discord with each other is that which shaves."

[*Ahmed* 27578]

(2518)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ الْحَسَدُ وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ لَا أَقُولُ تَحْلِقُ الشَّعَرَ وَلَكِنْ تَحْلِقُ الدِّينَ وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَفَلَا أُنَبِّئُكُمْ بِمَا يُثَبِّتُ ذَاكُمْ لَكُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ

Sayyidina Zubair ibn Awwam (RA) reported that the Prophet (SAW) said, "The disease of the people before you, jealousy and hatred has penetrated in you. It is the shaver. I do not say that it shaves the hair, but it shaves religion. By Him in Whose hand is my life, you will not enter Paradise till you believe, and you will not believe till you love each other. Shall I not inform you what strengthens that for you? Spread Salaam among yourselves."

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 57
Severe warning to rebels and those who cut ties of relationship

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(2519)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجِّلَ اللَّهُ لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لَهُ فِي الْآخِرَةِ مِنْ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ

Sayyidina Abu Bakr (RA) reported that Allah's Messenger (SAW) said, "The sins of rebellion and severing of ties of relationship are such that Allah hastens punishment to the perpetrator in this world along with what he stores up for him in the Hereafter."

[*Ahmed* 2002, *Abu Dawud* 4902, *Ibn e Majah* 4211]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 58
Look at one who is lower than you

(2520)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ خَصْلَتَانِ مَنْ كَانَتَا فِيهِ كَتَبَهُ اللَّهُ شَاكِرًا صَابِرًا وَمَنْ لَمْ تَكُونَا فِيهِ لَمْ يَكْتُبْهُ اللَّهُ شَاكِرًا وَلَا صَابِرًا مَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ فَوْقَهُ فَاقْتَدَى بِهِ وَمَنْ نَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ دُونَهُ فَحَمِدَ اللَّهَ عَلَى مَا فَضَّلَهُ بِهِ عَلَيْهِ كَتَبَهُ اللَّهُ شَاكِرًا صَابِرًا وَمَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ دُونَهُ وَنَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ فَوْقَهُ فَأَسِفَ عَلَى مَا فَاتَهُ مِنْهُ لَمْ يَكْتُبْهُ اللَّهُ شَاكِرًا وَلَا صَابِرًا

Amr ibn Shu'ayb (RA) reported from his father, from his grandfather. Abdullah ibn Amr that he heard Allah's Messenger (SAW) say "There are two characteristics which if anyone possesses then Allah records him among the grateful and the patient. And, if anyone does not possess them then Allah does not record him as grateful or patient. If anyone looks at one who is superior to him in religion and follows him, and looks at one who is inferior to him in worldly matters and thanks Allah, praises Allah, for giving him excellence over him, then Allah writes him down as grateful and patient. And if anyone looks in matters of religion at one who is inferior to him and in worldly affairs, at one who is superior to him and rues over what he undergoes then Allah does not write him down as grateful or patient."

[*Muslim* 2963, Ibn e Majah 4142]

(2521)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَإِنَّهُ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "Look at those who are lower than you and do not look at those who are above you, for, it is worthier that you do not belittle the blessing of Allah upon you."

[*Muslim* 2963, *Ibn e Majah* 4142, *Ahmed* 7453]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Narrated from Allah's Messenger (SAW)

Chapter 59
Hadith of Hanzalah

(2522)

أَنَّهُ مَرَّ بِأَبِي بَكْرٍ وَهُوَ يَبْكِي فَقَالَ مَا لَكَ يَا حَنْظَلَةُ قَالَ نَافَقَ حَنْظَلَةُ يَا أَبَا بَكْرٍ نَكُونُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأْيَ عَيْنٍ فَإِذَا رَجَعْنَا إِلَى الْأَزْوَاجِ وَالضَّيْعَةِ نَسِينَا كَثِيرًا قَالَ فَوَاللَّهِ إِنَّا لَكَذَلِكَ انْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَانْطَلَقْنَا فَلَمَّا رَآهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا لَكَ يَا حَنْظَلَةُ قَالَ نَافَقَ حَنْظَلَةُ يَا رَسُولَ اللَّهِ نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأْيَ عَيْنٍ فَإِذَا رَجَعْنَا عَافَسْنَا الْأَزْوَاجَ وَالضَّيْعَةَ وَنَسِينَا كَثِيرًا قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ تَدُومُونَ عَلَى الْحَالِ الَّذِي تَقُومُونَ بِهَا مِنْ عِنْدِي لَصَافَحَتْكُمْ الْمَلَائِكَةُ فِي مَجَالِسِكُمْ وَفِي طُرُقِكُمْ وَعَلَى فُرُشِكُمْ وَلَكِنْ يَا حَنْظَلَةُ سَاعَةً وَسَاعَةً وَسَاعَةً

Sayyidina Abu Uthman (RA) one of the scribes of Allah's Messenger (SAW) reported from Hanzalah Usayidi that he passed by Abu Bakr. He was weeping. So, he asked, "What is with you,O Hanzalah"? He said, "Hanzalah has become a hypocrite,O Abu Bakr, when we are with Allah's Messenger (SAW) and he mentions to us the Fire and the Paradise as though we see it with our eyes. When we return and are lost into our wives and possessions, we forget much." He (Abu Bakr) said, "By Allah, I am like that. Come with me to Allah's Messenger." So, they went. On seeing him, Allah's Messenger said, "What is wrong.O Hanzalah"? He said, "Hanzalah has become a hypocrite, O Messenger of Allah! When we are with you and you remind us of the Fire and Paradise, it is that our eyes see them. But, when we return, our wives and properties occupy us and we forget much." Allah's Messenger (SAW) said, "If you were to continue to be on the same condition on which you are in my presence, the angels would shake hands with you in your assemblies and on your beds and when you are on your paths. But,O Hanzalah, (there is a) time and (there is another) time."

[*Bukhari* 2514, *Muslim* 2750, *Ibn e Majah* 4236]

(2523)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

Sayyidina Anas (RA) reported that the Prophet (SAW) said, "None of you is a believer unless he loves for his brother what he loves for himself."

[*Ahmed* 13630, *Bukhari* 13, *Muslim* 5, *Nisai* 5054, *Ibn e Majah* 66]

(2524)

Sayyidina lbn Abbas (RA) narrated: One day I was seated behind the Prophet (SAW) when he said, "O son I will teach you some things: if you remember Allah. He will remember you. If you remember Allah, you will find Him before you. O When you ask, ask from Allah (alone) and when you seek help, seek help from Allah (alone) . Know that if all people get together to benefit you to some extent, they will not be able to benefit you except to the extent Allah has decreed for you. And if they get together to hurt you to some extent, they will not be able to hurt you except to the extent Allah has decreed for you. The pens have been taken up and the scrolls have dried up."

[*Ahmed* 2669]

40- BOOK ON DESCRIPTION OF THE DAY OF RESURRECTION, AND SOFTENING OF HEART, AND PIETY

Chapter 60
Tether it and trust

(2525)

كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ يَا غُلَامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ احْفَظْ اللَّهَ يَحْفَظْكَ احْفَظْ اللَّهَ تَجِدْهُ تُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلْ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتْ الْأَقْلَامُ وَجَفَّتْ الصُّحُفُ

Sayyidina Anas ibn Malik reported that someone asked, "O Messenger of Allah, shall I tether it and trust in Allah or untie it and place trust in Allah"? He said, "Tie it and trust in Allah."

(2526)

قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَعْقِلُهَا وَأَتَوَكَّلُ أَوْ أُطْلِقُهَا وَأَتَوَكَّلُ قَالَ اعْقِلْهَا وَتَوَكَّلْ

Abul Hawra Sadi narrated: I asked Hasan ibn Ali (RA) ', 'What hadith have you heard from Allah's Messenger? He said, I have learnt from him : "Abandon that which puts you in doubt and take up that which does not cause you doubt, because truth brings contentment of heart while falsehood causes confusion and doubt."

[*Ahmed* 1723, *Nisai* 5722]

(2527)

ذُكِرَ رَجُلٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعِبَادَةٍ وَاجْتِهَادٍ وَذُكِرَ عِنْدَهُ آخَرُ بِرِعَةٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُعْدَلُ بِالرِّعَةِ

Sayyidina Jabir (RA) reported that a man was mentioned to the Prophet (SAW) as engaged in worship and religious effort while another for his keeping away from the doubtful. He said, “It (worship) cannot compare with abstinence.”

(2528)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَكَلَ طَيِّبًا وَعَمِلَ فِي سُنَّةٍ وَأَمِنَ النَّاسُ بَوَائِقَهُ دَخَلَ الْجَنَّةَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنَّ هَذَا الْيَوْمَ فِي النَّاسِ لَكَثِيرٌ قَالَ وَسَيَكُونُ فِي قُرُونٍ بَعْدِي

Sayyidina Abu Sa’eed Khudri (RA) reported that Allah’s Messenger (SAW) said, “He who consumes the pure (lawful) and goes according to the Sunnah and people are safe from his mischief will enter Paradise.” A man asked, “O Messenger of Allah, these days there are many among the people.” He said, “And there will be in generations after me.”

(2529)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ وَأَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَنْكَحَ لِلَّهِ فَقَدْ اسْتَكْمَلَ إِيمَانَهُ

Sayyidina Mu’az ibn Anas Juhanni (RA) reported that the Prophet (SAW) said, “He who gives for Allah’s sake, refuses for Allah’s sake, loves for Allah’s sake, hates for Allah’s sake and marries for Allah’s sake has indeed perfected his faith.”

[*Ahmed* 15617]

(2530)

Sayyidina Abu Sa’eed Khudri (RA) reported that the Prophet (SAW) said, “The first group that will enter paradise will be like the moon on the night of the full moon. The second will be like the brightest star shining in the sky. Each of their men will have two wives. Each of the wives will wear seventy robes; the marrow of her legs will be visible from the back.”

41- BOOK ON PARADISE

Narrated from Allah's Messenger (SAW)

Chapter 1

About the trees of Paradise

(2531)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ سَنَةٍ

Sayyidina Abu Hurairah (RA) reported that Allah's Messenger (SAW) said,"There is a tree in Paradise in whose shade a rider will be able to ride for a hundred years."

[*Ahmed* 9417, *Bukhari* 4881, *Muslim* 2826, *Abu Dawud* 67]

(2532)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الْجَنَّةِ شَجَرَةٌ يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا وَقَالَ ذَلِكَ الظِّلُّ الْمَمْدُودُ

Sayyidina Abu Sa'eed Khudri (RA) reported that the Prophet (SAW) said, "In Paradise, there are trees under whose shade a rider will ride for a hundred years but not come to its end. That is the *'zillulmamdud'* (the spreading shade).

[*Bukhari* 6652, *Muslim* 2828]

(2533)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا فِي الْجَنَّةِ شَجَرَةٌ إِلَّا وَسَاقُهَا مِنْ ذَهَبٍ

Sayyidina Abu Hurairah (RA) reported that Allah’s Messenger (SAW) said, “There is no tree in Paradise whose trunk is not of gold.”

41- BOOK ON PARADISE

Narrated from Allah’s Messenger (SAW)

Chapter 2

About Paradise and Its Blessings

(2534)

قُلْنَا يَا رَسُولَ اللَّهِ مَا لَنَا إِذَا كُنَّا عِنْدَكَ رَقَّتْ قُلُوبُنَا وَزَهِدْنَا فِي الدُّنْيَا وَكُنَّا مِنْ أَهْلِ الْآخِرَةِ فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ فَآنَسْنَا أَهَالِينَا وَشَمَمْنَا أَوْلَادَنَا أَنْكَرْنَا أَنْفُسَنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّكُمْ تَكُونُونَ إِذَا خَرَجْتُمْ مِنْ عِنْدِي كُنْتُمْ عَلَى حَالِكُمْ ذَلِكَ لَزَارَتْكُمْ الْمَلَائِكَةُ فِي بُيُوتِكُمْ وَلَوْ لَمْ تُذْنِبُوا لَجَاءَ اللَّهُ بِخَلْقٍ جَدِيدٍ كَيْ يُذْنِبُوا فَيَغْفِرَ لَهُمْ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مِمَّ خُلِقَ الْخَلْقُ قَالَ مِنْ الْمَاءِ قُلْنَا الْجَنَّةُ مَا بِنَاؤُهَا قَالَ لَبِنَةٌ مِنْ فِضَّةٍ وَلَبِنَةٌ مِنْ ذَهَبٍ وَمِلَاطُهَا الْمِسْكُ الْأَذْفَرُ وَحَصْبَاؤُهَا اللُّؤْلُؤُ وَالْيَاقُوتُ وَتُرْبَتُهَا الزَّعْفَرَانُ مَنْ دَخَلَهَا يَنْعَمُ لَا يَبْأَسُ وَيَخْلُدُ لَا يَمُوتُ لَا تَبْلَى ثِيَابُهُمْ وَلَا يَفْنَى شَبَابُهُمْ ثُمَّ قَالَ ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ الْإِمَامُ الْعَادِلُ وَالصَّائِمُ حِينَ يُفْطِرُ وَدَعْوَةُ الْمَظْلُومِ يَرْفَعُهَا فَوْقَ الْغَمَامِ وَتُفَتَّحُ لَهَا أَبْوَابُ السَّمَاءِ وَيَقُولُ الرَّبُّ عَزَّ وَجَلَّ وَعِزَّتِي لَأَنْصُرَنَّكِ وَلَوْ بَعْدَ حِينٍ

Sayyidina Abu Hurairah (RA) narrated : We asked, “ O Messenger of Allah, when we are with you , our hearts are soft and un attached to this world and we are among the people of the Hereafter. But, when we go from you, we are endeared to our families and we mix up with our children, we become different.” He said, “ If after going away from me, you were to remain in the same condition, then the angels would visit you in your homes and if you don’t sin, Allah would raise new creation that they might sin and

he should forgive them. " I asked, " O Messenger of Allah , with what is the creation created?". He said, " With Water". I asked, " What is paradise made of?". He said, " A brick of silver and a brick of gold and its mortar is musk, strong in scent, and its pebbles are pearls and rubies, and its soil is saffron. He who enters it will be well blessed, not sad. He will live for ever, never to die, there dresses will never wear out and their youth will never end." He also said, " There are three whose prayer is never rejected: A just imam , One who while he completes his fast , and one who is wronged whose prayer is carried up above the clouds and the gates of paradise are opened for it and the Lord, blessed and exalted , says , ' By My Might and Honour , I will help you surely though after a while."

[*Ahmed* 8049]

41- BOOK ON PARADISE

Narrated from Allah's Messenger (SAW)

Chapter 3

No Caption

(2535)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْجَنَّةِ لَغُرَفًا يُرَى ظُهُورُهَا مِنْ بُطُونِهَا وَبُطُونُهَا مِنْ ظُهُورِهَا فَقَامَ إِلَيْهِ أَعْرَابِيٌّ فَقَالَ لِمَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ هِيَ لِمَنْ أَطَابَ الْكَلَامَ وَأَطْعَمَ الطَّعَامَ وَأَدَامَ الصِّيَامَ وَصَلَّى لِلَّهِ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ

Sayyidina Ali (RA) reported that Allah's Messenger (SAW) said, "There are rooms in Paradise from whose interior their outside can be seen ans whose inside can be seen from their outside." A villager stood up and asked, "For whom are they, O Prophet of Allah?" He said, "They are for those who utter good words, feed food, keep fast always and pray Salah for Allah at night when people are asleep."

[*Ahmed* 19752, *Bukhari* 4878, *Muslim* 180,Ibn e Majah186]

(2536)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي الْجَنَّةِ جَنَّتَيْنِ آنِيَتُهُمَا وَمَا فِيهِمَا مِنْ فِضَّةٍ وَجَنَّتَيْنِ آنِيَتُهُمَا وَمَا فِيهِمَا مِنْ ذَهَبٍ وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ

Sayyidina Abdullah ibn Qays (RA) reported that the Prophet (SAW) said, “There are two gardens in paradise whose vessels and whatever else they contain are made of silver, aq two gardens whose vessels and whatever else they contain are made of gold. And there is nothing hindering the people from looking at their Lord except the mantle of Majesty on His countenance in Paradise Adn." Through the same isnad, it is reported that the Prophet said, “There are in Paradise tents sixty miles wide adorned with pearls, in every corner of them are maidens who have not seen the others and around whom gather the Believers.”

[*Ahmed* 8427, *Bukhari* 2790]

41- BOOK ON PARADISE

Narrated from Allah’s Messenger (SAW)

Chapter 4

About the ranks of Paradise

(2537)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْجَنَّةِ مِائَةُ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ مِائَةُ عَامٍ

Sayyidina Abu Hurairah (RA) reported that Allah’s Messenger (SAW) said, “There are a hundred ranks in Paradise, between every two ranks there is a distance of a hundred years.”

(2538)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَامَ رَمَضَانَ وَصَلَّى الصَّلَوَاتِ وَحَجَّ الْبَيْتَ لَا أَدْرِي أَذَكَرَ الزَّكَاةَ أَمْ لَا إِلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَغْفِرَ لَهُ إِنْ هَاجَرَ فِي سَبِيلِ اللَّهِ أَوْ مَكَثَ بِأَرْضِهِ الَّتِي وُلِدَ بِهَا قَالَ مُعَاذٌ أَلَا أُخْبِرُ بِهَذَا النَّاسَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَرْ النَّاسَ يَعْمَلُونَ فَإِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ وَالْفِرْدَوْسُ أَعْلَى الْجَنَّةِ وَأَوْسَطُهَا وَفَوْقَ ذَلِكَ عَرْشُ الرَّحْمَنِ وَمِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ فَإِذَا سَأَلْتُمُ اللَّهَ فَسَلُوهُ الْفِرْدَوْسَ

Sayyidina Muaz ibn Jabal (RA) reported that Allah’s Messenger (SAW) said, “If anyone kept the fasts of Ramadan, offered the salah, performed Hajj of the House” and the narrator forgot if he had also said 'paid zakah', “then he has a right over Allah that He should forgive him whether he migrates on the path of Allah or stays in the land where he was born.” Mu’az said, ‘Shall I not inform people of it ?“ Allah’s Messenger (SAW) said, “Let alone people that they may perform deeds, for, there are in Paradise a hundred ranks and between every two ranks is as the distance between the heaven and earth. Firdaws is the highest paradise and it is in the middle of it. On top of it is the Throne of the Compassionate, and the rivers of Paradise spring from it. So, when you ask Allah, ask Him for Firdaws.”

[*Ibn e Majah* 4331]

(2539)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الْجَنَّةِ مِائَةُ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ الْأَرْضِ وَالسَّمَاءِ وَالْفِرْدَوْسُ أَعْلَاهَا دَرَجَةً وَمِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ الْأَرْبَعَةُ وَمِنْ فَوْقِهَا يَكُونُ الْعَرْشُ فَإِذَا سَأَلْتُمُ اللَّهَ فَسَلُوهُ الْفِرْدَوْسَ

Sayyidina Ubadah bin Samit (RA) reported that Allah’s Messenger (SAW) said, there are a hundred ranks in Paradise. Between every two ranks is like the distance between heaven and earth. Firdaws is the highest rank and from it emerge the four rivers of Paradise. Above it is the throne. So, when you ask Allah, ask for the Firdaws.”

(2540)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ لَوْ أَنَّ الْعَالَمِينَ اجْتَمَعُوا فِي إِحْدَاهُنَّ لَوَسِعَتْهُمْ

Sayyidina Abu Sa'eed (RA) reported that the Prophet (SAW) said, "There are a hundred ranks in paradise. If the universe was enclosed in one of these it would encompass the universe."

41- BOOK ON PARADISE

Narrated from Allah's Messenger (SAW)

Chapter 5

Description of the women of Paradise

(2541)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمَرْأَةَ مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ لَيُرَى بَيَاضُ سَاقِهَا مِنْ وَرَاءِ سَبْعِينَ حُلَّةً حَتَّى يُرَى مُخُّهَا وَذَلِكَ بِأَنَّ اللَّهَ يَقُولُ

{ كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ }

فَأَمَّا الْيَاقُوتُ فَإِنَّهُ حَجَرٌ لَوْ أَدْخَلْتَ فِيهِ سِلْكًا ثُمَّ اسْتَصْفَيْتَهُ لَأُرِيتَهُ مِنْ وَرَائِهِ

Sayyidina Abdullah ibn Mas'ud (RA) reported that the Prophet (SAW) said, "The whiteness of the leg of a woman of Paradise will be visible behind seventy robes so much so that her marrow will be visible. This is because Allah says:

As though they were rubies and corals. (55:58)

As for a ruby, it is a stone. If you put thread into it, and clean it, you will observe it inside."

(2542)

Hannad reported from Abul Ahwas, from Ata ibn Sa'ib, from Amr ibn Maymun, from Abdullah ibn Mas'ud (RA) a hadith of like meaning (like # 2541) without tracing it to the Prophet (SAW).

(2543)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ يَوْمَ الْقِيَامَةِ ضَوْءُ وُجُوهِهِمْ عَلَى مِثْلِ ضَوْءِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَالزُّمْرَةُ الثَّانِيَةُ عَلَى مِثْلِ أَحْسَنِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ لِكُلِّ رَجُلٍ مِنْهُمْ زَوْجَتَانِ عَلَى كُلِّ زَوْجَةٍ سَبْعُونَ حُلَّةً يُرَى مُخُّ سَاقِهَا مِنْ وَرَائِهَا

Sayyidina Abu Saeed (RA) reported that the Prophet (SAW) said, "The first batch to enter Paradise on the Day of Resurrection will be in the form of the moon on the night when it is full. The second batch will be in the form of the best of the stars shining in the sky. For every man among them will be two wives. Each wife will have seventy garments on her, marrow of whose legs will be visible through these garments."

[*Ahmed* 11126]

(2544)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَالثَّانِيَةُ عَلَى لَوْنِ أَحْسَنِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ لِكُلِّ رَجُلٍ مِنْهُمْ زَوْجَتَانِ عَلَى كُلِّ زَوْجَةٍ سَبْعُونَ حُلَّةً يَبْدُو مُخُّ سَاقِهَا مِنْ وَرَائِهَا

Abbas ibn Muhammad reported from Ubaydullah ibn Musa, from Shayban, from Atiyah, from Abu Sa'eed Khudri from the Prophet (SAW) He said, "The first batch to enter Paradise will be in the form of the moon on the night when it is full. The second will be

like the colour of the best star shining in the sky. For every of their men will be two wives, each of them wearing seventy garments revealing the marrow of her legs from behind (all of) them.”

41- BOOK ON PARADISE

Narrated from Allah’s Messenger (SAW)

Chapter 6

About sexual intercourse of the people of Paradise

(2545)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُعْطَى الْمُؤْمِنُ فِي الْجَنَّةِ قُوَّةَ كَذَا وَكَذَا مِنْ الْجِمَاعِ قِيلَ يَا رَسُولَ اللَّهِ أَوَ يُطِيقُ ذَلِكَ قَالَ يُعْطَى قُوَّةَ مِائَةٍ

Sayyidina Ans (RA) reported that the Prophet (SAW) said, “In paradise, the believer will be given power like this and like that for sexual intercouse.” Someone said, “O Messenger of Allah, will he be able to endure that?” He said, “He will be given vitality of a hundred (men).”

[*Ahmed* 10529, *Bukhari* 325, *Muslim* 2434]

41- BOOK ON PARADISE

Narrated from Allah’s Messenger (SAW)

Chapter 7

About the people of Paradise

(2546)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلُ زُمْرَةٍ تَلِجُ الْجَنَّةَ صُورَتُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَا يَبْصُقُونَ فِيهَا وَلَا يَمْتَخِطُونَ وَلَا يَتَغَوَّطُونَ آنِيَتُهُمْ فِيهَا الذَّهَبُ وَأَمْشَاطُهُمْ مِنْ الذَّهَبِ وَالْفِضَّةِ وَمَجَامِرُهُمْ مِنْ الْأَلُوَّةِ وَرَشْحُهُمْ الْمِسْكُ وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ يُرَى مُخُّ سُوقِهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنْ الْحُسْنِ لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ قُلُوبُهُمْ قَلْبُ رَجُلٍ وَاحِدٍ يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا

Sayyidina Abu Hurairah (RA) reported that Allah’s Messenger (SAW) said, “The batch to arrive at Paradise will be in the form of the moon on the night when it is full moon. They will not spit or blow their noses or void excrement. Their vessels there will be of gold and their bracelets will be of gold and silver. Their braziers will be kindled with aloes. Their sweat will be musk. Everyone of them will have two wives, the marrow of whose legs will be visible through flesh owing to the beauty. They will not differ with each other and their hearts will harbour no hatred ,their hearts like one man’s heart. They will glorify Allah, morning and evening.”

[Ab 7155]

(2547)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ أَنَّ مَا يُقِلُّ ظُفُرٌ مِمَّا فِي الْجَنَّةِ بَدَا لَتَزَخْرَفَتْ لَهُ مَا بَيْنَ خَوَافِقِ السَّمَوَاتِ وَالْأَرْضِ وَلَوْ أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ اطَّلَعَ فَبَدَا أَسَاوِرُهُ لَطَمَسَ ضَوْءَ الشَّمْسِ كَمَا تَطْمِسُ الشَّمْسُ ضَوْءَ النُّجُومِ

Sayyidina Sad ibn Abi Waqas (RA) reported that the Prophet (SAW) said, "If something of Paradise which is lesser than a nail is shown then everything up to the edges of heaven and earth will be illuminated. And if a man of the inhabitants of Paradise were to peep at the world and his bracelets were revealed then they would outshine the light of the sun just as the sun outshines the light of the stars."

[*Ahmed* 1449]

41- BOOK ON PARADISE

Narrated from Allah's Messenger (SAW)

Chapter 8

The clothes of the inhabitants of Paradise

(2548)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلُ الْجَنَّةِ جُرْدٌ مُرْدٌ كُحْلٌ لَا يَفْنَى شَبَابُهُمْ وَلَا تَبْلَى ثِيَابُهُمْ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW), "The inhabitants of Paradise have no hair or beard. They have black eyes. Their youth does not pass away and their garments do not wear off."

[*Ahmed* 7939]

(2549)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ { وَفُرُشٍ مَرْفُوعَةٍ } قَالَ ارْتِفَاعُهَا لَكَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ مَسِيرَةَ خَمْسِ مِائَةِ سَنَةٍ

Sayyidina Abu Sa'eed (RA) reported that the Prophet (SAW) said about Allah'a saying * (and couches upraised)(56:34) that the couches will be so much upraised as the space between heaven and earth which is the distance of five hundred years.

[*Ahmed* 33051]

41- BOOK ON PARADISE

Narrated from Allah's Messenger (SAW)

Chapter 9

Fruit of Paradise

(2550)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَذُكِرَ لَهُ سِدْرَةُ الْمُنْتَهَى قَالَ يَسِيرُ الرَّاكِبُ فِي ظِلِّ الْفَنَنِ مِنْهَا مِائَةَ سَنَةٍ أَوْ يَسْتَظِلُّ بِظِلِّهَا مِائَةُ رَاكِبٍ شَكَّ يَحْيَى فِيهَا فِرَاشُ الذَّهَبِ كَأَنَّ ثَمَرَهَا الْقِلَالُ

Sayyidah Asma bint Abu Bakr (RA) narrated: 'I heard Allah's Messenger (SAW) mention *Sidrat ul-Muntaha*. He said, "A rider will ride in the shade of its branches for a hundred years." Or he said, "A hundred riders will take to its shade and ride. Yahya was in doubt. "Its leaves will he of gold, and its fruit like earth- enware jars."

41- BOOK ON PARADISE

Narrated from Allah's Messenger (SAW)

Chapter 10

About birds of Paradise

(2551)

سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا الْكَوْثَرُ قَالَ ذَاكَ نَهْرٌ أَعْطَانِيهِ اللَّهُ يَعْنِي فِي الْجَنَّةِ أَشَدُّ بَيَاضًا مِنْ اللَّبَنِ وَأَحْلَى مِنْ الْعَسَلِ فِيهَا طَيْرٌ أَعْنَاقُهَا كَأَعْنَاقِ الْجُزُرِ قَالَ عُمَرُ إِنَّ هَذِهِ لَنَاعِمَةٌ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلَتُهَا أَحْسَنُ مِنْهَا

Sayyidina Ans ibn Malik narrated: Someone asked Allah's Messenger, "What is Kawthar?" He said, "That is a river that Allah has given me, meaning, in Paradise. It is whiter than milk and sweeter than honey. There are birds over it whose necks are like necks of camels." Umar (RA) said, "Indeed, this is a blessing!" Allah's Messenger (SAW) said, "Those who eat them will have more blessings than that."

[*Ahmed* 13475]

41- BOOK ON PARADISE

Narrated from Allah's Messenger (SAW)

Chapter 11

About horses of Paradise

(2552)

أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ هَلْ فِي الْجَنَّةِ مِنْ خَيْلٍ قَالَ إِنْ اللَّهُ أَدْخَلَكَ الْجَنَّةَ فَلَا تَشَاءُ أَنْ تُحْمَلَ فِيهَا عَلَى فَرَسٍ مِنْ يَاقُوتَةٍ حَمْرَاءَ يَطِيرُ بِكَ فِي الْجَنَّةِ حَيْثُ شِئْتَ قَالَ وَسَأَلَهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ هَلْ فِي الْجَنَّةِ مِنْ إِبِلٍ قَالَ فَلَمْ يَقُلْ لَهُ مِثْلَ مَا قَالَ لِصَاحِبِهِ قَالَ إِنْ يُدْخِلْكَ اللَّهُ الْجَنَّةَ يَكُنْ لَكَ فِيهَا مَا اشْتَهَتْ نَفْسُكَ وَلَذَّتْ عَيْنُكَ

Sayyidina Buraidah (RA) narrated: A man asked the Prophet (SAW),"O Messenger of Allah are there horses in Paradise?" He said, "If Allah admits you to paradise then whenever you wish to mount a horse in it, of pearls red in colour, it will fly with you in Paradise wherever you wish." Another man asked,"O Messenger of Allah, are there camels in Paradise?" He said, not what he had said to the first man, but, "If Allah admits you to Paradise then there will be for you everthing you desire and your eyes enjoy."

[*Ahmed* 23043]

(2553)

Sayyidina Abu Ayyub (RA) narrated : A villager came to the Prophet (SAW) asked, "I love horses. Are there horses in paradise?" He said, "If you are admitted to Paradise, you will be given a horse of pearl with two wings. You will mount it and it will fly with you

wherever you like.”

41- BOOK ON PARADISE

Narrated from Allah’s Messenger (SAW)

Chapter 12

About the age of inhabitants of Paradise

(2554)

أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْرَابِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أُحِبُّ الْخَيْلَ أَفِي الْجَنَّةِ خَيْلٌ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ أُدْخِلْتَ الْجَنَّةَ أُتِيتَ بِفَرَسٍ مِنْ يَاقُوتَةٍ لَهُ جَنَاحَانِ فَحُمِلْتَ عَلَيْهِ ثُمَّ طَارَ بِكَ حَيْثُ شِئْتَ

Sayyidina Mu’az ibn Jabal (RA) reported that the Prophet (SAW) said, "The deserving will enter Paradise hairless and beardless, their eyes as though collyrium was applied to them, (and their ages) thirty or thirty-three years.”

[*Ahmed* 22167]

41- BOOK ON PARADISE

Narrated from Allah’s Messenger (SAW)

Chapter 13

Rows of inhabitants of Paradise

(2555)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةُ صَفٍّ ثَمَانُونَ مِنْهَا مِنْ هَذِهِ الْأُمَّةِ وَأَرْبَعُونَ مِنْ سَائِرِ الْأُمَمِ

Sayyidina Buraidah (RA) reported that Allah's Messenger (SAW) said, "There will be a hundred and twenty rows of the people of Paradise, eighty of them belonging to this ummah and forty to the rest of the ummahs."

[*Ibn e Majah* 4289]

(2556)

كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قُبَّةٍ نَحْوًا مِنْ أَرْبَعِينَ فَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ قَالُوا نَعَمْ قَالَ أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ قَالُوا نَعَمْ قَالَ أَتَرْضَوْنَ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ مَا أَنْتُمْ فِي الشِّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الْأَحْمَرِ

Sayyidina Abdullah ibn Masud (RA) reported that they were about forty people in a tent with the Prophet (SAW). He asked them, "Would you love to become one-fourth of the people of Paradise?" They said, "Yes." He asked, "Would you like to become half of those who inhabit Paradise? No one but a *Muslim* soul will enter paradise and you are not among the polytheists but as a white strand of hair on the skin of a black ox or a black strand of hair on the hide of a red ox."

[*Ahmed* 3661, *Bukhari* 6528, *Muslim* 221,*Ibn e Majah* 4283]

41- BOOK ON PARADISE

Narrated from Allah's Messenger (SAW)

Chapter 14

About gates of Paradise

(2557)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَابُ أُمَّتِي الَّذِي يَدْخُلُونَ مِنْهُ الْجَنَّةَ عَرْضُهُ مَسِيرَةُ الرَّاكِبِ الْمُجَوِّدِ ثَلَاثًا ثُمَّ إِنَّهُمْ لَيُضْغَطُونَ عَلَيْهِ حَتَّى تَكَادُ مَنَاكِبُهُمْ تَزُولُ

Saalim ibn Abdullah reported on the authority of his father that Allah's Messenger (SAW) said, "The breadth of the gate through which my ummah will enter Paradise is such that a swift rider will ride across it for three (nights or years), yet while entering they will nearly dislocate their shoulders."

41- BOOK ON PARADISE

Narrated from Allah's Messenger (SAW)

Chapter 15

About the markets of Paradise

(2558)

فَقَالَ أَبُو هُرَيْرَةَ أَسْأَلُ اللَّهَ أَنْ يَجْمَعَ بَيْنِي وَبَيْنَكَ فِي سُوقِ الْجَنَّةِ فَقَالَ سَعِيدٌ أَفِيهَا سُوقٌ قَالَ نَعَمْ أَخْبَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَهْلَ الْجَنَّةِ إِذَا دَخَلُوهَا نَزَلُوا فِيهَا بِفَضْلِ أَعْمَالِهِمْ ثُمَّ يُؤْذَنُ فِي مِقْدَارِ يَوْمِ الْجُمُعَةِ مِنْ أَيَّامِ الدُّنْيَا فَيَزُورُونَ رَبَّهُمْ وَيُبْرِزُ لَهُمْ عَرْشَهُ وَيَتَبَدَّى لَهُمْ فِي رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ فَتُوضَعُ لَهُمْ مَنَابِرُ مِنْ نُورٍ وَمَنَابِرُ مِنْ لُؤْلُؤٍ

وَمَنَابِرُ مِنْ يَاقُوتٍ وَمَنَابِرُ مِنْ زَبَرْجَدٍ وَمَنَابِرُ مِنْ ذَهَبٍ وَمَنَابِرُ مِنْ فِضَّةٍ وَيَجْلِسُ أَدْنَاهُمْ وَمَا
فِيهِمْ مِنْ دَنِيٍّ عَلَى كُثْبَانِ الْمِسْكِ وَالْكَافُورِ وَمَا يَرَوْنَ أَنَّ أَصْحَابَ الْكَرَاسِيِّ بِأَفْضَلَ
مِنْهُمْ مَجْلِسًا قَالَ أَبُو هُرَيْرَةَ قُلْتُ يَا رَسُولَ اللَّهِ وَهَلْ نَرَى رَبَّنَا قَالَ نَعَمْ قَالَ هَلْ
تَتَمَارَوْنَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ لَيْلَةَ الْبَدْرِ قُلْنَا لَا قَالَ كَذَلِكَ لَا تُمَارَوْنَ فِي رُؤْيَةِ رَبِّكُمْ
وَلَا يَبْقَى فِي ذَلِكَ الْمَجْلِسِ رَجُلٌ إِلَّا حَاضَرَهُ اللَّهُ مُحَاضَرَةً حَتَّى يَقُولَ لِلرَّجُلِ مِنْهُمْ يَا
فُلَانُ بْنَ فُلَانٍ أَتَذْكُرُ يَوْمَ قُلْتَ كَذَا وَكَذَا فَيُذَكِّرُ بِبَعْضِ غَدَرَاتِهِ فِي الدُّنْيَا فَيَقُولُ يَا رَبِّ
أَفَلَمْ تَغْفِرْ لِي فَيَقُولُ بَلَى فَسَعَةُ مَغْفِرَتِي بَلَغَتْ بِكَ مَنْزِلَتَكَ هَذِهِ فَبَيْنَمَا هُمْ عَلَى ذَلِكَ
غَشِيَتْهُمْ سَحَابَةٌ مِنْ فَوْقِهِمْ فَأَمْطَرَتْ عَلَيْهِمْ طِيبًا لَمْ يَجِدُوا مِثْلَ رِيحِهِ شَيْئًا قَطُّ وَيَقُولُ رَبُّنَا
تَبَارَكَ وَتَعَالَى قُومُوا إِلَى مَا أَعْدَدْتُ لَكُمْ مِنْ الْكَرَامَةِ فَخُذُوا مَا اشْتَهَيْتُمْ فَنَأْتِي سُوقًا قَدْ
حَفَّتْ بِهِ الْمَلَائِكَةُ فِيهِ مَا لَمْ تَنْظُرْ الْعُيُونُ إِلَى مِثْلِهِ وَلَمْ تَسْمَعْ الْآذَانُ وَلَمْ يَخْطُرْ عَلَى
الْقُلُوبِ فَيُحْمَلُ لَنَا مَا اشْتَهَيْنَا لَيْسَ يُبَاعُ فِيهَا وَلَا يُشْتَرَى وَفِي ذَلِكَ السُّوقِ يَلْقَى أَهْلُ
الْجَنَّةِ بَعْضُهُمْ بَعْضًا قَالَ فَيُقْبِلُ الرَّجُلُ ذُو الْمَنْزِلَةِ الْمُرْتَفِعَةِ فَيَلْقَى مَنْ هُوَ دُونَهُ وَمَا فِيهِمْ
دَنِيٌّ فَيَرُوعُهُ مَا يَرَى عَلَيْهِ مِنْ اللِّبَاسِ فَمَا يَنْقَضِي آخِرُ حَدِيثِهِ حَتَّى يَتَخَيَّلَ إِلَيْهِ مَا هُوَ
أَحْسَنُ مِنْهُ وَذَلِكَ أَنَّهُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَحْزَنَ فِيهَا ثُمَّ نَنْصَرِفُ إِلَى مَنَازِلِنَا فَيَتَلَقَّانَا
أَزْوَاجُنَا فَيَقُلْنَ مَرْحَبًا وَأَهْلًا لَقَدْ جِئْتَ وَإِنَّ بِكَ مِنْ الْجَمَالِ أَفْضَلَ مِمَّا فَارَقْتَنَا عَلَيْهِ
فَيَقُولُ إِنَّا جَالَسْنَا الْيَوْمَ رَبَّنَا الْجَبَّارَ وَيَحِقُّنَا أَنْ نَنْقَلِبَ بِمِثْلِ مَا انْقَلَبْنَا

Sa'eed ibn Musayyiab narrated I met Abu Hurairah (RA) and he said, "I pray to Allah to bring me and you together in the market of Paradise.' I asked, "Is there a market there?" He said, "Yes, Allah's Messenger informed me that when those deserving of Paradise enter it, they will settle according to the merit of their deeds. Then they will be summoned at intervals equal to every Friday in terms of days in the world. They will visit their Lord. The throne will be visible to them and a garden of the gardens of Paradise will be brought to light for them. Pulpits of light, pulpits of pearls, pulpits of rubies,

pulpits of aquamarine, pulpits of gold, pulpits of silver will be put up for them. The humblest of them, and there are not worthless among them, will sit on mounds of musk and camphor without thinking that those seated on chairs are more excellent than they are in the assembly. I asked Allah’s Messenger (SAW) if we would see our Lord. He said that we would, just as we find no difficulty in seeing the sun and the full moon. There will not be in that assembly a man with whom Allah does not converse. He will say to him, “O so-and-so son of so-and-so, do you remember the day you said such-and-such.” He will remind the man some of the dishonest things he did in the world, so he will say, "O Lord, have You not forgiven me?" He will say, “Certainly, by the vastness of My forgiveness you have come to this, your station.” Meanwhile, a cloud will come over them and rain down on them perfume the like of whose fragrance they had never experienced.Their Lord will say. ‘Get up! I have prepared for you blessing. Take what you desire’. Then we will come to the market surrounded by angels. There will be in it the like of which eyes have not seen and ears enot heard and hearts have not thought of. To us will be delivered what we desire, there being no buying or selling in the market, where the inhabitants of Paradise will meet each other.A man of rank will meet another of lower rank there being none worthless among them. He will be delighted at the garments on him, but even before their conversation concludes he will imagine that he wears what is more beautiful than the other wears. That will be because it would not be proper for for anyone to grieve there. Then we will turn back to our dwellings and our wives will meet us and say, "Welcome. You have come while you wear a beauty more than when we had separated'.We will say that we had met our Lord the Dominant, and it befits us that we should return from there as we have returned.”

[*Ibn e Majah* 4336]

(2559)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْجَنَّةِ لَسُوقًا مَا فِيهَا شِرَاءٌ وَلَا بَيْعٌ إِلَّا الصُّوَرَ مِنْ الرِّجَالِ وَالنِّسَاءِ فَإِذَا اشْتَهَى الرَّجُلُ صُورَةً دَخَلَ فِيهَا

Sayyidina Ali (RA) reported that Allah’s Messenger (SAW) said, “There is a market in paradise where there is no buying or selling except forms of men and women. When anyone likes a shape, he enters into it.”

41- BOOK ON PARADISE

Narrated from Allah's Messenger (SAW)

Chapter 16

About the sight of Allah

(2560)

كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ إِنَّكُمْ سَتُعْرَضُونَ عَلَى رَبِّكُمْ فَتَرَوْنَهُ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لَا تُضَامُونَ فِي رُؤْيَتِهِ فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٍ قَبْلَ غُرُوبِهَا فَافْعَلُوا ثُمَّ قَرَأَ ف

Sayyidina Jarir ibn Abdullah Bajali (RA) narrated : We were seated with the Prophet (SAW).He looked at the moon;the full moon. He said, "You will be presented before your Lord and you will be able to see Him as you see this moon, without any difficulty. So, if you can, do not procrastinate over the Salah before sunrise and the Salah before sunset. Offer them." Then he recited; And glorify the praise of your Lord before the rising of the sun and before its setting. (50:39)

[*Bukhari* 554, *Muslim* 633, *Abu Dawud* 4729,Ibn e Majah177, *Ahmed* 19211]

(2561)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ

{ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ }

قَالَ إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ نَادَى مُنَادٍ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا قَالُوا أَلَمْ يُبَيِّضْ وُجُوهَنَا وَيُنَجِّنَا مِنْ النَّارِ وَيُدْخِلْنَا الْجَنَّةَ قَالُوا بَلَى قَالَ فَيَنْكَشِفُ الْحِجَابُ قَالَ فَوَاللَّهِ مَا أَعْطَاهُمْ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنْ النَّظَرِ إِلَيْهِ

Sayyidina Suhaib (RA) reported the saying of the Prophet (SAW), about Allah's words:

"For those who do good is the best reward and and an increase." (10:26) He said, 'When the people of Paradise will enter Paradise, a caller will call out, 'There is for you with Allah, a promise (of another thing)'. They will exclaim, 'Has He not made our faces shining, saved us (from Hell) and admitted us to Paradise? They will say, 'Certainly!' Then the screen will be removed. By Allah they will not have been given anything dearer to them than looking at Him.'

[*Ahmed* 18957]

41- BOOK ON PARADISE

Narrated from Allah's Messenger (SAW)

Chapter 17

Explanation of Allah's words in surah al-Qiyamah (75:22-23)

(2562)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً لَمَنْ يَنْظُرُ إِلَى جِنَانِهِ وَأَزْوَاجِهِ وَنَعِيمِهِ وَخَدَمِهِ وَسُرُرِهِ مَسِيرَةَ أَلْفِ سَنَةٍ وَأَكْرَمَهُمْ عَلَى اللَّهِ مَنْ يَنْظُرُ إِلَى وَجْهِهِ غَدْوَةً وَعَشِيَّةً ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

{ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاظِرَةٌ }

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) said, "The humblest inhabitant of Paradise will be on the stage of one who looks at his gardens and wives and blessings and servants and couches stretching a distance of one thousand years. The most hounoured of them in Allah's sight will look at His face morning and evening." He then recited: That day faces shall be radiant, looking towards their Lord. (75:22-23)

[*Ahmed* 5317]

(2563)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتُضَامُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَتُضَامُونَ فِي رُؤْيَةِ الشَّمْسِ قَالُوا لَا قَالَ فَإِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ لَا تُضَامُونَ فِي رُؤْيَتِهِ

Sayyidina Abu Hurairah (RA) reported that Allah's Messenger asked, "You find it difficult to look at the full moon? Do you find it difficult to look at the sun? They "No." He said, "Then you will see your Lord as you see the full moon. You find no difficulty ring it."

41- BOOK ON PARADISE

Narrated from Allah's Messenger (SAW)

Chapter 18

About the pleasure of Allah

(2564)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ فَيَقُولُونَ لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ فَيَقُولُ هَلْ رَضِيتُمْ فَيَقُولُونَ مَا لَنَا لَا نَرْضَى وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ فَيَقُولُ أَنَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ قَالُوا أَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ قَالَ أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ أَبَدًا

Sayyidina Abu Saeed Khudri (RA) reported that Allah's Messenger (SAW) said that Allah will say to the people of Paradise, "O people of Paradise !" They wll say, 'Here weO Lord and at 'Your service!" He will say "Are you pleased?" They will say, "Why should we not be pleased when You have given us which no one out of Your creatures has been given?" He will say, "I will give you better than that" And, He will say, "I make My pleasure lawful for you and will never be angry at you again."

[*Bukhari* 6549, *Muslim* 2829, *Ahmed* 11835]

41- BOOK ON PARADISE

Narrated from Allah's Messenger (SAW)

Chapter 19

The people of Paradidse will look at each other from upper rooms

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(2565)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْغُرْفَةِ كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ الشَّرْقِيَّ أَوْ الْكَوْكَبَ الْغَرْبِيَّ الْغَارِبَ فِي الْأُفُقِ وَالطَّالِعَ فِي تَفَاضُلِ الدَّرَجَاتِ فَقَالُوا يَا رَسُولَ اللَّهِ أُولَئِكَ النَّبِيُّونَ قَالَ بَلَى وَالَّذِي نَفْسِي بِيَدِهِ وَأَقْوَامٌ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَصَدَّقُوا الْمُرْسَلِينَ

Sayyidina Abu Hurairah (RA) reported that the Prophet (SAW) said, "The people of Paradise will look at each other from the rooms as you look at the shining stars east or west, setting in the horizon or rising in the horizon according to the excellences of ranks." They asked, "O Messenger of Allah, are they Prophets?" He said, "Yes, By Him in Whose hand is my life, and the peoples who believed in Allah and His Messenger and confirmed the Messengers."

[*Ahmed* 8479]

41- BOOK ON PARADISE

Narrated from Allah's Messenger (SAW)

Chapter 20

Peoples of Paradise & of Hell will abide therein for ever

(2566)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فِي صَعِيدٍ وَاحِدٍ ثُمَّ

يَطَّلِعُ عَلَيْهِمْ رَبُّ الْعَالَمِينَ فَيَقُولُ أَلَا يَتْبَعُ كُلُّ إِنْسَانٍ مَا كَانُوا يَعْبُدُونَهُ فَيُمَثَّلُ لِصَاحِبِ الصَّلِيبِ صَلِيبُهُ وَلِصَاحِبِ التَّصَاوِيرِ تَصَاوِيرُهُ وَلِصَاحِبِ النَّارِ نَارُهُ فَيَتْبَعُونَ مَا كَانُوا يَعْبُدُونَ وَيَبْقَى الْمُسْلِمُونَ فَيَطَّلِعُ عَلَيْهِمْ رَبُّ الْعَالَمِينَ فَيَقُولُ أَلَا تَتَّبِعُونَ النَّاسَ فَيَقُولُونَ نَعُوذُ بِاللَّهِ مِنْكَ نَعُوذُ بِاللَّهِ مِنْكَ اللَّهُ رَبُّنَا هَذَا مَكَانُنَا حَتَّى نَرَى رَبَّنَا وَهُوَ يَأْمُرُهُمْ وَيُثَبِّتُهُمْ ثُمَّ يَتَوَارَى ثُمَّ يَطَّلِعُ فَيَقُولُ أَلَا تَتَّبِعُونَ النَّاسَ فَيَقُولُونَ نَعُوذُ بِاللَّهِ مِنْكَ نَعُوذُ بِاللَّهِ مِنْكَ اللَّهُ رَبُّنَا وَهَذَا مَكَانُنَا حَتَّى نَرَى رَبَّنَا وَهُوَ يَأْمُرُهُمْ وَيُثَبِّتُهُمْ قَالُوا وَهَلْ نَرَاهُ يَا رَسُولَ اللَّهِ قَالَ وَهَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ قَالُوا لَا يَا رَسُولَ اللَّهِ قَالَ فَإِنَّكُمْ لَا تُضَارُّونَ فِي رُؤْيَتِهِ تِلْكَ السَّاعَةَ ثُمَّ يَتَوَارَى ثُمَّ يَطَّلِعُ فَيُعَرِّفُهُمْ نَفْسَهُ ثُمَّ يَقُولُ أَنَا رَبُّكُمْ فَاتَّبِعُونِي فَيَقُومُ الْمُسْلِمُونَ وَيُوضَعُ الصِّرَاطُ فَيَمُرُّونَ عَلَيْهِ مِثْلَ جِيَادِ الْخَيْلِ وَالرِّكَابِ وَقَوْلُهُمْ عَلَيْهِ سَلِّمْ سَلِّمْ وَيَبْقَى أَهْلُ النَّارِ فَيُطْرَحُ مِنْهُمْ فِيهَا فَوْجٌ ثُمَّ يُقَالُ هَلْ امْتَلَأْتِ فَتَقُولُ هَلْ مِنْ مَزِيدٍ ثُمَّ يُطْرَحُ فِيهَا فَوْجٌ فَيُقَالُ هَلْ امْتَلَأْتِ فَتَقُولُ هَلْ مِنْ مَزِيدٍ حَتَّى إِذَا أُوعِبُوا فِيهَا وَضَعَ الرَّحْمَنُ قَدَمَهُ فِيهَا وَأَزْوَى بَعْضَهَا إِلَى بَعْضٍ ثُمَّ قَالَ قَطْ قَالَتْ قَطْ قَطْ فَإِذَا أَدْخَلَ اللَّهُ أَهْلَ الْجَنَّةِ الْجَنَّةَ وَأَهْلَ النَّارِ النَّارَ قَالَ أُتِيَ بِالْمَوْتِ مُلَبَّبًا فَيُوقَفُ عَلَى السُّورِ بَيْنَ أَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ ثُمَّ يُقَالُ يَا أَهْلَ الْجَنَّةِ فَيَطَّلِعُونَ خَائِفِينَ ثُمَّ يُقَالُ يَا أَهْلَ النَّارِ فَيَطَّلِعُونَ مُسْتَبْشِرِينَ يَرْجُونَ الشَّفَاعَةَ فَيُقَالُ لِأَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ هَلْ تَعْرِفُونَ هَذَا فَيَقُولُونَ هَؤُلَاءِ وَهَؤُلَاءِ قَدْ عَرَفْنَاهُ هُوَ الْمَوْتُ الَّذِي وُكِّلَ بِنَا فَيُضْجَعُ فَيُذْبَحُ ذَبْحًا عَلَى السُّورِ الَّذِي بَيْنَ الْجَنَّةِ وَالنَّارِ ثُمَّ يُقَالُ يَا أَهْلَ الْجَنَّةِ خُلُودٌ لَا مَوْتَ وَيَا أَهْلَ النَّارِ خُلُودٌ لَا مَوْتَ

Sayyidina Abu Hurairah (RA) reported that Allah’s Messenger (SAW) said,"Allah will assemble all people on the Day of Resurrection on a plain. Then the Lord of the worlds will appear to them and say, 'Why does not every man follow what he used to worship?” Hence, a representation will be made of the cross for the worshippers of the

cross, of pictures for worshippers of the pictures, of fire for fire-worshippers, and they will follow that which they used to worship. The Muslims would remain . The Lord of the worlds will appear to them and say, “Did you not follow the people?” They will say, “We seek refuge in Allah from You. We seek refuge in Allah from You. Allah is our Lord. This is our place till we see our Lord” He will command them to make them steadfast. Then he will disappear (from them) and then reappear and say, “Did you not follow the people?” They will say, “We seek refuge in Allah from You. We seek refuge in Allah from You. Allah is our Lord and this is our place till we see our Lord.” He will command them and make them steadfast."

(2567)

يَرْفَعُهُ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُتِيَ بِالْمَوْتِ كَالْكَبْشِ الْأَمْلَحِ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيُذْبَحُ وَهُمْ يَنْظُرُونَ فَلَوْ أَنَّ أَحَدًا مَاتَ فَرَحًا لَمَاتَ أَهْلُ الْجَنَّةِ وَلَوْ أَنَّ أَحَدًا مَاتَ حُزْنًا لَمَاتَ أَهْلُ النَّارِ

Sayyidina Abu Sa’eed (RA) reported marfu that on the Day of Resurrection, death will be brought in the form of a beautiful ram and slaughtered between Paradise and Hell. They will see that. Thus, if anyone could die of happiness, the people of Paradise would die and if any one could die of grief, the people of the Fire would die.”

41- BOOK ON PARADISE

Narrated from Allah’s Messenger (SAW)

Chapter 21

Paradise is surrounded by hardships and Hell by desires

(2568)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حُفَّتْ الْجَنَّةُ بِالْمَكَارِهِ وَحُفَّتْ النَّارُ بِالشَّهَوَاتِ

Sayyidina Ans (RA) reported that Allah’s Messenger (SAW) said,"Paradise is surrounded by hardships while Hell is surrounded by passions.”

(2569)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ وَالنَّارَ أَرْسَلَ جِبْرِيلَ إِلَى الْجَنَّةِ فَقَالَ انْظُرْ إِلَيْهَا وَإِلَى مَا أَعْدَدْتُ لِأَهْلِهَا فِيهَا قَالَ فَجَاءَهَا وَنَظَرَ إِلَيْهَا وَإِلَى مَا أَعَدَّ اللَّهُ لِأَهْلِهَا فِيهَا قَالَ فَرَجَعَ إِلَيْهِ قَالَ فَوَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا فَأَمَرَ بِهَا فَحُفَّتْ بِالْمَكَارِهِ فَقَالَ ارْجِعْ إِلَيْهَا فَانْظُرْ إِلَى مَا أَعْدَدْتُ لِأَهْلِهَا فِيهَا قَالَ فَرَجَعَ إِلَيْهَا فَإِذَا هِيَ قَدْ حُفَّتْ بِالْمَكَارِهِ فَرَجَعَ إِلَيْهِ فَقَالَ وَعِزَّتِكَ لَقَدْ خِفْتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ قَالَ اذْهَبْ إِلَى النَّارِ فَانْظُرْ إِلَيْهَا وَإِلَى مَا أَعْدَدْتُ لِأَهْلِهَا فِيهَا فَإِذَا هِيَ يَرْكَبُ بَعْضُهَا بَعْضًا فَرَجَعَ إِلَيْهِ فَقَالَ وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلَهَا فَأَمَرَ بِهَا فَحُفَّتْ بِالشَّهَوَاتِ فَقَالَ ارْجِعْ إِلَيْهَا فَرَجَعَ إِلَيْهَا فَقَالَ وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَنْجُوَ مِنْهَا أَحَدٌ إِلَّا دَخَلَهَا

Sayyidina Abu Hurairah (RA) reported that Allah's Messenger (SAW) said; "When Allah created Paradise and Hell, He sent Jibril to paradise, saying, "Look at it and at what I have prepared in it for its inhabitants." So, he went to it and looked at it and at what Allah had prepared in it for its dwellers. He returned to Him and said, "By Your Might, whosever hears of it will enter it." He commanded that it should be encircled with hardhisps, and said to him, "Go back to it and look at what I have prepared for its inhabitants in it." So, he returned to it and saw that it was encircled with difficulties and returned to Allah and said "By Your Might I fear that no one will enter it" He said "Go to hell and look at it and at what I have prepared in it for its dwellers." He observed that part of it was over-riding other part of it. He returned to Allah and said, "By Your Might, anyone who hears of it will not enter it." Allah ordered that it should be encircled with passions and desires, and it was, and said (to Jibril), "Go back to it." He went to it and said, "By Your Might, I fear that no one will be able to save himself from it, and will enter it."

[*Ahmed* 8406, *Abu Dawud* 4744, *Nisai* 3768]

41- BOOK ON PARADISE

Narrated from Allah's Messenger (SAW)

Chapter 22

Debate between Paradise and Hell

(2570)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجَّتْ الْجَنَّةُ وَالنَّارُ فَقَالَتْ الْجَنَّةُ يَدْخُلُنِي الضُّعَفَاءُ وَالْمَسَاكِينُ وَقَالَتْ النَّارُ يَدْخُلُنِي الْجَبَّارُونَ وَالْمُتَكَبِّرُونَ فَقَالَ لِلنَّارِ أَنْتِ عَذَابِي أَنْتَقِمُ بِكِ مِمَّنْ شِئْتُ وَقَالَ لِلْجَنَّةِ أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ شِئْتُ

Abu Hurairah (RA) reported that Allah's Messeger (SAW) said:"Paradise and Hell debated with one another. Paradise said, 'The weak and the poor will enter me." Hell boasted, "The tyrants and the arrogant will come to me." (Allah) said to Hell, "You are My punishment. I take revenge from whom I like through You." And to Paradise, He said, 'You are My mercy. Through you, I show mercy to whomsoever I like."

[*Bukhari* 4850, *Muslim* 2846]

41- BOOK ON PARADISE

Narrated from Allah's Messenger (SAW)

Chapter 23

Blessings for the humblest in Paradise

(2571)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ مَاتَ مِنْ أَهْلِ الْجَنَّةِ مِنْ صَغِيرٍ أَوْ كَبِيرٍ يُرَدُّونَ أَبْنَاءَ ثَلَاثِينَ فِي الْجَنَّةِ لَا يَزِيدُونَ عَلَيْهَا أَبَدًا وَكَذَلِكَ أَهْلُ النَّارِ وَبِهَذَا الْإِسْنَادِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ عَلَيْهِمْ التِّيجَانَ إِنَّ أَدْنَى لُؤْلُؤَةٍ مِنْهَا لَتُضِيءُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (SAW) said "The humblest inhabitant of Paradise will have eighty thousand servants and seventy-two wives and a large pavilion will be erected for him made of pearls, aquamarine, and rubies covering the distance between Jabiyah and San'a."(Names of two cities far away

from eachother). It is reported from the Prophet (SAW) through the same sanad. He said, “Those who are destined to enter Paradise and die young or old are returned to the age of thirty years in Paradise, never rising above that. And, it is like that for the people of Hell." Through the same sanad it is reported from the Prophet, He said, “They will wear crowns, smallest pearl of which will illuminate what is between the east and the west.”

[*Ahmed* 11723]

(2572)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ إِذَا اشْتَهَى الْوَلَدَ فِي الْجَنَّةِ كَانَ حَمْلُهُ وَوَضْعُهُ وَسِنُّهُ فِي سَاعَةٍ كَمَا يَشْتَهِي

Sayyidina Abu Sa’eed Khudri (RA) reported that Allah’s Messenger (SAW) said, “When a believer wishes for a child in Paradise, its conception, delivery and growth will take place as he wishes in a moment.”

[*Ahmed* 11063]

41- BOOK ON PARADISE

Narrated from Allah’s Messenger (SAW)

Chapter 24

About the conversation of the maidens of Paradise

(2573)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْجَنَّةِ لَمُجْتَمَعًا لِلْحُورِ الْعِينِ يُرَفِّعْنَ بِأَصْوَاتٍ لَمْ يَسْمَعْ الْخَلَائِقُ مِثْلَهَا قَالَ يَقُلْنَ نَحْنُ الْخَالِدَاتُ فَلَا نَبِيدُ وَنَحْنُ النَّاعِمَاتُ فَلَا نَبْؤُسُ وَنَحْنُ الرَّاضِيَاتُ فَلَا نَسْخَطُ طُوبَى لِمَنْ كَانَ لَنَا وَكُنَّا لَهُ

Sayyidina Ali reported that Allah’s Messenger (SAW) said, “There is a meeting- place in Paradise for its hour is (maidens) with large eyes. They will raise their voices such as the creatures have never heard saying, “We will live for ever and we will never die. We live in blessings and will never grieve. We are pleased (with our husbands) and will never be

displeased. Happy are they who are for us and we for them.”

[*Ahmed* 1342]

(2574)

{ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ }

قَالَ السَّمَّاعُ

وَمَعْنَى السَّمَّاعِ مِثْلَ مَا وَرَدَ فِي الْحَدِيثِ أَنَّ الْحُورَ الْعِينَ يُرَفِّعْنَ بِأَصْوَاتِهِنَّ

Muhammad ibn Bashshar reported from Rawh ibn Ubadah from Awza’i from Yahya ibn Abu Kathir that Allah’s words,"*They should be made happy my a garden"(Al-Quran 30:15)* refer to which is like the saying in the above hadith, ‘the large-eyed houris will raise their voices.’

41- BOOK ON PARADISE

Narrated from Allah’s Messenger (SAW)

Chapter 25

Three whom Allah loves

(2575)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ عَلَى كُثْبَانِ الْمِسْكِ أُرَهُ قَالَ يَوْمَ الْقِيَامَةِ يَغْبِطُهُمْ الْأَوَّلُونَ وَالْآخِرُونَ رَجُلٌ يُنَادِي بِالصَّلَوَاتِ الْخَمْسِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ وَرَجُلٌ يَؤُمُّ قَوْمًا وَهُمْ بِهِ رَاضُونَ وَعَبْدٌ أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ

Sayyidina Ibn Umar (RA) reported that Allah’s Messenger (SAW) said, *“Three will be seated on mounds of musk.”* The narrator believes that he also said, “On the Day of Resurrection.”“The first and the last will envy them. (They are:)

1. A man who calls to prayer five times every day and night (that is, the mu’azzin).

2. A man who is the imam (leader) of a people and they are pleased with him, and

3. A man who gives the right of Allah and the right of his masters.’

[*Ahmed* 4799]

(2576)

يَرْفَعُهُ قَالَ ثَلَاثَةٌ يُحِبُّهُمْ اللَّهُ رَجُلٌ قَامَ مِنْ اللَّيْلِ يَتْلُو كِتَابَ اللَّهِ وَرَجُلٌ تَصَدَّقَ صَدَقَةً بِيَمِينِهِ يُخْفِيهَا أُرَهُ قَالَ مِنْ شِمَالِهِ وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَانْهَزَمَ أَصْحَابُهُ فَاسْتَقْبَلَ الْعَدُوَّ

Sayyidina Abdullah ibn Mas'ud (RA) reported in a marfu form. He said, "There a three whom Allah, the Majestic, the Glorious, loves.

1. A man who stands up in the night reciting the Quran.

2. A man who gives sadaqah with his right hand keeping it a secret (the narrator thought that

also said, "from his left hand), and,

3. A man who was in an expedition and his colleagues were routed but he continued to fight

the enemy."

(2577)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثَةٌ يُحِبُّهُمْ اللَّهُ وَثَلَاثَةٌ يُبْغِضُهُمْ اللَّهُ فَأَمَّا الَّذِينَ يُحِبُّهُمْ اللَّهُ فَرَجُلٌ أَتَى قَوْمًا فَسَأَلَهُمْ بِاللَّهِ وَلَمْ يَسْأَلْهُمْ بِقَرَابَةٍ بَيْنَهُ وَبَيْنَهُمْ فَمَنَعُوهُ فَتَخَلَّفَ رَجُلٌ بِأَعْقَابِهِمْ فَأَعْطَاهُ سِرًّا لَا يَعْلَمُ بِعَطِيَّتِهِ إِلَّا اللَّهُ وَالَّذِي أَعْطَاهُ وَقَوْمٌ سَارُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ النَّوْمُ أَحَبَّ إِلَيْهِمْ مِمَّا يُعْدَلُ بِهِ نَزَلُوا فَوَضَعُوا رُءُوسَهُمْ فَقَامَ أَحَدُهُمْ يَتَمَلَّقُنِي وَيَتْلُو آيَاتِي وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَلَقِيَ الْعَدُوَّ فَهُزِمُوا وَأَقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ أَوْ يُفْتَحَ لَهُ وَالثَّلَاثَةُ الَّذِينَ يُبْغِضُهُمْ اللَّهُ الشَّيْخُ الزَّانِي وَالْفَقِيرُ الْمُخْتَالُ وَالْغَنِيُّ الظَّلُومُ

Sayyidina Abu Zarr (RA) reported that the Prophet (SAW) said, "There are whom Allah loves and three whom He hates. As for those whom He loves, they are:

1.If a man comes to a people and asks them for something in the name of Allah and does not ask them in the name of relationship between them, but they do not give him, then a man of them meets him in private and gives him (something) unknown to anyone except Allah and whom he gives. (This giver is the one Allah loves).

2. A man who goes with a people at night till they go to sleep, loving sleep over everthing else, but he stands up beseeching Allah and reciting His verses.

3. A man who is in a Sariyah who meet their enemy who defeat them, but he pulls out his chest and fights them till he is killed or is given victory.

The three whom Allah hates are

1.An old man who commits adultery.

2.An arrogant beggar, and

3. A rich tyrant.”

[*Ahmed* 2143, *Nisai* 2566]

41- BOOK ON PARADISE

Narrated from Allah’s Messenger (SAW)

Chapter 26

No Caption

(2578)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوشِكُ الْفُرَاتُ يَحْسِرُ عَنْ كَنْزٍ مِنْ ذَهَبٍ فَمَنْ حَضَرَهُ فَلَا يَأْخُذْ مِنْهُ شَيْئًا

Sayyidina Abu Hurariah (RA) reported that Allah’s Messenger (SAW) said, “The Furat (Euphrates) will soon uncover a treasure of gold. So, those who are present at it must not take anything from it.”

[*Ahmed* 2139, *Bukhari* 7119, *Muslim* 2894, *Abu Dawud* 4313]

(2579)

Abu Sa’eed al-Ashaj reported from Uqbah ibn Khalid, from Ubaydullah ibn Umar, from Abu Zinad, from Araj from Abu Hurariah (RA) from the Prophet (SAW) a hadith like it that he said, “It will lay bare a mountain of gold.”

[*Bukhari* 7119, *Muslim* 2894, *Abu Dawud* 4314]

41- BOOK ON PARADISE

Narrated from Allah's Messenger (SAW)

Chapter 27

The rivers of Paradise

(2580)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي الْجَنَّةِ بَحْرَ الْمَاءِ وَبَحْرَ الْعَسَلِ وَبَحْرَ اللَّبَنِ وَبَحْرَ الْخَمْرِ ثُمَّ تُشَقَّقُ الْأَنْهَارُ بَعْدُ

Sayyidina Mu'awiyah (RA) reported that the Prophet (SAW) said, "There are in a, ocean of water, ocean of honey, ocean of milk and ocean of wine. Then they branch out into rivers."

(2581)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ اللَّهَ الْجَنَّةَ ثَلَاث مَرَّاتٍ قَالَتْ الْجَنَّةُ اللَّهُمَّ أَدْخِلْهُ الْجَنَّةَ وَمَنْ اسْتَجَارَ مِنْ النَّارِ ثَلَاث مَرَّاتٍ قَالَتْ النَّارُ اللَّهُمَّ أَجِرْهُ مِنْ النَّارِ

Sayyidina Ans ibn Malik (RA) reported that Allah's Messenger (SAW) said, "If anyone prays to Allah for Paradise three times, then Paradise prays :O Allah admit him to Paradise. And if anyone seeks deliverance from Hell three times, then Hell prays:O Allah, deliver him from the Fire."

[*Ibn e Majah* 4340, *Nisai* 5531, *Ahmed* 13172]

42- BOOK OF HELL

Narrated from Allah's Messenger (SAW)

Chapter 1

About Hell

(2582)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا

Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger (SAW said, "Hell will be brought that day having seventy thousand halters each of which seventy thousand angels will pull."

[*Muslim* 2842]

(2583)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَخْرُجُ عُنُقٌ مِنْ النَّارِ يَوْمَ الْقِيَامَةِ لَهَا عَيْنَانِ تُبْصِرَانِ وَأُذُنَانِ تَسْمَعَانِ وَلِسَانٌ يَنْطِقُ يَقُولُ إِنِّي وُكِّلْتُ بِثَلَاثَةٍ بِكُلِّ جَبَّارٍ عَنِيدٍ وَبِكُلِّ مَنْ دَعَا مَعَ اللَّهِ إِلَهًا آخَرَ وَبِالْمُصَوِّرِينَ

Sayyidina Abu Hurairah (RA) reported that Allah's Messenger (SAW) said, "A neck will emerge from Hell on the Day of Ressurection. It will have two eyes with which it will see and two ears with which it will hear and a tongue with which it will speak, saying, 'I am kited to swallow every rebellious tyrant, everyone who calls another god besides Allah and who draws pictures."

[*Ahmed* 84381]

42- BOOK OF HELL

Narrated from Allah's Messenger (SAW)

Chapter 2

About the depths of Hell

(2584)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الصَّخْرَةَ الْعَظِيمَةَ لَتُلْقَى مِنْ شَفِيرِ جَهَنَّمَ فَتَهْوِي فِيهَا سَبْعِينَ عَامًا وَمَا تُفْضِي إِلَى قَرَارِهَا

Hasan reported that Sayyidina Utbah ibn Ghazwan (RA) narrated a hadith of Prophet (SAW) from this, our pulpit of Busra. {He narrated that the Prophet (SAW)said:} "If a large stone is thrown down from the edge of Hell, it will go on falling down but not reach its bottom.' Utbah then narrated the saying of Umar, "Remember the Fire often, for, its heat is severe and its bottom is very far and its whips are made of iron."

[*Ahmed* 17586]

(2585)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّعُودُ جَبَلٌ مِنْ نَارٍ يَتَصَعَّدُ فِيهِ الْكَافِرُ سَبْعِينَ خَرِيفًا وَيَهْوِي فِيهِ كَذَلِكَ أَبَدًا

Sayyidina Abu Sa'eed (RA) reported that Allah's Messenger (SAW) said, "There is a mountain of fire in Hell called Saud. The infidel will climb over it in seventy years and keep falling down it like that for ever."

(2586)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ غِلَظَ جِلْدِ الْكَافِرِ اثْنَانِ وَأَرْبَعُونَ ذِرَاعًا وَإِنَّ ضِرْسَهُ مِثْلُ أُحُدٍ وَإِنَّ مَجْلِسَهُ مِنْ جَهَنَّمَ كَمَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ

Sayyidina Abu Hurairah (RA) reported that the Prophet (SAW) said, "The thickness of the skin of the disbeliever will be forty-two cubits, his molar tooth will be like Uhud and his seat in Hell will be as the distance between Makkah and Madinah."

[*Ahmed* 8418]

42- BOOK OF HELL

Narrated from Allah's Messenger (SAW)

Chapter 3

The largeness of the people of the Fire

(2587)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضِرْسُ الْكَافِرِ يَوْمَ الْقِيَامَةِ مِثْلُ أُحُدٍ وَفَخِذُهُ مِثْلُ الْبَيْضَاءِ وَمَقْعَدُهُ مِنْ النَّارِ مَسِيرَةُ ثَلَاثٍ مِثْلُ الرَّبَذَةِ

Sayyidina Abu Hurairah (RA) narrated that Allah's Messenger (SAW) said, "On the Day of Resurrection, the molar tooth of an infidel will be like Uhud. His thigh will be like the Bayda and his seat in Hell will be a journey, of three nights like Rabazah," meaning the distance between Madinah and Rabazah. Bayda is a mountain.

[*Muslim* 2851, *Ahmed* 8353]

(2588)

Abu Kuraib reported it (like the previous hadith, # 2587) from Mus'ab ibn Miqdam, from Fudayl ibn Ghazwan, from AbuHazim, from Abu Hurairah (RA) in a marfu form.

(2589)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْكَافِرَ لَيُسْحَبُ لِسَانُهُ الْفَرْسَخَ وَالْفَرْسَخَيْنِ يَتَوَطَّؤُهُ النَّاسُ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) said, "The disbeliever will drag his tongue one or two farsakh and people will tread on it."

[*Ahmed* 5675]

42- BOOK OF HELL

Narrated from Allah's Messenger (SAW)

Chapter 4

Drinks of the people of Hell

(2590)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ

{ كَالْمُهْلِ }

قَالَ كَعَكَرِ الزَّيْتِ فَإِذَا قَرَّبَهُ إِلَى وَجْهِهِ سَقَطَتْ فَرْوَةُ وَجْهِهِ فِيهِ

Sayyidina Abu Sa'eed (RA) reported the saying of the Prophet (SAW) about *'Kal Muhl'* i.e.Molten Copper (ref. Quran 18:29) that it is like the dregs of olive oil. When the dweller of Hell nears his face to it (to drink), the skin of his face will fall into it.

[*Ahmed* 11672]

(2591)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْحَمِيمَ لَيُصَبُّ عَلَى رُءُوسِهِمْ فَيَنْفُذُ الْحَمِيمُ حَتَّى يَخْلُصَ إِلَى جَوْفِهِ فَيَسْلِتُ مَا فِي جَوْفِهِ حَتَّى يَمْرُقَ مِنْ قَدَمَيْهِ وَهُوَ الصَّهْرُ ثُمَّ يُعَادُ كَمَا كَانَ

Sayyidina Abu Hurairah reported that the Prophet (SAW) said, "Hot water would be poured on their heads. It will penetrate his insides, burning what is there and it will flow down to and out of his feet. This is *'sahr'* (melting). Then he will be restored as he was."

[*Ahmed* 8873]

(2592)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ

{ وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ يَتَجَرَّعُهُ }

قَالَ يُقَرَّبُ إِلَى فِيهِ فَيَكْرَهُهُ فَإِذَا أُدْنِيَ مِنْهُ شَوَى وَجْهَهُ وَوَقَعَتْ فَرْوَةُ رَأْسِهِ فَإِذَا شَرِبَهُ قَطَّعَ أَمْعَاءَهُ حَتَّى تَخْرُجَ مِنْ دُبُرِهِ يَقُولُ اللَّهُ

{ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ }

وَيَقُولُ

{ وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ }

Sayyidina Abu Umamah (RA) reported the Prophet's (SAW) saying about the verse:

"And he is given to drink of fetid water, which he gulps." (Al-Quran 14:16-17)

And He says;

"And if they seek aid, they will be aided with water like molten copper that shall scald their faces how evil the drink and how vile the resting-place".(Al-Quran 18:29)

[*Ahmed* 22348]

(2593)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

{ كَالْمُهْلِ }

كَعَكَرِ الزَّيْتِ فَإِذَا قُرِّبَ إِلَيْهِ سَقَطَتْ فَرْوَةُ وَجْهِهِ فِيهِ

وَبِهَذَا الْإِسْنَادِ

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِسُرَادِقِ النَّارِ أَرْبَعَةُ جُدُرٍ كِثَفُ كُلِّ جِدَارٍ مِثْلُ مَسِيرَةِ أَرْبَعِينَ سَنَةً

Sayyidina Abu Sa'eed Khudri (RA) reported that the Prophet (SAW) said, about '*Kal Muhl'* (molten copper) that is the dregs of olive oil. When it is brought near his face, the skin of his face falls into it." Through the same sanad it is reported that the Prophet (SAW)said, "The fences of the Fire are four walls of Hell, the thickness of each is as the distance travelled in forty years." Through the same sanad it is reported that the Prophet (SAW) said, "If a bucket containing the puss of the dwellers of Hell were poured into the world, it would make them rotten."

[*Ahmed* 11234]

(2594)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الْآيَةَ

{ اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ }

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ قَطْرَةً مِنْ الزَّقُّومِ قُطِرَتْ فِي دَارِ الدُّنْيَا لَأَفْسَدَتْ عَلَى أَهْلِ الدُّنْيَا مَعَايِشَهُمْ فَكَيْفَ بِمَنْ يَكُونُ طَعَامَهُ

Sayyidina Ibn Abbas (RA) narrated : Allah's Messenger (SAW) recited this verse:

"Fear Allah as He should be feared and die not save you be Muslims." (Al-Quran 3:102)

Then, he said, “If a drop of *zuqqum* were to fall on earth it would spoil the means of livelihood of the people. Then (imagine) what will it be with those whose food it is?”

[*Ibn e Majah* 4325, *Ahmed* 2735]

42- BOOK OF HELL

Narrated from Allah’s Messenger (SAW)

Chapter 5

Food of the people of Hell

(2595)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُلْقَى عَلَى أَهْلِ النَّارِ الْجُوعُ فَيَعْدِلُ مَا هُمْ فِيهِ مِنْ الْعَذَابِ فَيَسْتَغِيثُونَ فَيُغَاثُونَ بِطَعَامٍ مِنْ ضَرِيعٍ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ فَيَسْتَغِيثُونَ بِالطَّعَامِ فَيُغَاثُونَ بِطَعَامٍ ذِي غُصَّةٍ فَيَذْكُرُونَ أَنَّهُمْ كَانُوا يُجِيزُونَ الْغَصَصَ فِي الدُّنْيَا بِالشَّرَابِ فَيَسْتَغِيثُونَ بِالشَّرَابِ فَيُرْفَعُ إِلَيْهِمْ الْحَمِيمُ بِكَلَالِيبِ الْحَدِيدِ فَإِذَا دَنَتْ مِنْ وُجُوهِهِمْ شَوَتْ وُجُوهَهُمْ فَإِذَا دَخَلَتْ بُطُونَهُمْ قَطَّعَتْ مَا فِي بُطُونِهِمْ فَيَقُولُونَ ادْعُوا خَزَنَةَ جَهَنَّمَ فَيَقُولُونَ أَلَمْ

{ تَكُ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا فَادْعُوا وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ }

قَالَ فَيَقُولُونَ ادْعُوا مَالِكًا فَيَقُولُونَ

{ يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ }

قَالَ فَيُجِيبُهُمْ

{ إِنَّكُمْ مَاكِثُونَ }

Sayyidina Abu Darda (RA) reported that Allah’s Messenger (SAW) said:"The people of Hell will be made to suffer hunger so that it will complement their punishment which

they are suffering. So, they will beg for help and will be helped with dari (dried thorn and plants which are very bitter) that will neither fatten them nor remove hunger. They will again seek with food and will be given such food as will not go down their throat. They will recall that they used to gulp such food down with water in the world. So, they will seek water and hamim (hot water) will be handed over to them in glasses of iron. When it is brought near their mouths, it will scorch their faces and when the water goes into their bellies, it will cut off whatever is inside.They will say, “Call the guards of Hell.” They will ask, “Did not Messengers come to you with clear signs.” They will confirm, “Certainly.” They will say, “Then go on pray yourselves, for, praying of the disbelivers is only in error.” They will then say, “Call Malik” and will cry, "O Keeper! Let your Lord make an end of us.”They will be told “Surely you shall tarry (here).”

(2596)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

{ وَهُمْ فِيهَا كَالِحُونَ }

قَالَ تَشْوِيهِ النَّارُ فَتَقَلَّصُ شَفَتُهُ الْعُلْيَا حَتَّى تَبْلُغَ وَسَطَ رَأْسِهِ وَتَسْتَرْخِي شَفَتُهُ السُّفْلَى حَتَّى تَضْرِبَ سُرَّتَهُ

Sayyidina Abu Sa’eed Khudri (RA) reported that the Prophet (SAW) said about (the verse) "While they shall be glum therein'.(23:104) that the fire will roast them so that their upper lips will retract and come to the middle of their heads, and their lower lips will hang down to their navels."

[*Ahmed* 11836]

42- BOOK OF HELL

Narrated from Allah’s Messenger (SAW)

Chapter 6

Beyond the depth of Hell

(2597)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ رَصَاصَةً مِثْلَ هَذِهِ وَأَشَارَ إِلَى مِثْلِ الْجُمْجُمَةِ

أُرْسِلَتْ مِنْ السَّمَاءِ إِلَى الْأَرْضِ هِيَ مَسِيرَةُ خَمْسِ مِائَةِ سَنَةٍ لَبَلَغَتْ الْأَرْضَ قَبْلَ اللَّيْلِ وَلَوْ أَنَّهَا أُرْسِلَتْ مِنْ رَأْسِ السِّلْسِلَةِ لَسَارَتْ أَرْبَعِينَ خَرِيفًا اللَّيْلَ وَالنَّهَارَ قَبْلَ أَنْ تَبْلُغَ أَصْلَهَا أَوْ قَعْرَهَا

Sayyidina Abdullah ibn Arnr al-Aas (RA) reported that Allah’s Messenger (SAW) said pointing to the skull, “If a piece of lead like this is dropped from heaven towards earth on a journey of five hundred years it would come to earth before night. But, if it were dropped from one end of the chain then it would be in motion for forty years, day and night, before touching its root or its bottom.”

[*Ahmed* 6873]

42- BOOK OF HELL

Narrated from Allah’s Messenger (SAW)

Chapter 7

The Fire of the earth is one seventieth of the fire of Hell

(2598)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَارُكُمْ هَذِهِ الَّتِي تُوقِدُونَ جُزْءٌ وَاحِدٌ مِنْ سَبْعِينَ جُزْءًا مِنْ حَرِّ جَهَنَّمَ قَالُوا وَاللَّهِ إِنْ كَانَتْ لَكَافِيَةً يَا رَسُولَ اللَّهِ قَالَ فَإِنَّهَا فُضِّلَتْ بِتِسْعَةٍ وَسِتِّينَ جُزْءًا كُلُّهُنَّ مِثْلُ حَرِّهَا

Abu Hurairah (RA) reported that the Prophet(SAW) said, “This your the children of Aadam kindle is one part of the seventy parts of the heat of Paradise.”

They (the Sahabah) asked, “By Allah, but this (itself) was enough,O Messenger of Allah.” He said, (than that) by sixty-nine parts, each of which is like the heat (of the earthly fire).”

[*Muslim* 2843, *Ahmed* 8132]

(2599)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَارُكُمْ هَذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ لِكُلِّ

جُزْءٍ مِنْهَا حَرُّهَا

Sayyidina Abu Saeed(RA) reported that the Prophet(SAW) said, “This, your fire is one part of the seventy parts of the fire of Hell, every part of it being as hot as your fire.”

42- BOOK OF HELL

Narrated from Allah’s Messenger (SAW)

Chapter 8

No caption

(2600)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أُوقِدَ عَلَى النَّارِ أَلْفَ سَنَةٍ حَتَّى احْمَرَّتْ ثُمَّ أُوقِدَ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى ابْيَضَّتْ ثُمَّ أُوقِدَ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى اسْوَدَّتْ فَهِيَ سَوْدَاءُ مُظْلِمَةٌ

Sayyidina Abu Hurairah (RA) reported that the Prophet(SAW) said, the Fire (of Hell) was kindled for a thousand years till it became red. Then, it was kindled for a thousand years till it turned white. Then, it was kindled for a thousand years till it was black and dark.”

42- BOOK OF HELL

Narrated from Allah’s Messenger (SAW)

Chapter 9

The Fire is allowed two exhalations and the monotheists will be taken out of it

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(2601)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَكَتْ النَّارُ إِلَى رَبِّهَا وَقَالَتْ أَكَلَ بَعْضِي بَعْضًا فَجَعَلَ لَهَا نَفَسَيْنِ نَفَسًا فِي الشِّتَاءِ وَنَفَسًا فِي الصَّيْفِ فَأَمَّا نَفَسُهَا فِي الشِّتَاءِ فَزَمْهَرِيرٌ وَأَمَّا نَفَسُهَا فِي الصَّيْفِ فَسَمُومٌ

Sayyidina Abu Hurayrah (RA) reported that Allah’s Messenger (SAW) said ,"Hell

complained to its Lord, saying, "Parts of me devour other parts." So, He let it have two exhalations, one in winter and another in summer. Hence, its exhalation in winter causes severe cold and its exhalation in summer causes severe heat." [*Ahmed* 7251,*Ibn e Majah* 4319]

(2602)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَخْرُجُ مِنْ النَّارِ وَقَالَ شُعْبَةُ أَخْرِجُوا مِنْ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنْ الْخَيْرِ مَا يَزِنُ شَعِيرَةً أَخْرِجُوا مِنْ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنْ الْخَيْرِ مَا يَزِنُ بُرَّةً أَخْرِجُوا مِنْ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنْ الْخَيْرِ مَا يَزِنُ ذَرَّةً

Sayyidina Anas (RA) reported in a marfu form that (according to Hisham) he who says or (but, according to Shu'bah) they who say 'There is no God but Allah' and have faith in their hearts so much as a grain of barley, will come out of Hell; who say 'There is no God but Allah' and have faith in their hearts so much as the weight of a grain wheat will come out of Hell; who say and have faith in their hearts so much as the weight of an atom will come out of Hell."

[*Ahmed* 12154, *Bukhari* 4476, *Muslim* 193,Ibn e Majah43121]

(2603)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ اللَّهُ أَخْرِجُوا مِنْ النَّارِ مَنْ ذَكَرَنِي يَوْمًا أَوْ خَافَنِي فِي مَقَامٍ

Sayyidina Ans (RA) reported that the Prophet (SAW) said, that Allah will say, "Take out of Hell who rememberred Me any day or feared Me at any place."

42- BOOK OF HELL

Narrated from Allah's Messenger (SAW)

Chapter 10

About the last person to come out of Hell

(2604)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا رَجُلٌ يَخْرُجُ مِنْهَا زَحْفًا فَيَقُولُ يَا رَبِّ قَدْ أَخَذَ النَّاسُ الْمَنَازِلَ قَالَ فَيُقَالُ لَهُ انْطَلِقْ فَادْخُلْ الْجَنَّةَ قَالَ فَيَذْهَبُ لِيَدْخُلَ فَيَجِدُ النَّاسَ قَدْ أَخَذُوا الْمَنَازِلَ فَيَرْجِعُ فَيَقُولُ يَا رَبِّ قَدْ أَخَذَ النَّاسُ الْمَنَازِلَ قَالَ فَيُقَالُ لَهُ أَتَذْكُرُ الزَّمَانَ الَّذِي كُنْتَ فِيهِ فَيَقُولُ نَعَمْ فَيُقَالُ لَهُ تَمَنَّ قَالَ فَيَتَمَنَّى فَيُقَالُ لَهُ فَإِنَّ لَكَ مَا تَمَنَّيْتَ وَعَشْرَةَ أَضْعَافِ الدُّنْيَا قَالَ فَيَقُولُ أَتَسْخَرُ بِي وَأَنْتَ الْمَلِكُ قَالَ فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ

Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger (SAW) said, "I know the last of the people of Hell to come out of it. He will crawl out of Hell and say,'O Lord, people have already taken up the places. It will be said to him, 'Turn towards Paradise and enter it. He will go to enter and see people having occupied the places. He will return and 'O Lord, the people have taken up the places.' It will be said to him, 'Do you remember the time you were in Hell?' He will say, 'Yes.' It will be said to him, 'Make a wish.' He will make it, and will be told, 'For you is what you have wished to have, and ten times more of the world.' He will ask, 'Do You make fun of me while You are The King?' The narrator remarked that he saw Messenger (SAW) laughed till his back teeth were visible."

[*Ahmed* 3595, *Bukhari* 6571, *Muslim* 186,Ibn e Majah4339]

(2605)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْ النَّارِ وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةَ يُؤْتَى بِرَجُلٍ فَيَقُولُ سَلُوا عَنْ صِغَارِ ذُنُوبِهِ وَاخْبَئُوا كِبَارَهَا فَيُقَالُ لَهُ عَمِلْتَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا عَمِلْتَ كَذَا وَكَذَا فِي يَوْمِ كَذَا وَكَذَا قَالَ فَيُقَالُ لَهُ فَإِنَّ لَكَ مَكَانَ كُلِّ سَيِّئَةٍ حَسَنَةً قَالَ فَيَقُولُ يَا رَبِّ لَقَدْ عَمِلْتُ أَشْيَاءَ مَا أَرَاهَا هَا هُنَا قَالَ فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ

Sayyidina Abu Dharr (RA) reported that Allah's Messenger (SAW) said: "I the last of the people of Hell to come out of it and the last of the people of Paradise to enter man would be brought and Allah would say, "Ask him about his minor sins and conceal his major sins." So, it will be said to him, "You did this and that on this day and that day, and did that on this day and that day." And, he will be told, "Against every sin, there is for

you a piety." He will exclaim, “O Lord, but indeed, I had done things I do not see here!” The narrator remarked that Allah’s Messenger (SAW) laughed till his back teeth were visible.

[*Ahmed* 21548, *Muslim* 190]

(2606)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَذَّبُ نَاسٌ مِنْ أَهْلِ التَّوْحِيدِ فِي النَّارِ حَتَّى يَكُونُوا فِيهَا حُمَمًا ثُمَّ تُدْرِكُهُمْ الرَّحْمَةُ فَيُخْرَجُونَ وَيُطْرَحُونَ عَلَى أَبْوَابِ الْجَنَّةِ قَالَ فَيَرُشُّ عَلَيْهِمْ أَهْلُ الْجَنَّةِ الْمَاءَ فَيَنْبُتُونَ كَمَا يَنْبُتُ الْغُثَاءُ فِي حِمَالَةِ السَّيْلِ ثُمَّ يَدْخُلُونَ الْجَنَّةَ

Sayyidina Jabir (RA) reported that Allah’s Messenger (SAW) said, “Some people of those who professed unity of God will be punished in Hell till they become like coal. Then Mercy will pursue them and they will be taken out and brought to the gates of Paradise. The inhabitants of Paradise will sprinkle water on them and they will begin to grow as a seed grows at the edge of flowing water. Then they will enter Paradise.”

[*Ahmed* 15200]

(2607)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَخْرُجُ مِنْ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ الْإِيمَانِ

قَالَ أَبُو سَعِيدٍ فَمَنْ شَكَّ فَلْيَقْرَأْ

{ إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ }

Sayyidina Abu Sa’eed Khudri (RA) reported that the Prophet (SAW) said,"Every person who has faith in his heart so much as the weight of an atom will be taken out of Hell." Abu Sa’eed said, “If anyone doubts it then let him recite "Surely, Allah wrongs not even so much as the weight of an atom.” (al-Quran 4:40)

[*Bukhari* 6560]

(2608)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ رَجُلَيْنِ مِمَّنْ دَخَلَ النَّارَ اشْتَدَّ صِيَاحُهُمَا

فَقَالَ الرَّبُّ عَزَّ وَجَلَّ أَخْرِجُوهُمَا فَلَمَّا أُخْرِجَا قَالَ لَهُمَا لِأَيِّ شَيْءٍ اشْتَدَّ صِيَاحُكُمَا قَالَا فَعَلْنَا ذَلِكَ لِتَرْحَمَنَا قَالَ إِنَّ رَحْمَتِي لَكُمَا أَنْ تَنْطَلِقَا فَتُلْقِيَا أَنْفُسَكُمَا حَيْثُ كُنْتُمَا مِنْ النَّارِ فَيَنْطَلِقَانِ فَيُلْقِي أَحَدُهُمَا نَفْسَهُ فَيَجْعَلُهَا عَلَيْهِ بَرْدًا وَسَلَامًا وَيَقُومُ الْآخَرُ فَلَا يُلْقِي نَفْسَهُ فَيَقُولُ لَهُ الرَّبُّ عَزَّ وَجَلَّ مَا مَنَعَكَ أَنْ تُلْقِيَ نَفْسَكَ كَمَا أَلْقَى صَاحِبُكَ فَيَقُولُ يَا رَبِّ إِنِّي لَأَرْجُو أَنْ لَا تُعِيدَنِي فِيهَا بَعْدَ مَا أَخْرَجْتَنِي فَيَقُولُ لَهُ الرَّبُّ لَكَ رَجَاؤُكَ فَيَدْخُلَانِ جَمِيعًا الْجَنَّةَ بِرَحْمَةِ اللَّهِ

Sayyidin Abu Hurairah (RA) reported that Allah's Messenger (SAW) said, "Two men of those admitted to Hell will shriek loudly. So, the Lord, who is Blessed and Exalted, will say, "Get them out." When they are brought out, He will ask them, "Why did you shout loudly?" They will say, "We did that so that You may have mercy on us." He will say, "My mercy on you is that you go and cast yourselves where you were in Hell." They will go and one of them will put himself in the Fire and He will make it cool for him, and safe. The other will stand and not put himself (in the Fire). The Blessed and Exalted Lord will say to him, "And what prevented you from throwing yourself (in the Fire) as your colleague has done?" He will say, "I have hope that You will not return me to it after having taken me out of it "The Lord Blessed and Exalted that He is, will say to him, "For you is your hope materialised !" So, both will be admitted to Paradise by Allah's mercy.

(2609)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيَخْرُجَنَّ قَوْمٌ مِنْ أُمَّتِي مِنْ النَّارِ بِشَفَاعَتِي يُسَمَّوْنَ الْجَهَنَّمِيُّونَ

Sayyidina Imran ibn Husain (RA) narrated: The Prophet (SAW) said, "Some of people of my ummah will come out of Hell through my intercession. They will be named Jahannamis (people of Hell)."

[*Ahmed* 19918,Ibn e Majah4315]

(2610)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا رَأَيْتُ مِثْلَ النَّارِ نَامَ هَارِبُهَا وَلَا مِثْلَ الْجَنَّةِ نَامَ طَالِبُهَا

Sayyidina Abu Hurairah (RA) reported that Allah's Messenger (SAW) said, "I have not

seen anything like Hell where one who flees from it sleeps, and nothing like Paradise whose seeker sleeps.”

42- BOOK OF HELL

Narrated from Allah’s Messenger (SAW)

Chapter 11

Most of the inhabitants of Hell will be women

(2611)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ

Sayyidina Ibn Abbas (RA) reported that Allah’s Messenger (SAW) said, “I looked inside Paradise and saw that most of its inhabitants are the poor and I looked inside Hell and saw that most of its inhabitants are women.”

[*Ahmed* 21841, *Bukhari* 3241, *Muslim* 2737]

(2612)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ وَاطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ

Sayyidina Imran ibn Husain (RA) reported that Allah’s Messenger (SAW) said, "I looked at Hell and saw most of its occupiers being women, and I looked at paradise and saw that most of its inhabitants are the poor.”

[*Ahmed* 19873, *Bukhari* 5198, *Muslim* 2738]

42- BOOK OF HELL

Narrated from Allah’s Messenger (SAW)

Chapter 12

The lightest punishment in Hell

(2613)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ فِي أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُ

Sayyidina Nu’man ibn Bashir (RA) reported that Allah’s Messenger (SAW) said, "The lightest punishment in Hell awarded to any man will be two sandal-straps on the soles of his feet. His brain will bubble like a pot because of it.”

[*Ahmed* 18418]

42- BOOK OF HELL

Narrated from Allah’s Messenger (SAW)

Chapter 13

About the inhabitants of Paradise and the inhabitants of Hell

(2614)

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبَرَّهُ أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ كُلُّ عُتُلٍّ جَوَّاظٍ مُتَكَبِّرٍ

Sayyidina Harithah ibn Wahb al-Kuzai (RA) narrated that he heard Allah’s Messenger (SAW) say, “Shall I not inform you about the people of Paradise? (They are:) every weak person whom people regard as lowly; but if he were to swear an oath on Allah then he would fulfil it. Shall I not inform you about the people of Hell? Every surly, niggardly and arrogant person."

[*Ahmed* 18755, *Bukhari* 6657, *Muslim* 2853,Ibn e Majah4116]

43- BOOK OF FAITH

Narrated from Allah's Messenger (SAW)

Chapter 1

I have been commanded to fight people till they say 'There is no God but Allah'

(2615)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوهَا مَنَعُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ

Sayyidina Abu Hurairah (RA) reported that Allah's Messenger (SAW) said, "I have been commanded to fight people till they say 'There is no God but Allah'. So, if they say that then they have protected from me their blood and their property, save against a right on them, and their reckoning is with Allah."

[*Abu Dawud* 2640, *Nisai* 29861, *Bukhari* 927, *Ahmed* 89131]

(2616)

لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ كَفَرَ مَنْ كَفَرَ مِنْ الْعَرَبِ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ لِأَبِي بَكْرٍ كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ وَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ قَالَ أَبُو بَكْرٍ وَاللَّهِ لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الزَّكَاةِ وَالصَّلَاةِ وَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللَّهِ لَوْ مَنَعُونِي عِقَالًا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ

Sayyidina Abu HuraIrah (RA) reported that when Allah's Messenger (SAW) died and Abu Bakr (RA) became Khalifah after him those of the Arabs who had to disbelieve, disbelieved. So, Umar ibn al-Khattab (RA) said to Abu Bakr (RA), "How will you fight people while Allah's Messenger had said, 'I have been commanded to fight people till they say 'There is no God but Allah' and when one says 'There is no God but Allah' he has saved from me his property and life save for the right against it, and the reckoning is with Allah.' Abu Bakr (RA) said, "By Allah, I will fight those who differentiate between salah and zakah. While zakah is the right on property, by Allah, if they disallow me even

a rope that they used to give to Allah's Messenger (SAW), I will fight them over that." Umar ibn al-Khattab (RA) said, "It was not, but that I observed that Allah had opened the heart of Abu Bakr '(RA) to fight and I knew that he was right."

43- BOOK OF FAITH

Narrated from Allah's Messenger (SAW)

Chapter 2

I am commanded that I should fight people till they say " There is no God but Allah and Muhammad (SAW) is the messenger of Allah" and establish salah

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(2617)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنْ يَسْتَقْبِلُوا قِبْلَتَنَا وَيَأْكُلُوا ذَبِيحَتَنَا وَأَنْ يُصَلُّوا صَلَاتَنَا فَإِذَا فَعَلُوا ذَلِكَ حُرِّمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا لَهُمْ مَا لِلْمُسْلِمِينَ وَعَلَيْهِمْ مَا عَلَى الْمُسْلِمِينَ

Sayyidina Ans ibn Malik (RA) reproted that Allah's Messenger (saw) said, "I am commanded that I should fight people till they testity that there is no God except Allah and that Muhammad is His slave and His Messenger, and turn to our qiblah, eat that which we sughter, offer salah as we do. When they do that then their blood and their properties are unlawful to us except for the right over them. For them is that which is for the Muslims and on them are (all the obligations) that are on the Muslim."

[*Bukhari* 392 *Abu Dawud* 2641 *Nisai* 3972]

43- BOOK OF FAITH

Narrated from Allah's Messenger (SAW)

Chapter 3

Islam is based on five things

(2618)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَصَوْمِ رَمَضَانَ وَحَجِّ الْبَيْتِ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) said, "Islam is in five things: the testimony that there is no God but Allah and that Muhammad is Allah's Messenger, the establishment of salah, the payment of zakah, the fast of Ramadan and Hajj of the House (of Allah).

[*Ahmed* 6309, *Bukhari* 8, *Muslim* 16, *Nisai* 5011]

43- BOOK OF FAITH

Narrated from Allah's Messenger (SAW)

Chapter 4

The characteristics of Islam described by Jibril to the Prophet (SAW)

(2619)

أَوَّلُ مَنْ تَكَلَّمَ فِي الْقَدَرِ مَعْبَدٌ الْجُهَنِيُّ قَالَ فَخَرَجْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيُّ حَتَّى أَتَيْنَا الْمَدِينَةَ فَقُلْنَا لَوْ لَقِينَا رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْنَاهُ عَمَّا أَحْدَثَ هَؤُلَاءِ الْقَوْمُ قَالَ فَلَقِينَاهُ يَعْنِي عَبْدَ اللَّهِ بْنَ عُمَرَ وَهُوَ خَارِجٌ مِنْ الْمَسْجِدِ قَالَ فَاكْتَنَفْتُهُ أَنَا وَصَاحِبِي قَالَ فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلَامَ إِلَيَّ فَقُلْتُ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّ قَوْمًا يَقْرَءُونَ الْقُرْآنَ وَيَتَقَفَّرُونَ الْعِلْمَ وَيَزْعُمُونَ أَنْ لَا قَدَرَ وَأَنَّ الْأَمْرَ أُنُفٌ قَالَ فَإِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي مِنْهُمْ بَرِيءٌ وَأَنَّهُمْ مِنِّي بُرَءَاءُ وَالَّذِي يَحْلِفُ بِهِ عَبْدُ اللَّهِ لَوْ أَنَّ أَحَدَهُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا قُبِلَ ذَلِكَ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ قَالَ ثُمَّ أَنْشَأَ يُحَدِّثُ فَقَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعَرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا

يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَلْزَقَ رُكْبَتَهُ بِرُكْبَتِهِ ثُمَّ قَالَ يَا مُحَمَّدُ مَا الْإِيمَانُ قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ قَالَ فَمَا الْإِسْلَامُ قَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَحَجُّ الْبَيْتِ وَصَوْمُ رَمَضَانَ قَالَ فَمَا الْإِحْسَانُ قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ فِي كُلِّ ذَلِكَ يَقُولُ لَهُ صَدَقْتَ قَالَ فَتَعَجَّبْنَا مِنْهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ فَمَتَى السَّاعَةُ قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنْ السَّائِلِ قَالَ فَمَا أَمَارَتُهَا قَالَ أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ أَصْحَاب الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ قَالَ عُمَرُ فَلَقِيَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِك بِثَلَاثٍ فَقَالَ يَا عُمَرُ هَلْ تَدْرِي مَنْ السَّائِلُ ذَاكَ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ مَعَالِمَ دِينِكُمْ

Yahya ibn Yamur reported that the first person who spoke about Divine decree M'bad Juhanni. He said that he and Humayd ibn Abdur Rahman Himyari set out for Madinah hoping to meet one of the sahabah of the Prophet (SAW) that they may ask him about the innovation of these people. They met him meaning, Abdullah ibn Umar (RA) (RA) while he was outside the mosque. (He went on to say:) I and my friend stood by him. I presumed that my friend left me to speak, so I said, "O Abu Abdur Rahman. Certain people recite the Qur'an and acquire knowledge, but are convinced that there is no predestination and they hold that fate is not decreed aforehand. 'Ibn Umar (RA) said, "When you meet them, let them know that I am absolved of them, and they are absolved of me. By Him on whom Abdullah swears often if they give away gold as much as Uhud, it would not be accepted from them till they believe in destiny, good and bad." Then he began to narrate Hadtih saying that Umar (RA) ibn al-Khattab (RA) said that they were with Allah's Messenger (SAW) when a man came wearing extremely white clothing and deep black hair but signs of a journey could not be detected on him nor could they recognise him as one of them. He came to the Prophet (SAW) and sat down beside him, his knees touching the Prophet's (SAW). He asked "O Muhammad, what is faith"? He said, "It is to believe in Allah, His angels, His Books, His Messengers (peace be upon them all), in the Last Day and in Predestination of good and evil." He asked, "And what is Islam?" He said, 'It is. to testify that there is no God but Allah and that Muhammad is His slave and His Messenger (SAW) to establish the Salah, to pay the

Zakah, to perform pilgrimage of the House and to fast in Ramadan.' He asked, "And what is Ihsan"? He said, It is that you worship Allah as though you see Him, for it you cannot see Him, He sees you." The visitor remarked, "In everything that you have spoken, you spoke truth." Umar (RA) said that they were surprised at his questioning him and then confirming that he spoke the truth. Next, he asked, "And when is the Hour?" He said, "The one who is questioned does not know more about it than the one who asks." He asked, "Then what are its Signs?" He said, "That a maid-servant will beget her mistress and that you see barefooted, naked-bodied, helpless shepherds construct tall buildings." Umar (RA) said that the Prophet (SAW) then met him after three days and said, "Umar (RA) , do you know who the questioner was? He was Jibril come to teach you the basics of your religion."
[Muslim 8, *Abu Dawud* 4695,*Nisai* 5005,Ibn Majah 63,*Ahmed* 184]

43- BOOK OF FAITH

Narrated from Allah's Messenger (SAW)

Chapter 5

The Fard are heart of faith

(2620)

قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا إِنَّا هَذَا الْحَيَّ مِنْ رَبِيعَةَ وَلَسْنَا نَصِلُ إِلَيْكَ إِلَّا فِي أَشْهُرِ الْحَرَامِ فَمُرْنَا بِشَيْءٍ نَأْخُذُهُ عَنْكَ وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا فَقَالَ آمُرُكُمْ بِأَرْبَعٍ الْإِيمَانِ بِاللَّهِ ثُمَّ فَسَّرَهَا لَهُمْ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَأَنْ تُؤَدُّوا خُمْسَ مَا غَنِمْتُمْ

Sayyidina Ibn Abbas (RA) reported that a delegation of the tribe of Abd Qays came to Allah's Messenger (SAW). They said "O Messenger of Allah (SAW) , the tribe Rabi'ah lie in our path. So, we cannot come to you except during the sacred months. Do command us, therefore, things as we may abide by and invite those who are behind us.' He said, "I command you four things: faith in Allah", and he explained it to them as, "testimony that there is no God but Allah and I am Allah's Messenger, observing the Salah and

paying the Zakah, and to pay one-fifth of what you gain as booty.”

[*Ahmed* 2120, *Bukhari* 53, Muslim 17, *Abu Dawud* 3692,*Nisai* 5041]

43- BOOK OF FAITH

Narrated from Allah’s Messenger (SAW)

Chapter 6

About perfection of faith and increase and decrease in it

(2621)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَأَلْطَفُهُمْ بِأَهْلِهِ

Sayyidah Aisha (RA) narrated: Allah’s Messenger (SAW) said, “The Believer in terms of faith is he who is best of them in manners and mild to his family.”

[*Ahmed* 24259]

(2622)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ فَوَعَظَهُمْ ثُمَّ قَالَ يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنَّكُنَّ أَكْثَرُ أَهْلِ النَّارِ فَقَالَتْ امْرَأَةٌ مِنْهُنَّ وَلِمَ ذَاكَ يَا رَسُولَ اللَّهِ قَالَ لِكَثْرَةِ لَعْنِكُنَّ يَعْنِي وَكُفْرِكُنَّ الْعَشِيرَ قَالَ وَمَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَغْلَبَ لِذَوِي الْأَلْبَابِ وَذَوِي الرَّأْيِ مِنْكُنَّ قَالَتْ امْرَأَةٌ مِنْهُنَّ وَمَا نُقْصَانُ دِينِهَا وَعَقْلِهَا قَالَ شَهَادَةُ امْرَأَتَيْنِ مِنْكُنَّ بِشَهَادَةِ رَجُلٍ وَنُقْصَانُ دِينِكُنَّ الْحَيْضَةُ تَمْكُثُ إِحْدَاكُنَّ الثَّلَاثَ وَالْأَرْبَعَ لَا تُصَلِّي

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) addressed the people delivering a sermon, saying. "O women, give charity. You will form a majority of the inhabitants of Hell.' A woman among them, said, "Why is that so, O Messenger of Allah (SAW)"? He said, "That is because you are given to curse much and you show ingratitude to your husbands." added, "I have not seen those who are deficient in intelligence and religion get the better of the intellegent people as you do." A woman asked, "What is (our) deficiency in intelligence and religion"? He said, "The testimony of two women of you is equal to the testimony of one man, and the deficiency in your religion is the menstruation, so one of you taries for three or four days and does not offer salah."

[Muslim 79,*Abu Dawud* 4679,Ibn Majah 4003,*Ahmed* 5443]

(2623)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِيمَانُ بِضْعٌ وَسَبْعُونَ بَابًا أَدْنَاهَا إِمَاطَةُ الْأَذَى عَنْ الطَّرِيقِ وَأَرْفَعُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "Faith has a little over seventy gates. The humblest of them is to remove something hurtful from the path and the highest of them is the saying 'There is no God but Allah."

[*Bukhari* 9, Muslim 35, *Abu Dawud* 4676, *Nisai* 5019, Ibn Majah 57, *Ahmed* 9372]

43- BOOK OF FAITH

Narrated from Allah's Messenger (SAW)

Chpater 7

Modesty is part of faith

(2624)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِرَجُلٍ وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَيَاءُ مِنْ الْإِيمَانِ

Sayyidina Saalim (RA) reported on the authority of his father that Allah's Messenger (SAW) passed by a man who was sermonising his brother on modesty. So, Allah's Messenger (SAW) said, "Modesty is part of faith."

43- BOOK OF FAITH

Narrated from Allah's Messenger (SAW)

Chapter 8

About importance of Salah

(2625)

كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنْ النَّارِ قَالَ لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ تَعْبُدُ اللَّهَ وَلَا تُشْرِكْ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ ثُمَّ قَالَ أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ الصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ قَالَ ثُمَّ تَلَا

Sayyidina Mu'adh ibn Jabal (RA) narrated: I was with the Prophet (SAW) in a journey. One day, I came very near him while we were travelling. I said, "O Messenger, tell me of a deed which will enable me to enter Paradise and get me away from Hell.'" You have asked me about a great thing, but it is easy for those for whom Allah makes it easy. Worship Allah and do not associate anything with Him and observe Salah and pay Zakah and fast in Ramadan and make the pilgrimage to the House." Then he said, "Shall I not guide you to the gates of good: fasting is as shield and charity obliterates sin as water extinguishes fire and a man's Salah at midnight." Then he recited:

"Their sides forsake their beds as they call on their Lord in fear and in hope, and they expend out of what We have provided them. No soul knows what delight of the eyes is kept hidden for them, as a recompense for what they used to do." (Al-Quran 32:16-17)

Then, he said, “Shall I not inform you of the head and pillar of the issue and the apex of its hump?” I said, ‘Certainly, O Messenger of Allah (SAW) .” He said, “Its head is Islam, its pillar is Salah and the apex of its hump is jihad.” Then he said, “Shall I not tell you about the root of that”? I said, “Certainly, O Messenger of Allah (SAW)!” He held his tongue and said, “Keep it in check.” I asked, “Shall we be taken to task for what we speak with it”? He said, “May your mother weep at you, O Mu’adh! Will people be cast in hell on their faces or on their nostrils except as the consequence of their tongues?”

[*Ahmed* 22-77,Ibn Majah 3973]

(2626)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَيْتُمْ الرَّجُلَ يَتَعَاهَدُ الْمَسْجِدَ فَاشْهَدُوا لَهُ بِالْإِيمَانِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ

Sayyidina Abu Sa’eed (RA) reported that Allah’s Messenger (SAW) said: When you see a man frequently visiting the mosque, give testimony to his faith for, Allah says:

"He only shall inhabit the places of Allah’s worship who believes in Allah and the Last Day and establishes the salah and pays the zakah (al-Quran 9:18)

[Ibn Majah 802, *Ahmed* 11651]

43- BOOK OF FAITH

Narrated from Allah’s Messenger (SAW)

Chapter 9

About neglecting salah

(2627)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَ الْكُفْرِ وَالْإِيمَانِ تَرْكُ الصَّلَاةِ

Jabir ibn Abdullah (RA) reported that the Prophet (SAW) said, "Between disbelief and faith lies neglect of salah.”

[Muslim 82,*Nisai* 460]

(2628)

قَالَ بَيْنَ الْعَبْدِ وَبَيْنَ الشِّرْكِ أَوْ الْكُفْرِ تَرْكُ الصَّلَاة

It is reported by A'mash through the same sanad a hadith like that (previous one # 2627). His words being, 'Between worship and polytheism lies neglect of salah."

(2629)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ

Sayyidina Jabir (RA) reported that Allah's Messenger (SAW) said, "Between a worshipper and disbelief lies neglect of salah."

[*Abu Dawud* 678,Ibn Majah 1078,*Nisai* 463,*Ahmed* 14983]

(2630)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمْ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

Abdullah ibn Buraida (RA) reported on the authority of his father that Allah's Messenger (SAW) said, "The covenant that exists between us and them is Salah. So, he who neglects it has indeed disbelieved."

[*Nisai* 62,Ibn Majah 1079,*Ahmed* 22998]

(2631)

كَانَ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَرَوْنَ شَيْئًا مِنْ الْأَعْمَالِ تَرْكُهُ كُفْرٌ غَيْرَ الصَّلَاةِ

Abdullah ibn Shaqiq Uqayli (RA) reported, saying "The companions of Muhummad (SAW) did not regard neglect of any of the deeds as disbelief as they did (neglect) of Salah."

43- BOOK OF FAITH

Narrated from Allah's Messenger (SAW)

Chapter 10

Flavour of Faith

(2632)

أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا

Sayyidina Abbas ibn Abdul Muttalib (RA) reported that he heard Allah's Messenger (SAW) say. "He has tasted the flavour of faith who is pleased with Allah as Lord, with Islam as religion and with Muhammad as Prophet."

[*Ahmed* 1779]

(2633)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ طَعْمَ الْإِيمَانِ مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ

Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (SAW) said:

There are three qualities which, if anyone possesses, he has tasted the savour of faith. (They are :) he to whom Allah and His Messenger (SAW) are dearer than all else; he loves someone only because of Allah! and he hates to return to disbelief after Allah has pulled him out if it just as he hates to be thrown into hell.

[*Ahmed* 12002,Muslim 43,*Bukhari* 16]

43- BOOK OF FAITH

Narrated from Allah's Messenger (SAW)

Chapter 11

A fornicator does not possess faith when he commits fornication or adultery

(2634)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَكِنَّ التَّوْبَةَ مَعْرُوضَةٌ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "No adulterer commits adultery while he is a believer, and no thief commits theft while he is a believer, but repentance is accepted."

[*Bukhari* 2475]

(2435)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَصَابَ حَدًّا فَعُجِّلَ عُقُوبَتَهُ فِي الدُّنْيَا فَاللَّهُ أَعْدَلُ مِنْ أَنْ يُثَنِّيَ عَلَى عَبْدِهِ الْعُقُوبَةَ فِي الْآخِرَةِ وَمَنْ أَصَابَ حَدًّا فَسَتَرَهُ اللَّهُ عَلَيْهِ وَعَفَا عَنْهُ فَاللَّهُ أَكْرَمُ مِنْ أَنْ يَعُودَ إِلَى شَيْءٍ قَدْ عَفَا عَنْهُ

Sayyidina Ali ibn Abu Talib (RA) reported that the Prophet (SAW) said, "If anyone is awarded the '*Hadd'* then he has received his punishment in this world, for, Allah is too Just to punish His slave in the Hereafter a second time (for the same crime). As for him, who has attracted the hadd and Allah has concealed his crime and pardoned him, Allah is most Kind to return to something once He has forgien it."

[Ibn Majah 2604]

43- BOOK OF FAITH

Narrated from Allah's Messenger (SAW)

Chapter 12

The Muslim is one from whose tongue and hand another Muslim is safe

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(2636)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "A Muslim is one from whose tongue and hand (other) Muslim s are safe and a believer is one from whom the people are safe over their lives and their properties." And it is reported from the Prophet (SAW) that he was asked, "Which Muslim is the most excellent?" He said, "He from whose tongue and hand other Muslim s are safe."

[*Ahmed* 8940,*Nisai* 5005]

(2637)

That (as previous one) is also reported by Ibrahim ibn Sa'eed Jawhari from Abu Usamah, from Burayd ibn Abdullah ibn Abu Burdah, from his grangfather Abu Burdah, from Abu Musa Ash'ari from the Prophet (SAW)

43- BOOK OF FAITH

Narrated from Allah's Messenger (SAW)

Chapter 13

Islam began in poverty and will soon return to poverty

(2638)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ فَطُوبَى لِلْغُرَبَاءِ

Sayyidina Abdullah Ibn Mas'ud (RA) reported that Allah's Messenger (SAW) said, "Islam began in poverty and it will return to poverty as it had begun. So, the poor are fortunate."

[Ibn Majah 3908]

(2639)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الدِّينَ لَيَأْرِزُ إِلَى الْحِجَازِ كَمَا تَأْرِزُ الْحَيَّةُ إِلَى جُحْرِهَا وَلَيَعْقِلَنَّ الدِّينُ مِنْ الْحِجَازِ مَعْقِلَ الْأُرْوِيَّةِ مِنْ رَأْسِ الْجَبَلِ إِنَّ الدِّينَ بَدَأَ غَرِيبًا وَيَرْجِعُ غَرِيبًا فَطُوبَى لِلْغُرَبَاءِ الَّذِينَ يُصْلِحُونَ مَا أَفْسَدَ النَّاسُ مِنْ بَعْدِي مِنْ سُنَّتِي

Kathir ibn Abdullah ibn Amr ibn Awf ibnMilhah reported from his father from his grandfather that Allah's Messenger (SAW) said, "The religion will shrink back to the Hijaz as a snake shrinks back to its hole. And religion will seek refuge in the Hijaz as a wild goat seeks refuge on the mountain top. The religion began as poor and will return to poverty, so blessed are the poor who correct what people corrupt in my religion in my sunnah."

43- BOOK OF FAITH

Narrated from Allah's Messenger (SAW)

Chapter 14

Signs of the hypocrite

(2640)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا اؤْتُمِنَ خَانَ

Sayyidina Abu Huraira (RA) (RA); reported that Allah's Messenger (SAW) said, "There are three signs of a hypocrite: when he speaks, he lies, when he promises, he betrays and when he is trusted with something, he embezzles"

[*Ahmed* 9169,*Bukhari* 33,Muslim 59,*Nisai* 5031]

(2641)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا وَإِنْ كَانَتْ خَصْلَةٌ مِنْهُنَّ فِيهِ كَانَتْ فِيهِ خَصْلَةٌ مِنْ النِّفَاقِ حَتَّى يَدَعَهَا مَنْ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا خَاصَمَ فَجَرَ وَإِذَا عَاهَدَ غَدَرَ

Sayyidina Abdullah ibn Amr (RA) reported that the Prophet (SAW) said, "If anyone has these four characteristics then he is a hypocrite and if he has one of these then he has one trait of hypocrisy till he gives it up. When he speaks, he lies; when he promises, he breaks it, when he quarrels, he abuses; and when he makes a covenant, he breaches it."

[*Ahmed* 6782,*Bukhari* 34,Muslim 58,*Abu Dawud* 4688,*Nisai* 5030]

(2642)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَعَدَ الرَّجُلُ وَيَنْوِي أَنْ يَفِيَ بِهِ فَلَمْ يَفِ بِهِ فَلَا جُنَاحَ عَلَيْهِ

Sayyidina Zayd ibn Arqam (RA) reported that Allah's Messenger (SAW) said, "If a man makes a promise with the resolve to fulfil it, but he cannot fulfil it then there is no sin on him."

[*Abu Dawud* 4995]

43- BOOK OF FAITH

Narrated from Allah's Messenger (SAW)

Chapter 15

To abuse a Muslim is sinful

(2643)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِتَالُ الْمُسْلِمِ أَخَاهُ كُفْرٌ وَسِبَابُهُ فُسُوقٌ

Sayyidina Abdullah Ibn Mas'ud (RA) (RA) reported that Allah's Messenger (SAW) said, "To kill a Muslim brother is to become a disbeliever and to abuse him is a sin."

[*Nisai* 4114,*Ahmed* 3957]

(2644)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ

Mahmud ibn Ghaylan reported it from Waki, from Sufyan, from Zubayd, from Abu Wa'il, from Abdullah Ibn Mas'ud (RA) , saying that the Prophet (SAW) said, "To abuse a Muslim is sinful and to kill him is to disbelieve."

[*Ahmed* 3647,*Bukhari* 48,Muslim 64,*Nisai* 4115,Ibn Majah 69]

43- BOOK OF FAITH

Narrated from Allah's Messenger (SAW)

Chapter 16

If anyone accuses his brother of disbelief

(2645)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ عَلَى الْعَبْدِ نَذْرٌ فِيمَا لَا يَمْلِكُ وَلَاعِنُ الْمُؤْمِنِ كَقَاتِلِهِ وَمَنْ قَذَفَ مُؤْمِنًا بِكُفْرٍ فَهُوَ كَقَاتِلِهِ وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عَذَّبَهُ اللَّهُ بِمَا قَتَلَ بِهِ نَفْسَهُ يَوْمَ الْقِيَامَةِ

Sayyidina Thabit ibn Dahhak (RA) reported that the Prophet (SAW) said, "A slave should not make a vow about something that he does not possess and one who curses a believer is like his murderer and if one accuses a believer of disbelief then he is like his murderer, and if anyone kills himself with something then Allah will punish him on the Day of Resurrection with it."

[*Bukhari* 6047,Muslim 110]

(2646)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيُّمَا رَجُلٍ قَالَ لِأَخِيهِ كَافِرٌ فَقَدْ بَاءَ بِهِ أَحَدُهُمَا

Sayyidina Ibn Umar (RA) reported (RA) that the Prophet (SAW) said, "If anyone calls his brother a disbeliever then one of them will conform to that description."

[*Bukhari* 6104,Muslim 60,*Abu Dawud* 4687,*Ahmed* 4745]

43- BOOK OF FAITH

Narrated from Allah's Messenger (SAW)

Chapter 17

About one who dies while testifying that there is no God besides Allah

(2647)

دَخَلْتُ عَلَيْهِ وَهُوَ فِي الْمَوْتِ فَبَكَيْتُ فَقَالَ مَهْلًا لِمَ تَبْكِي فَوَاللَّهِ لَئِنْ اسْتُشْهِدْتُ لَأَشْهَدَنَّ لَكَ وَلَئِنْ شُفِّعْتُ لَأَشْفَعَنَّ لَكَ وَلَئِنْ اسْتَطَعْتُ لَأَنْفَعَنَّكَ ثُمَّ قَالَ وَاللَّهِ مَا مِنْ حَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَكُمْ فِيهِ خَيْرٌ إِلَّا حَدَّثْتُكُمُوهُ إِلَّا حَدِيثًا وَاحِدًا وَسَوْفَ أُحَدِّثُكُمُوهُ الْيَوْمَ وَقَدْ أُحِيطَ بِنَفْسِي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ

Sunabihi narrated: I visited Ubadah ibn Samit (RA) who was on the death bed. I wept. He said, "Easy, why do you weep? If I am asked to testify (to your belief), I will testiy for you, and if I am allowed to intercede, I will intercede for you, and, if I can, I will profit you. Then, he said, "By Allah, none of the ahadith that I have heard from Allah's Messenger (SAW) is without good in it for you, and I have narrated (all of) them to you, except one hadith. I will narrate it to you today. Indeed I am surrounded by death. I

heard Allah’s Messenger (SAW) say: If anyone testifies that there is no God but Allah and that Muhammad (SAW) is Allah’s Messenger (SAW) then Allah forbids the Fine to touch him.”

[Muslim 29, *Ahmed* 22774]

(2648)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ سَيُخَلِّصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُءُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيَنْشُرُ عَلَيْهِ تِسْعَةً وَتِسْعِينَ سِجِلًّا كُلُّ سِجِلٍّ مِثْلُ مَدِّ الْبَصَرِ ثُمَّ يَقُولُ أَتُنْكِرُ مِنْ هَذَا شَيْئًا أَظَلَمَكَ كَتَبَتِي الْحَافِظُونَ فَيَقُولُ لَا يَا رَبِّ فَيَقُولُ أَفَلَكَ عُذْرٌ فَيَقُولُ لَا يَا رَبِّ فَيَقُولُ بَلَى إِنَّ لَكَ عِنْدَنَا حَسَنَةً فَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ فَتَخْرُجُ بِطَاقَةٌ فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَيَقُولُ احْضُرْ وَزْنَكَ فَيَقُولُ يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السِّجِلَّاتِ فَقَالَ إِنَّكَ لَا تُظْلَمُ قَالَ فَتُوضَعُ السِّجِلَّاتُ فِي كَفَّةٍ وَالْبِطَاقَةُ فِي كَفَّةٍ فَطَاشَتْ السِّجِلَّاتُ وَثَقُلَتْ الْبِطَاقَةُ فَلَا يَثْقُلُ مَعَ اسْمِ اللَّهِ شَيْءٌ

Sayyidina Abdullah ibn Amr ibn al-Aas reported that he heard Allah’s Messenger (SAW) i; say: On the Day of Resurrection, Allah will pick out a man of my ummah in front of all the creatures. Ninety scrolls will be (opened and) presented to him, each scroll the length of the eye-sight. He (Allah) will ask, “Do you deny from it anything? Have My guardian-recorders wronged you?” He will say, “No, my Lord.” He will ask, “Do you have an excuse?” He will answer, “No, my Lord.” Allah will say, “Rather! We have with us a pious deed from you, and, indeed, you will not be wronged to-day.” So a card would be taken out inscribed on it (the words): ‘I bear witness that there is on God but Allah and I bear witness that Muhammad (SAW) is His slave and His Messenger’. He (Allah) will say, “Bring your scale.” He will plead, “My Lord, what is this card before these scrolls?” Allah will say, “You will not be wronged.” So, the scrolls will be placed on one pan and the card on another pan of the balances. The scrolls shall fail and the card shall outweigh them, and nothing is heavier than the name of Allah.

43- BOOK OF FAITH

Narrated from Allah’s Messenger (SAW)

Chapter 18

About the diseed within this ummah -

(2649)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَفَرَّقَتْ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ أَوْ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً وَالنَّصَارَى مِثْلَ ذَلِكَ وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً

Sayyidina Abu Huraira (RA) in reported that Allah's Messenger (SAW) said, "The Jews divided into seventy-one sects or seventy-two sects, and the Christianslike that. And my ummah will divide into seventy-three sects."

[Ibn Majah 3991]

(2650)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ حَذْوَ النَّعْلِ بِالنَّعْلِ حَتَّى إِنْ كَانَ مِنْهُمْ مَنْ أَتَى أُمَّهُ عَلَانِيَةً لَكَانَ فِي أُمَّتِي مَنْ يَصْنَعُ ذَلِكَ وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً قَالُوا وَمَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ مَا أَنَا عَلَيْهِ وَأَصْحَابِي

Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messeenger (SAW) said, "The same things will be faced by my ummah as the Banu Isra'il faced as a shoe compares with (its pairing) shoe, to the extent that if there was anyone of them to have approached his mother (for sexual intercourse) then there will be in my ummah who would do that. And the Banu Isra'il divided into seventy-two sects and my ummah will divide into seventy-three sects, all of whom will go into the Fire except one millat (sect). "The sahabah (RA) asked (him), "Who are they, O Messenger of Allah (SAW)". He said, "(Who follow) what I am on and my companions (are on)."

(2651)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ فَأَلْقَى عَلَيْهِمْ مِنْ نُورِهِ فَمَنْ أَصَابَهُ مِنْ ذَلِكَ النُّورِ اهْتَدَى وَمَنْ أَخْطَأَهُ ضَلَّ فَلِذَلِكَ أَقُولُ جَفَّ الْقَلَمُ عَلَى عِلْمِ اللَّهِ

Sayyidina Abdullah ibn Amr (RA) reported that he heard Allah's Messenger (SAW) say that Allah, the Blessed and Exalted, created His creatures in darkness. Then He cast on them His Light. Thus, those whom the Light hit were guided and whom it missed were misguided. "This is why I say that the pen dried up with the knowledge of Allah.

(2652)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّ حَقَّهُ عَلَيْهِمْ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا قَالَ أَتَدْرِي مَا حَقُّهُمْ عَلَيْهِ إِذَا فَعَلُوا ذَلِكَ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ أَنْ لَا يُعَذِّبَهُمْ

Sayyidina Mu'azdh ibn Jabal (RA) reported that Allah's Messenger (SAW) asked, "Do you realise what right Allah has over His slaves?" Mu'adh said, "Allah and His Messenger (SAW) know best." He said, "His rights over them are that they should worship Him and not associate anything with Him." He then asked, "Do you realise what is their right over Him if they perform that?" Mu'adh said, "Allah and His Messenger (SAW) know best." He said, "That He should not punish them."

[*Bukhari* 2856, Muslim 30, *Ahmed* 22065, Ibn Majah 4296]

(2653)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَتَانِي جِبْرِيلُ فَبَشَّرَنِي فَأَخْبَرَنِي أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ نَعَمْ

Sayyidina Abu Dharr (RA) reported that Allah's Messeenger (SAW) said, "Jibril came to me and gave me good tidings that if anyone dies without associating anything with Allah then he will enter Paradise." Abu Dharr asked, Even if he has committed adultery and

theft.” He said, “Yes.”

[*Bukhari* 6268, Muslim 9, *Ahmed* 21489]

44- BOOK OF KNOWLEDGE

Narrated from Allah's Messenger (SAW)

Chapter 1

When Allah intends good to befall anyone, He gives him an understanding of religion

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(2654)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ يُرِدْ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said, "He to whom Allah intends to do good is given by Allah an understanding of religion."

[*Ahmed* 2791]

44- BOOK OF KNOWLEDGE

Narrated from Allah's Messenger (SAW)

Chapter 2

Excellence of seeking knowledge

(2655)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "If anyone treks a path seeking knowledge thereby, Allah will make easy his passage to Paradise."

[*Ahmed* 8323]

(2656)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ كَانَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ

Sayyidina Hasan ibn Malik reported that Allah's Messenger (SAW) said, If any one goes out seeking knowledge then he is on Allah's path till he returns."

(2657)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ طَلَبَ الْعِلْمَ كَانَ كَفَّارَةً لِمَا مَضَى

Sayyidina Sakhbarah (RA) reported that the Prophet (SAW) said, 'If anyone seeks knowledge then that is an expiation for what has passed"

44- BOOK OF KNOWLEDGE

Narrated from Allah's Messenger (SAW)

Chapter 3

About concealing knowledge

(2658)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سُئِلَ عَنْ عِلْمٍ عَلِمَهُ ثُمَّ كَتَمَهُ أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "If anyone is asked about a knowledge that he knows but conceals then, on the Day of Resurrection, he will be restrained with reins of fire."

[*Abu Dawud* 658,Ibn Majah 264, *Ahmed* 7574]

44- BOOK OF KNOWLEDGE

Narrated from Allah's Messenger (SAW)

Chapter 4

About wishing well one who seeks knowledge

(2659)

كُنَّا نَأْتِي أَبَا سَعِيدٍ فَيَقُولُ مَرْحَبًا بِوَصِيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ النَّاسَ لَكُمْ تَبَعٌ وَإِنَّ رِجَالًا يَأْتُونَكُمْ مِنْ أَقْطَارِ الْأَرَضِينَ يَتَفَقَّهُونَ فِي الدِّينِ فَإِذَا أَتَوْكُمْ فَاسْتَوْصُوا بِهِمْ خَيْرًا

Abu Harun (Abdi) narrated: We used to go to Abu Sa’eed to acquire knowledge. He would say, “Welcome as per the instructions of Allah’s Messenger. He (Allah’s Messenger (SAW) said, ‘People are following you. Indeed, people will come to you from the corners of the world to understand religion.’ So, when they come to you, he instructed you to be their well-wishers”

[Ibn Majah 249]

(2660)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَأْتِيكُمْ رِجَالٌ مِنْ قِبَلِ الْمَشْرِقِ يَتَعَلَّمُونَ فَإِذَا جَاءُوكُمْ فَاسْتَوْصُوا بِهِمْ خَيْرًا

Sayyidina Abu Sa’eed Khudri (RA) reported that the Prophet (SAW) said, ‘People will come to you from the east to learn. So, when they come to you instruct them to do well.” The narrator said that when Abu Sa’eed saw them, he said, “Welcome as per the instructions of Allah’s Messenger (SAW)."

44- BOOK OF KNOWLEDGE

Narrated from Allah’s Messenger (SAW)

Chapter 5

Knowledge will be taken away from the world

(2661)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنْ النَّاسِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَتْرُكْ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَّالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا

Sayyidina Abdullah ibn Amr ibn Al-Aas (RA) reported that Allah's Messenger (SAW) said, "Allah will not take away knowledge from the people all at once. But, he will take away knowledge by taking away the ulama (one by one) till no scholar survives. The people will take the ignorant for leaders and will ask them and they will issue verdicts without knowledge, going astray (themselves) and leading (others) astray."

[*Ahmed* 6521,*Bukhari* 100,Muslim 2673, *Ibn e Majah* 52]

(2662)

كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَشَخَصَ بِبَصَرِهِ إِلَى السَّمَاءِ ثُمَّ قَالَ هَذَا أَوَانُ يُخْتَلَسُ الْعِلْمُ مِنْ النَّاسِ حَتَّى لَا يَقْدِرُوا مِنْهُ عَلَى شَيْءٍ

Sayyidina Abu Darda (RA) narrated: We were with the Prophet (SAW) when he turned his sight towards the heaven and said, This is the time when knowledge is being withdrawn from the people till they will have no control over anything of it." So, Ziyad ibn Labit Ansari (RA) said, 'How will it be withdrawn from us while we have read the Qur'an and, by Allah, we do read it, as our women do read it, as also our children?' He said, "O Ziyad! May your mother weep over you! I took you for a learned man of Madinah! There is the Torah and the Injil with the Jews and the Christians, but how do they benefit from it?" Jubayr reported that he then met Ubadah ibn Samit and said to him, "Did you hear what your brother Abu Darda said?' And he informed him of what Abu Darda (RA) had said. He said, "Abu Darda has spoken the truth. If you like, I will tell you of the first (kind of) knowledge that will be taken away from the people humbleness! Soon, you will enter a Jami Masjid and not find even one man observing humbleness."

[*Ahmed* 24045]

44- BOOK OF KNOWLEDGE

Narrated from Allah's Messenger (SAW)

Chapter 6

One who seeks the world through knowledge.

(2663)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ طَلَبَ الْعِلْمَ لِيُجَارِيَ بِهِ الْعُلَمَاءَ أَوْ لِيُمَارِيَ بِهِ السُّفَهَاءَ أَوْ يَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللَّهُ النَّارَ

Sayyidina Ka'b ibn Malik (RA) reported that he heard Allah's Messenger (SAW) say, "If anyone seeks knowledge to contend with the ulama on its strength or to wrangle with the foolish and thereby turn people's faces towards him, then Allah will admit him to Hell."

(2664)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَعَلَّمَ عِلْمًا لِغَيْرِ اللَّهِ أَوْ أَرَادَ بِهِ غَيْرَ اللَّهِ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنْ النَّارِ

Sayyidina Ibn Umar (RA) reported that the Prophet (SAW) said, "If anyone acquires knowledge for someone other than Allah, or intended someone other than Allah with it, then let him find his seat in Hell."

[Ibn Majah 258]

44- BOOK OF KNOWLEDGE

Narrated from Allah's Messenger (SAW)

Chapter 7

Virtue of narrating Ahadith to listeners

(2665)

خَرَجَ زَيْدُ بْنُ ثَابِتٍ مِنْ عِنْدِ مَرْوَانَ نِصْفَ النَّهَارِ قُلْنَا مَا بَعَثَ إِلَيْهِ فِي هَذِهِ السَّاعَةِ إِلَّا لِشَيْءٍ سَأَلَهُ عَنْهُ فَسَأَلْنَاهُ فَقَالَ نَعَمْ سَأَلَنَا عَنْ أَشْيَاءَ سَمِعْنَاهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ نَضَّرَ اللَّهُ امْرَأً سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ غَيْرَهُ فَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ وَرُبَّ حَامِلِ فِقْهٍ لَيْسَ بِفَقِيهٍ

Aban ibn Uthman reported that Zayd ibn Thabit came from Marwan one afternoon. They presumed that he had not sent for him at that hour but to ask something. So, they met him and asked him and he confirmed, 'Yes. He asked me about many things (ahadith) that I had heard form Allah's Messenger (SAW) I heard Allah's Messenger (SAW) say, May Allah keep him fresh (and radiant) who hears a hadith from me, remembers it if! he conveys it to others, for, many a scholar of fiqh may carry it to one more learned than him in fiqh and many a scholar of fiqh is not himself a faiqih (jurist)."

[*Ahmed* 21646,*Abu Dawud* 3660]Ibn Majah]

(2666)

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ نَضَّرَ اللَّهُ امْرَأً سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَ فَرُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ

Sayyidina Abdullah Ibn Mas'ud (RA) ported that he heard Allah's Messenger (SAW) say "May Allah keep his face fresh (and radiant) who hears something from me and then conveys it exactly as he had heard it. Perhaps, many a one who receives it is more intelligent and knowledgeable than the listener."

[*Ahmed* 4157,Ibn Majah 232]

(2667)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَضَّرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي فَوَعَاهَا وَحَفِظَهَا وَبَلَّغَهَا فَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ ثَلَاثٌ لَا يُغِلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ وَمُنَاصَحَةُ أَئِمَّةِ الْمُسْلِمِينَ وَلُزُومِ جَمَاعَتِهِمْ فَإِنَّ الدَّعْوَةَ تُحِيطُ مِنْ وَرَائِهِمْ

Abdur Rahman ibn Abdullah Ibn Mas'ud (RA) reported on the authority of his father that the Prophet (SAW) said, "May Allah keep him fresh (and radiant) who heard my words, retained them (in his heart) and remembered them, and conveyed them (to others). Many a bearer of Hadith passes it on to one more learned than him. There are three for which a Muslim's heart should not hold hatred: sincere deed for Allah's sake, advice of scholars for Muslim s and sticking firmly to the community, for their invitation embraces those who are after them."

44- BOOK OF KNOWLEDGE

Narrated from Allah's Messenger (SAW)

Chapter 8

Immensity of attributing lies to the Prophet (SAW)

(2668)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنْ النَّارِ

Sayyidina Abdullah (RA) reported that Allah's Messeenger (SAW) said, "If anyone attributes falsehood to me knowingly then let him occupy his seat in the Fire."

[*Ahmed* 3801]

(2669)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَكْذِبُوا عَلَيَّ فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ يَلِجُ فِي النَّارِ

Sayyidina Ali ibn Abu Talib (RA) reported that Allah's Messenger (SAW) said, "Do not attribute lies to me. He who lies about me will be restrained in the Fire."

[*Ahmed* 507,*Bukhari* 106,Muslim 1]

(2670)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَذَبَ عَلَيَّ حَسِبْتُ أَنَّهُ قَالَ مُتَعَمِّدًا فَلْيَتَبَوَّأْ بَيْتَهُ مِنْ النَّارِ

Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (SAW) said, if anyone ascribes a lie to me" the narrator thought that he also said: "intentionally," then let him take his home in Hell.

[*Ahmed* 11942,*Bukhari* 108,Ibn Majah 32,Muslim 2]

44- BOOK OF KNOWLEDGE

Narrated from Allah's Messenger (SAW)

Chapter 9

Narrating invented Ahadith

(2671)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَدَّثَ عَنِّي حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ

Sayyidina Mughirah ibn Shu'bah (RA) reported that the Prophet (SAW) said, "If anyone narrates from me a hadith and thinks that it is a lie then he is one of the liars."

[*Ahmed* 18237,Muslim 4,Ibn Majah 41]

44- BOOK OF KNOWLEDGE

Narrated from Allah's Messenger (SAW)

Chapter 10

About what one is disallowed to say when listening to a hadith of the Prophet (SAW)

(2672)

قَالَ لَا أُلْفِيَنَّ أَحَدَكُمْ مُتَّكِئًا عَلَى أَرِيكَتِهِ يَأْتِيهِ أَمْرٌ مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ لَا أَدْرِي مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ

Muhammad ibn Munkadir and Saalim Abu Nadr reported from, Ubaydullah ibn Abu Rafi (RA) from Abu Rafi, and others tracing it up to the Prophet (SAW) that he said: Let me not find one of you reclining on his couch while he receives a saying in which I have commanded something or forbidden something and he says, “I do not know. That which we find in Allah’s Book we follow.”

[Ibn Majah 13]

(2673)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا هَلْ عَسَى رَجُلٌ يَبْلُغُهُ الْحَدِيثُ عَنِّي وَهُوَ مُتَّكِئٌ عَلَى أَرِيكَتِهِ فَيَقُولُ بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ فَمَا وَجَدْنَا فِيهِ حَلَالًا اسْتَحْلَلْنَاهُ وَمَا وَجَدْنَا فِيهِ حَرَامًا حَرَّمْنَاهُ وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا حَرَّمَ اللَّهُ

Sayyidina Miqdam ibn Mad ikarib (RA) reported that the Prophet (SAW) said, “Know that a man will receive a hadith from me while he is reclining on his couch and he will say, “Between us and you is Allah’s Book. What we find in it to be permissible, we will regard it as permissible and what we find in it to be disallowed, we will regard it to be disallowed, and that which Allah’s Messenger (SAW) disallowed is like which Allah has disallowed.”

[Ibn Majah 12,*Ahmed* 17194]

44- BOOK OF KNOWLEDGE

Narrated from Allah’s Messenger (SAW)

Chapter 11

Dislike for writing Hadith

(2674)

اسْتَأْذَنَّا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْكِتَابَةِ فَلَمْ يَأْذَنْ لَنَا

Sayyidina Abu Sa’eed (RA) reported that they sought the Prophet’s (SAW) permission to write down (his ahadith), but he did not permit them.

44- BOOK OF KNOWLEDGE

Narrated from Allah’s Messenger (SAW)

Chapter 12

Permission for that (writing Ahadith)

(2675)

كَانَ رَجُلٌ مِنْ الْأَنْصَارِ يَجْلِسُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَسْمَعُ مِنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَدِيثَ فَيُعْجِبُهُ وَلَا يَحْفَظُهُ فَشَكَا ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَسْمَعُ مِنْكَ الْحَدِيثَ فَيُعْجِبُنِي وَلَا أَحْفَظُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعِنْ بِيَمِينِكَ وَأَوْمَأَ بِيَدِهِ لِلْخَطِّ

Sayyidina Abu Huraira (RA) reported that an Ansari man used to sit in the Prophet’s assembly. He heard from him his ahadith and loved them much, but he could not remember them. So, he complained about it to Allah’s Messenger (SAW) saying “O Messenger of Allah (SAW) (SAW) do hear from you the hadith and love them, but I do not remember them” So Allah’s Messenger (SAW) said “Seek help with your right hand “ and gestured with his hand that he should write them down.

(2676)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ فَذَكَرَ الْقِصَّةَ فِي الْحَدِيثِ قَالَ أَبُو شَاهٍ اكْتُبُوا لِي يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اكْتُبُوا لِأَبِي شَاهٍ وَفِي الْحَدِيثِ قِصَّةٌ

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) delivered a sermon. He mentioned an account in the hadith. Abu Shah requested, 'O Messenger of Allah (SAW)! Have it written down for me." So, Allah's Messenger (SAW) said, "Write it down for Abu Shah." There is an account in the hadith.

[Muslim 2434,Muslim 1355,*Abu Dawud* 2017,*Nisai* 4799, *Ibn e Majah* 2624]

(2677)

لَيْسَ أَحَدٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ حَدِيثًا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنِّي إِلَّا عَبْدَ اللَّهِ بْنَ عَمْرٍو فَإِنَّهُ كَانَ يَكْتُبُ وَكُنْتُ لَا أَكْتُبُ

Hammam ibn Munabbih reported having heard Abu Huraira (RA) say, "There is not any of the Companions of Allah's Messenger (SAW) who has (narrated) more Ahadith than me except Abdullah ibn Amr (RA). He used to write (them) down while I did not write."

[*Ahmed* 7393,*Bukhari* 113]

44- BOOK OF KNOWLEDGE

Narrated from Allah's Messenger (SAW)

Chapter 13

Reporting from Banu Isra'il

(2678)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَلِّغُوا عَنِّي وَلَوْ آيَةً وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنْ النَّارِ

Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (SAW) said, Convey

from me (to the absent) even one verse.And narrate from the Banu Isra'il there is no harm in that. If anyone lies about me deliberately then let him take his seat in Hell."

[*Ahmed* 6496,*Bukhari* 3461]

44- BOOK OF KNOWLEDGE

Narrated from Allah's Messenger (SAW)

Chapter 14

The guide to good is like the doer

(2679)

أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ يَسْتَحْمِلُهُ فَلَمْ يَجِدْ عِنْدَهُ مَا يَتَحَمَّلُهُ فَدَلَّهُ عَلَى آخَرَ فَحَمَلَهُ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ فَقَالَ إِنَّ الدَّالَّ عَلَى الْخَيْرِ كَفَاعِلِهِ

Sayyidina Anas ibn Malik (RA) reported that a man came to the Prophet (SAW) and asked for a riding animal. But, he did not have any that could carry him, so he sent him to someone else who gave him the animal. He came to the Prophet (SAW) and informed him of it. He said,

"One who guides to good is like the one who does it."

(2680)

أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَحْمِلُهُ فَقَالَ إِنَّهُ قَدْ أُبْدِعَ بِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ائْتِ فُلَانًا فَأَتَاهُ فَحَمَلَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ أَوْ قَالَ عَامِلِهِ

Sayyidina Abu Mas'ud Badri (RA) reported that a man came to the Prophet (SAW) asking for a riding beast pleading that his animal had died. Allah's Messenger (SAW) said to him, "Go to so-and-so." He went and he gave him the beast. So, Allah's Messenger (SAW) .s-1- said, "He who guides to what is good has a reward like the reward of the

doer.” He used the word *‘A doer of it.’*

Muslim 1893,*Bukhari* 142,*Abu Dawud* 5129,*Ahmed* 17083]

(2681)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اشْفَعُوا وَلْتُؤْجَرُوا وَلْيَقْضِ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ

Sayyidina Abu Musa Ash’ari (RA) reported that the Prophet (SAW) said, “Do make a recommendation that you may be rewarded. Allah brings on His Prophets tongue what He wills.”

[*Ahmed* 1960,*Bukhari* 1432,Muslim 2127,*Abu Dawud* 5131,*Nisai* 2555]

(2682)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ نَفْسٍ تُقْتَلُ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ كِفْلٌ مِنْ دَمِهَا وَذَلِكَ لِأَنَّهُ أَوَّلُ مَنْ أَسَنَّ الْقَتْلَ

Sayyidina Abdullah Ibn Mas’ud (RA) reported that Allah’s Messenger (SAW) said, “No one is killed unjustly but a portion of his blood is (recorded) against the son of Adam. This because he was the first to begin murder” Abdur Razzaq used the words سَنَّ الْقَتْلَ instead of سن القتل meaning ‘begin murder’, introduce murder’.

[Ibn Majah 2616]

44- BOOK OF KNOWLEDGE

Narrated from Allah’s Messenger (SAW)

Chapter 15

One who invites to guidance and is obeyed

(2683)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنْ الْأَجْرِ مِثْلُ أُجُورِ مَنْ يَتَّبِعُهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنْ الْإِثْمِ مِثْلُ آثَامِ مَنْ يَتَّبِعُهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "One who invites people to guidance will get a reward like the rewards of those who follow him without anything being taken away from their rewards. And he who invites to a wrong0 will get a sin like the sins of those who obey him without their sins being diminished in any way."

[*Ahmed* 9171,Muslim 2674,*Abu Dawud* 4609,Ibn Majah 206]

(2684)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَنَّ سُنَّةَ خَيْرٍ فَاتُّبِعَ عَلَيْهَا فَلَهُ أَجْرُهُ وَمِثْلُ أُجُورِ مَنْ اتَّبَعَهُ غَيْرَ مَنْقُوصٍ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ سَنَّ سُنَّةَ شَرٍّ فَاتُّبِعَ عَلَيْهَا كَانَ عَلَيْهِ وِزْرُهُ وَمِثْلُ أَوْزَارِ مَنْ اتَّبَعَهُ غَيْرَ مَنْقُوصٍ مِنْ أَوْزَارِهِمْ شَيْئًا

Sayyidina Jarir ibn Abdullah (RA) reported that Allah's Messenger (SAW) said, "If anyone initiated a good prauice0 and is followed therein then he has a reward for it which is equal to the rewards of those who follow him without reducing anything from their rewards. And if anyone initiates an evil practice and is followed therein then he has a sin for it like the sins of those who followed him without reducing anything from their sins."

[*Ahmed* 19177, Muslim 1017,Ibn Majah 203,*Nisai* 2553]

44- BOOK OF KNOWLEDGE

Narrated from Allah's Messenger (SAW)

Chapter 16

Observing the sunnah and keeping away from bid'ah

(2685)

وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَعْدَ صَلَاةِ الْغَدَاةِ مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ فَقَالَ رَجُلٌ إِنَّ هَذِهِ مَوْعِظَةُ مُوَدِّعٍ فَمَاذَا تَعْهَدُ إِلَيْنَا يَا رَسُولَ اللَّهِ قَالَ أُوصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدٌ حَبَشِيٌّ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى اخْتِلَافًا كَثِيرًا وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّهَا ضَلَالَةٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ

Sayyidina Irbad ibn Sariyah (RA) reported that Allah's Messenger (SAW) delivered a sermon to them one day after the Salah of Fajr: an eloquent admonition that brought tears to the eyes and fear to the heart. A man submitted, 'This is the advice of one taking leave. What do you advice us, 0 Messenger of Allah (SAW) ?" He said, "I instruct you to obsorve Taqwa, to listen and to obey even if a black slave (rules you). Those of you who survive will see many discords. Beware; refrain from innovations in religion, for that is error. So, he of you who encounters that must adhere to my sunnah and the sunnah of the rightly guided caliphs. All of you should hold that firmly with your teeth."

[*Ahmed* 17145,*Abu Dawud* 4607,Ibn Majah 42]

(2686)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبِلَالِ بْنِ الْحَارِثِ اعْلَمْ قَالَ مَا أَعْلَمُ يَا رَسُولَ اللَّهِ قَالَ اعْلَمْ يَا بِلَالُ قَالَ مَا أَعْلَمُ يَا رَسُولَ اللَّهِ قَالَ إِنَّهُ مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي قَدْ أُمِيتَتْ بَعْدِي فَإِنَّ لَهُ مِنْ الْأَجْرِ مِثْلَ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ ابْتَدَعَ بِدْعَةَ ضَلَالَةٍ لَا تُرْضِي اللَّهَ وَرَسُولَهُ كَانَ عَلَيْهِ مِثْلُ آثَامِ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ ذَلِكَ مِنْ أَوْزَارِ النَّاسِ شَيْئًا

Kathir ibn Abdullah (who was Ibn Amr ibn Awf al-Muzani) reported from his father an the authority of his grandfather that the Prophet (SAW) said to Bilal ibn Harith (RA) "Know!" He said, "I will learn, O Messenger of Allah (SAW) He said, 'If anyone revives a sunnah of my sunnahs and dies afterwards then for him is a reward like (that of) those who conduct themselves on it without deducting anything from their rewards. And if anyone innovates a bid'ah of misguidance with which Allah and His Messenger (SAW) are not pleased then he gets a sin like the sins of those who observe it and nothing is deducted from the sins of the people."

[Ibn Majah 20971]

(2687)

قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا بُنَيَّ إِنْ قَدَرْتَ أَنْ تُصْبِحَ وَتُمْسِيَ لَيْسَ فِي قَلْبِكَ غِشٌّ لِأَحَدٍ فَافْعَلْ ثُمَّ قَالَ لِي يَا بُنَيَّ وَذَلِكَ مِنْ سُنَّتِي وَمَنْ أَحْيَا سُنَّتِي فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي كَانَ مَعِي فِي الْجَنَّةِ

Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (SAW) said to him, "Son, if you can begin the morning and the evening while there is nothing in your heart of hatred towards anyone then do it." He then said to me, "O son, that is from my sunnah. And he who revives my sunnah has indeed revived me, and he who revives me will be with me in Paradise."

44- BOOK OF KNOWLEDGE

Narrated from Allah's Messenger (SAW)

Chapter 17

About abandoning that which Allah's Messenger (SAW) .Ljq4il,L. disallowed

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(2688)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتْرُكُونِي مَا تَرَكْتُكُمْ فَإِذَا حَدَّثْتُكُمْ فَخُذُوا عَنِّي فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "Leave me at what I leave you. When I narrate to you (anything), grasp it from me. And, indeed, those before you perished because of their much questioning and disputing with their Prophets."

[*Ahmed* 7371, 7288, Muslim 1337]

44- BOOK OF KNOWLEDGE

Narrated from Allah's Messenger (SAW)

Chapter 18

About the scholar of Madinah

(2689)

يُوشِكُ أَنْ يَضْرِبَ النَّاسُ أَكْبَادَ الْإِبِلِ يَطْلُبُونَ الْعِلْمَ فَلَا يَجِدُونَ أَحَدًا أَعْلَمَ مِنْ عَالِمِ الْمَدِينَةِ

Sayyidina Abu Huraira (RA) reported in a marfu form, 'Soon people will travel on camels (from afar) to acquire knowledge. They will not find anyone more learned than the scholar of Madinah.'

44- BOOK OF KNOWLEDGE

Narrated from Allah's Messenger (SAW)

Chapter 19

Excellence of knowledge over worship

(2690)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقِيهٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said, 'One

faqih is more se ere on the devil than a thousand worshippers are “

[Ibn Majah 222]

(2691)

قَدِمَ رَجُلٌ مِنْ الْمَدِينَةِ عَلَى أَبِي الدَّرْدَاءِ وَهُوَ بِدِمَشْقَ فَقَالَ مَا أَقْدَمَكَ يَا أَخِي فَقَالَ حَدِيثٌ بَلَغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمَا جِئْتَ لِحَاجَةٍ قَالَ لَا قَالَ أَمَا قَدِمْتَ لِتِجَارَةٍ قَالَ لَا قَالَ مَا جِئْتُ إِلَّا فِي طَلَبِ هَذَا الْحَدِيثِ قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضَاءً لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْحِيتَانُ فِي الْمَاءِ وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ إِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَ بِهِ أَخَذَ بِحَظٍّ وَافِرٍ

Qays ibn Kathir reported that a man came to Abu Darda at Damascus from Madinah. He asked him, “What has brought you here O Brother. He said “I have come for a hadith which I have learnt that you narrate from Allah’s Messenger (SAW). He asked, “Have you come for no other purpose?’ He said, ‘No!” He asked, “Have you come for some business?” He said, “No! I have not come except to seek this hadith.” So, he (Abu Darda (RA) said, “I had heard Allah’s Messenger (SAW) say, He who travels on a path in search of knowledge will find that Allah causes him to travel on a path to Paradise. And the angels will lower their wings for the pleasure of the seeker of knowledge. And it is for the shcolar that all in the heavens and all on earth seek forgiveness so much so that fish is the water. And the excellence of a scholar over a worshipper is like the excellence of the moon over all the stars. The scholars are the heirs of the Prophet (SAW) and the Prophets do not leave dinar or dirham in legacy. They only leave knowledge. So, he who takes it indeed collects an abundant good fortune.”

[*Ahmed* 3641, Ibn Majah 223, *Ahmed* 21774]

(2692)

قَالَ يَزِيدُ بْنُ سَلَمَةَ يَا رَسُولَ اللَّهِ إِنِّي قَدْ سَمِعْتُ مِنْكَ حَدِيثًا كَثِيرًا أَخَافُ أَنْ يُنْسِيَنِي أَوَّلَهُ آخِرُهُ فَحَدِّثْنِي بِكَلِمَةٍ تَكُونُ جِمَاعًا قَالَ اتَّقِ اللَّهَ فِيمَا تَعْلَمُ

Sayyidina Yazid ibn Salamah (RA) submitted, "O Messenger of Allah (SAW) I have heard many ahadith from you. I fear that I might forget the earlier ones against the latest. So, narrate to me a word that is all-comprehensive." He said, "Fear Allah about that which you know."

(2693)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَصْلَتَانِ لَا تَجْتَمِعَانِ فِي مُنَافِقٍ حُسْنُ سَمْتٍ وَلَا فِقْهٌ فِي الدِّينِ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "Two characterstics cannot combine in a hypocrite: good character and an understanding of religion."

(2694)

ذُكِرَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلَانِ أَحَدُهُمَا عَابِدٌ وَالْآخَرُ عَالِمٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرَضِينَ حَتَّى النَّمْلَةَ فِي جُحْرِهَا وَحَتَّى الْحُوتَ لَيُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرَ

Sayyidina Abu Umamah Bahili (RA) reported that two men were mentioned before Allah's Messenger (SAW). One of them was a devout worshipper while the other was a scholar. So Allah's Messenger (SAW) said, "The excellence of the scholar over the

worshipper is like my excellence over the humblest of you." Then, he said, "Surely, Allah, His angels, the inhabitants of the heavens and the earths, even the ants in their holes and even the fish invoke blessings on the teacher of the people about what is good."

(2695)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَنْ يَشْبَعَ الْمُؤْمِنُ مِنْ خَيْرٍ يَسْمَعُهُ حَتَّى يَكُونَ مُنْتَهَاهُ الْجَنَّةُ

Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (SAW) said, "A believer is never satiated from the good (words) that he hears till its limit is Paradise."

(2696)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكَلِمَةُ الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ فَحَيْثُ وَجَدَهَا فَهُوَ أَحَقُّ بِهَا

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "The words of wisdom are the lost possession of a believer. So, wheresoever he finds them, he has more right over them."

[*Ibn e Majah* 4169]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 1

Giving currency to salaam

(2697)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَلَا أَدُلُّكُمْ عَلَى أَمْرٍ إِذَا أَنْتُمْ فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "By Him in Whose Hand is my life, you will not enter Paradise till you believe, and you will not believe till you love each other. Shall I not guide you to something which if you do, you will love each other. Give currency to salaam between yourselves."

[Muslim 54, *Bukhari* 260, *Abu Dawud* 5193, Ibn Majah 68, *Ahmed* 10436]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 2

Virtue of salaam

(2698)

أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ السَّلَامُ عَلَيْكُمْ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرٌ ثُمَّ جَاءَ آخَرُ فَقَالَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِشْرُونَ ثُمَّ جَاءَ آخَرُ فَقَالَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ فَقَالَ

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلاَثُونَ

Sayyidina lmran bn Husayn (RA) reported that a man came to the Prophet (SAW) and said, ‘As salaamu alikum.” He said, “(He has) ten (pious deeds).” Another came and said, “As salaamu alikum Wa rahmatullah.” He said, “Twenty.” Then another came and said, ‘As salaalmu alikum wa rahmatullah wa barakatuh.’ He said, “Thirty.”

[*Ahmed* 19968]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah’s Messenger (SAW)

Chapter 3

Seeking permission thrice to enter

(2699)

ÇÓúÊóÃúÐóäó ÃóÈõæ ãõæÓóì Úóáóì ÚõãóÑó ÝóÞóÇáó ÇáÓøóáóÇãõ Úóáóíúßõãú ÃóÃóÏúÎõáõ ÞóÇáó ÚõãóÑõ æóÇÍöÏóÉñ Ëõãøó ÓóßóÊó ÓóÇÚóÉð Ëõãøó ÞóÇáó ÇáÓøóáóÇãõ Úóáóíúßõãú ÃóÃóÏúÎõáõ ÞóÇáó ÚõãóÑõ ËöäúÊóÇäö Ëõãøó ÓóßóÊó ÓóÇÚóÉð ÝóÞóÇáó ÇáÓøóáóÇãõ Úóáóíúßõãú ÃóÃóÏúÎõáõ ÝóÞóÇáó ÚõãóÑõ ËóáóÇËñ Ëõãøó ÑóÌóÚó ÝóÞóÇáó ÚõãóÑõ áöáúÈóæøóÇÈö ãóÇ ÕóäóÚó ÞóÇáó

Sayyidina Abu Saeed (RA) reported that Sayyidina Abu Musa (Ra) sought permission of Sayyidina Umar (RA) to enter his home, saying, “Assalamu alikum, may I come in? Umar (RA) said, this is once and he kept quiet for some time and sought permission a second time, “As-salaamu alikum, may I come in? Umar (RA) said, “This is twice, and then he kept quiet for some time. Again he said, ‘Assalaamu alikum, may I come in? Umar (Ra)‘, said, “This is thrice.’ Then he returned. Umar (RA) asked the gate-keeper what he had done. He said, ‘He has gone away.” Umar (RA) said, “Bring him to me.” When he came, Umar (RA) asked him, “What did you do?” Abu Musa said, “This is the sunnah.” Umar (RA) asked, “Is that the sunnah. By Allah, bring me an evidence and witness, or I will punish you.” Abu Sa’eed narrated futher Abu Musa came to us and we were his friends, the Ansars. He said, “O Group of Ansars, are you not those who know the ahadith of Allah’s Messenger (SAW) the best of all people? Did he not say that permission is sought three times? If you are given permission, enter otherwise turn back.” The people laughed at him, but I raised my head to him and asked, “What had befallen you in this matter? I am your partner in the punishment that you might receive.” I went to Umar (RA) and informed him of that (hadith) and he said, “I had not known this.”

[*Ahmed* 11029, *Bukhari* 6245, Muslim 2153, *Abu Dawud* 5170, Ibn Majah 3706]

(2700)

ÇÓúÊóÃúÐóäúÊõ Úóáóì ÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ËóáóÇËðÇ ÝóÃóÐöäó áöí

Sayyidina Umar ibn Khattab (RA) reported that he sought permission of Allah’s Messenger (SAW) three times and he gave permission.

[*Bukhari* 89, Muslim 1479, *Nisai* 2128]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah’s Messenger (SAW)

Chapter 4

How to respond to salaam

(2701)

دَخَلَ رَجُلٌ الْمَسْجِدَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فِي نَاحِيَةِ الْمَسْجِدِ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْكَ ارْجِعْ فَصَلِّ فَذَكَرَ الْحَدِيثَ بِطُولِهِ

Sayyidina Abu Huraira (RA) reported that a man came into the mosque while Allah's Messenger (SAW) was sitting at a side. He offered his salah and offered salaam to Allah's Messenger (SAW) He responded with, "Wa alayk (and on you). Go back and pray, for you have not prayd." Then he reported the full hadith.

[*Bukhari* 6251]

(2700)

اسْتَأْذَنْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثًا فَأَذِنَ لِي

Sayyidina Umar ibn Khattab (RA) reported that he sought permission of Allah's Messenger (SAW) three times and he gave permission.

[*Bukhari* 89, Muslim 1479, *Nisai* 2128]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 5

About conveying salaam to someone

(2702)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهَا إِنَّ جِبْرِيلَ يُقْرِئُكِ السَّلَامَ قَالَتْ وَعَلَيْهِ

السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Sayyidina Abu Salamah (RA) reported that Sayyidah Aisha (RA) narrated to him: Allah's Messenger (SAW) said to me "Jibril, here conveys salaam to you." I responded, "And to him be as salaam wa rahamatulah wa barakatuh."

[*Bukhari* 6249, *Abu Dawud* 5232, *Ahmed* 24335, *Ibn e Majah* 3696]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 6

Excellence of one who takes the initiative in greetings

(2703)

قِيلَ يَا رَسُولَ اللَّهِ الرَّجُلَانِ يَلْتَقِيَانِ أَيُّهُمَا يَبْدَأُ بِالسَّلَامِ فَقَالَ أَوْلَاهُمَا بِاللَّهِ

Sayyidina AbuUmamah (RA) reported that someone submitted. "O Messenger of Allah (SAW) when two people meet, which of them must take the initative in greeting with salaam"? He said, "He who is nearer to Allah (must take precedence).'

[*Abu Dawud* 5197]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 7

Dislike for gesturing greetings with hand

(2704)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ مِنَّا مَنْ تَشَبَّهَ بِغَيْرِنَا لَا تَشَبَّهُوا بِالْيَهُودِ وَلَا بِالنَّصَارَى فَإِنَّ تَسْلِيمَ الْيَهُودِ الْإِشَارَةُ بِالْأَصَابِعِ وَتَسْلِيمَ النَّصَارَى الْإِشَارَةُ بِالْأَكُفِّ

Amr ibn Shu'ayb reported from his father who from his grandfather that Allah's Messenger (SAW) said "He is not of us who assumes resemblance to those other that us. Do not imitate the Jews and the Christions. The greeting of the Jews is a gesture of the fingures and the greeting of the Christiansis a gesture of the palm."

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 8

Greetings to children

(2705)

كُنْتُ مَعَ أَنَسٍ فَمَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ وَقَالَ أَنَسٌ كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ

Sayyar reported that he was going with Thabit Bunani. They came across children and he greeted them with salaam and said, "I was with Anas (RA) and we passed by children and he offered them salaam and told me that he was with the Prophet (SAW) and as they passed by some childern the Prophet (SAW) greeted them."

[*Bukhari* 6247, Muslim 2168, *Abu Dawud* 5202, *Ibn e Majah* 3700]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 9

Greeting women

(2706)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ فِي الْمَسْجِدِ يَوْمًا وَعُصْبَةٌ مِنْ النِّسَاءِ قُعُودٌ فَأَلْوَى بِيَدِهِ بِالتَّسْلِيمِ وَأَشَارَ عَبْدُ الْحَمِيدِ بِيَدِهِ

Sayyidah Asma bint Yazid narrated: Alalh's Messenger (SAW) passed through the mosque one day. A group of women were sitting there. He gestured his greeting with his hand.

[*Abu Dawud* 5204, *Ibn e Majah* 3701]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 10

Greetings on entering one's home

(2707)

قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا بُنَيَّ إِذَا دَخَلْتَ عَلَى أَهْلِكَ فَسَلِّمْ يَكُنْ بَرَكَةً عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ

Sa'eed ibn Musayyiab reported from Sayyidina Anas (RA) that Allah's Messenger (SAW) said to him in the mosque, "O son, whenever you go to your family, give your salaam. That will bring blessings to you and to the people of your house."

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 11

Greetings before speech

(2708)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّلَامُ قَبْلَ الْكَلَامِ وَبِهَذَا الْإِسْنَادِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَدْعُوا أَحَدًا إِلَى الطَّعَامِ حَتَّى يُسَلِّمَ

Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger (SAW) said, Salaam before speech And through the same sanad it is reported from the Prophet (SAW) that he said, "Do not invite a person to the meal till he greets with salaam."

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 12

It is disliked to greet a disbeliever

(2709)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَبْدَءُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ وَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي الطَّرِيقِ فَاضْطَرُّوهُمْ إِلَى أَضْيَقِهِ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "Do not take precedence in greeting the Jews and the Christians. When you encounter one of them on the road, compell him to go by a narrow path."

[*Ahmed* 8569, *Bukhari* 1103, Muslim 2167, *Abu Dawud* 5205]

(2710)

إِنَّ رَهْطًا مِنْ الْيَهُودِ دَخَلُوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا السَّامُ عَلَيْكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ فَقَالَتْ عَائِشَةُ بَلْ عَلَيْكُمْ السَّامُ وَاللَّعْنَةُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ قَالَتْ عَائِشَةُ أَلَمْ تَسْمَعْ مَا قَالُوا قَالَ قَدْ قُلْتُ عَلَيْكُمْ

Sayyidah Aisha (RA) narrated; 'A company of Jews visited the Prophet (SAW) and said, 'As-saam alayk' The Prophet (SAW) said, "Wa alayk." [Their words meant 'death to you' and the Prophet (SAW) said 'same to you']. I said to them, "Death to you all and the curse." So the Prophet (SAW) said, "O Aisha, Allah loves mildness in affairs, all of them." I asked, "Did you not hear what they said?" He said, "Indeed I responded with (on you, what you say)."

[*Bukhari* 6356,Muslim 2165, *Ibn e Majah* 3698,*Ahmed* 24145]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 13

About greetings to a group comprising both Muslims and others

(2711)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِمَجْلِسٍ وَفِيهِ أَخْلَاطٌ مِنْ الْمُسْلِمِينَ وَالْيَهُودِ فَسَلَّمَ عَلَيْهِمْ

Sayyidina Usamah ibn Zayd (RA) reported that the Prophet (SAW) passed by an assembly containing a mixture of Muslims and Jews. He offered them salaam.

[Ah 21828, *Nisai* 2987, Muslim 1798]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 14

The rider should salute the pedestrian

(2712)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي وَالْمَاشِي عَلَى الْقَاعِدِ وَالْقَلِيلُ عَلَى الْكَثِيرِ

Sayyidina Abu Huraira (RA) reported on the authority of the Prophet (SAW) that salaam should be offered by the rider to the pedestrian, the pedestrian to the one who is seated, and a fewer number to a larger group. And, Ibn Muthanna added in his hadith: And the young should salute the old.

[*Ahmed* 10630, *Bukhari* 6231, Muslim 2160, *Abu Dawud* 5198]

(2713)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ وَالْمَارُّ عَلَى الْقَاعِدِ وَالْقَلِيلُ عَلَى الْكَثِيرِ

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) said, "Let the young give salaam to the old, the passer-by to the seated and the few to the many."

(2714)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُسَلِّمُ الْفَارِسُ عَلَى الْمَاشِي وَالْمَاشِي عَلَى الْقَائِمِ وَالْقَلِيلُ عَلَى الْكَثِيرِ

Sayyidina Fardalah ibn Ubaid (RA) reported that Allah's Messenger (SAW) said, "Salaam is offered by the horse-rider to one who is on foot, and by the pedestrian to one who is standing, and by a smaller number to a larger number."

[*Ahmed* 23990, *Bukhari* 996]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 15

Greeting while sitting and arising from an assembly

(2715)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا انْتَهَى أَحَدُكُمْ إِلَى مَجْلِسٍ فَلْيُسَلِّمْ فَإِنْ بَدَا لَهُ أَنْ يَجْلِسَ فَلْيَجْلِسْ ثُمَّ إِذَا قَامَ فَلْيُسَلِّمْ فَلَيْسَتْ الْأُولَى بِأَحَقَّ مِنْ الْآخِرَةِ

Sayyidina Abu Huraira (RA) reported that Allah's Messsenger (SAW) said, "When one of you ends up at an assembly, let him offer salaam. If he seems inclined to sit then let him sit down. Thereafter, when he stands up, he must offer salaam. And the first (salaam) is not more rightful than the last."

[*Ahmed* 7145]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 16

Seeking permission while standing opposite the house

(2716)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَشَفَ سِتْرًا فَأَدْخَلَ بَصَرَهُ فِي الْبَيْتِ قَبْلَ أَنْ يُؤْذَنَ لَهُ فَرَأَى عَوْرَةَ أَهْلِهِ فَقَدْ أَتَى حَدًّا لَا يَحِلُّ لَهُ أَنْ يَأْتِيَهُ لَوْ أَنَّهُ حِينَ أَدْخَلَ بَصَرَهُ اسْتَقْبَلَهُ رَجُلٌ فَفَقَأَ عَيْنَيْهِ مَا عَيَّرْتُ عَلَيْهِ وَإِنْ مَرَّ الرَّجُلُ عَلَى بَابٍ لَا سِتْرَ لَهُ غَيْرِ مُغْلَقٍ فَنَظَرَ فَلَا خَطِيئَةَ عَلَيْهِ إِنَّمَا الْخَطِيئَةُ عَلَى أَهْلِ الْبَيْتِ

Sayyidina Abu Dharr (RA) reported that Allah's Messenger (SAW) said, "If anyone slid the curtain (of a house) and his sight penetrated in the house before he sought permission for himself and he saw the secret of its .folks, then he touched the limit that was not lawful to him to touch. If meanwhile someone had pierced his eyes while they were penetrating (the house) then I would not get him retribution. But, if a man goes to a house that has no curtains neither is it shut and his eyes fall inside then he is not in error that fault lies with the people of the house."

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 17

Peeping into somone's house

(2717)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي بَيْتِهِ فَاطَّلَعَ عَلَيْهِ رَجُلٌ فَأَهْوَى إِلَيْهِ بِمِشْقَصٍ فَتَأَخَّرَ الرَّجُلُ

Sayyidina Anas (RA) reported that the Prophet (SAW) was in his home when a man peeped into it. So, he advanced to him with an arrow and the man retreated."

[*Bukhari* 6242]

(2718)

أَنَّ رَجُلًا اطَّلَعَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جُحْرٍ فِي حُجْرَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِدْرَاةٌ يَحُكُّ بِهَا رَأْسَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ عَلِمْتُ أَنَّكَ تَنْظُرُ لَطَعَنْتُ بِهَا فِي عَيْنِكَ إِنَّمَا جُعِلَ الِاسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ

Sayyidina Sahi ibn Sa'd Saidi (RA) reported that a man peeped into the room of the Prophet (SAW) through on aperture He had a comb with which he was scratching his hair and he said, "If I had known that you were peeping inside then I would have poked your eyes with it. Seeking permission is initiated only because of Ihe eyes.'

[*Ahmed* 22866, *Bukhari* 6241, Muslim 2156, *Nisai* 4874]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 18

Salutation before seeking permission

(2719)

أَنَّ صَفْوَانَ بْنَ أُمَيَّةَ بَعَثَهُ بِلَبَنٍ وَلِبَإٍ وَضَغَابِيسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَعْلَى الْوَادِي قَالَ فَدَخَلْتُ عَلَيْهِ وَلَمْ أُسَلِّمْ وَلَمْ أَسْتَأْذِنْ فَقَالَ النَّبِيُّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ ارْجِعْ فَقُلْ السَّلَامُ عَلَيْكُمْ أَأَدْخُلُ وَذَلِكَ بَعْدَ مَا أَسْلَمَ صَفْوَانُ

Sayyidina Kaladah ibn Hanbal (RA) narrated: Safwan ibn Umayyah sent me to the Prophet (SAW) with a little milk, a young gazelle and some small cucumbers. The Prophet (SAW) was then in an upper part of the valley. I went to him but did not seek permission and did not offer salaam. So, he instructed me, "Go back and say, 'assalaamu alikum, may I enter?" This was after Safwan had embraced Islam. Amr said, "Umayyah ibn Safwan told me of this hadith" and he did not say, "I heard it from Kaladah."

[*Abu Dawud* 5176, *Ahmed* 15425]

(2720)

اسْتَأْذَنْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي دَيْنٍ كَانَ عَلَى أَبِي فَقَالَ مَنْ هَذَا فَقُلْتُ أَنَا فَقَالَ أَنَا أَنَا كَأَنَّهُ كَرِهَ ذَلِكَ

Sayyidina Jabir (RA) said that he sought permission of the Prophet (SAW) that he might speak to him about his father's debt. He asked, "Who is there?" Jabir said, "I" and he repeated, "I, I" as though he disliked that (response).

[*Ahmed* 14446,*Bukhari* 6250,Muslim 2155,*Abu Dawud* 5187,Ibn Majah3719]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 19

It is disliked to enter home at night on returning from a journey

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(2721)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَاهُمْ أَنْ يَطْرُقُوا النِّسَاءَ لَيْلًا

Sayyidina Jabir (RA) reported that the Prophet (SAW) forbade them to go to their

women folk at night (on returning from a journey).

[Muslim 15285,*Bukhari* 5247,Muslim 715,*Abu Dawud* 2778]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 20

Throwing dust on letter

(2722)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَتَبَ أَحَدُكُمْ كِتَابًا فَلْيُتَرِّبْهُ فَإِنَّهُ أَنْجَحُ لِلْحَاجَةِ

Sayyidina Jabir (RA) reported that Allah's Messenger (SAW) said, "When one of you writes a letter, let him put dust on it, for, it turns out well for the objective."

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 21

Place the pen on your ear

(2723)

دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ يَدَيْهِ كَاتِبٌ فَسَمِعْتُهُ يَقُولُ ضَعْ الْقَلَمَ عَلَى أُذُنِك فَإِنَّهُ أَذْكَرُ لِلْمُمْلِي

Sayyidina Zayd ibn Thabit (RA) reported that he visited Allah's Messenger (SAW) once. A scribe was sitting with him and Zayd heard him say (to the scribe), "Place the pen on your ear. It helps keep the memory of the dictator sharp."

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chatper 22

Learning Hebrew

(2724)

أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَتَعَلَّمَ لَهُ كَلِمَاتٍ مِنْ كِتَابِ يَهُودَ قَالَ إِنِّي وَاللَّهِ مَا آمَنُ يَهُودَ عَلَى كِتَابِي قَالَ فَمَا مَرَّ بِي نِصْفُ شَهْرٍ حَتَّى تَعَلَّمْتُهُ لَهُ قَالَ فَلَمَّا تَعَلَّمْتُهُ كَانَ إِذَا كَتَبَ إِلَى يَهُودَ كَتَبْتُ إِلَيْهِمْ وَإِذَا كَتَبُوا إِلَيْهِ قَرَأْتُ لَهُ كِتَابَهُمْ

Sayyidina Zayd ibn Thabit (RA) narrated: Allah's Messenger (SAW) commanded me to learn for him words from the writing of the Jews, saying, "By Allah, I am not convinced that the Jews write correctly." Half a month had not gone by when I learnt it for him. When I had learnt it, and he had to write to the Jews, I wrote it down to them and when they wrote him, I read out to him their letters."

[*Ahmed* 21643,*Bukhari* 7195,*Abu Dawud* 3645]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 23

About writing to the polytheists

(2725)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ قَبْلَ مَوْتِهِ إِلَى كِسْرَى وَإِلَى قَيْصَرَ وَإِلَى النَّجَاشِيِّ وَإِلَى كُلِّ جَبَّارٍ يَدْعُوهُمْ إِلَى اللَّهِ وَلَيْسَ بِالنَّجَاشِيِّ الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidina Anas (RA) ibn Malik reported that Allah's Messenger (SAW) wrote letters before his death to the Chosroes, Caesar, and Najashi and to every King, inviting them to Allah. And, the Najashi was not the one whose funeral salah he had led.

[Muslim 1774, *Ahmed* 12358]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 24

How to write to the polytheists

(2726)

أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي نَفَرٍ مِنْ قُرَيْشٍ وَكَانُوا تُجَّارًا بِالشَّامِ فَأَتَوْهُ فَذَكَرَ الْحَدِيثَ قَالَ ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُرِئَ فَإِذَا فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى أَمَّا بَعْدُ

Sayyidina Ibn Abbas (RA) reported that Abu Sufyan ibn Harb informed him that when he had gone to Syria on a trade mission with some people, Heraclius sent him message. They presented themselves in his court. Thereafter, Sufyan mentioned the hadith. Heraclius called for the letter of Allah's Messenger (SAW) and it was read out to him. It said, "In the name of Allah, the Compassionate, the Merciful. From Muhammad the slave of Allah and His Messenger (SAW) to Heraclius, the great of Rome. Peace be on him who follows guidance. To procced!"

[*Ahmed* 2370, Muslim 1773, *Abu Dawud* 5136]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 25

Fixing the seal on the letter

(2727)

لَمَّا أَرَادَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَكْتُبَ إِلَى الْعَجَمِ قِيلَ لَهُ إِنَّ الْعَجَمَ لَا يَقْبَلُونَ إِلَّا كِتَابًا عَلَيْهِ خَاتَمٌ فَاصْطَنَعَ خَاتَمًا قَالَ فَكَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي كَفِّهِ

Sayyidina Anas (RA) ibn Malik reported that when the Prophet (SAW) intended to write letters to the non-Arabs, he was told that the non-Arabs did not accept a letter without a seal on it. So, he had a ring made. 'It is as though I see its whiteness on his palm.'

[*Ahmed* 2092, *Abu Dawud* 4210, *Ahmed* 12940]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 26

The nature of the salaam

(2728)

أَقْبَلْتُ أَنَا وَصَاحِبَانِ لِي قَدْ ذَهَبَتْ أَسْمَاعُنَا وَأَبْصَارُنَا مِنْ الْجَهْدِ فَجَعَلْنَا نَعْرِضُ أَنْفُسَنَا عَلَى أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَيْسَ أَحَدٌ يَقْبَلُنَا فَأَتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ فَأَتَى بِنَا أَهْلَهُ فَإِذَا ثَلَاثَةُ أَعْنُزٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَلِبُوا هَذَا اللَّبَنَ بَيْنَنَا فَكُنَّا نَحْتَلِبُهُ فَيَشْرَبُ كُلُّ إِنْسَانٍ نَصِيبَهُ وَنَرْفَعُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَصِيبَهُ فَيَجِيءُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ اللَّيْلِ فَيُسَلِّمُ تَسْلِيمًا لَا يُوقِظُ النَّائِمَ وَيُسْمِعُ الْيَقْظَانَ ثُمَّ يَأْتِي الْمَسْجِدَ فَيُصَلِّي ثُمَّ يَأْتِي شَرَابَهُ فَيَشْرَبُهُ

Sayyidina Miqdad ibn Aswad (RA) reported: I and my two friends (came to Madinah). Our hearing and sight had gone weak from hunger. We presented ourselves to the sahabah (RA) but none o f them accepted us. So we went to the Prophet (SAW) and he took us to his home there were three sheep. The Prophet (SAW) said to us "Milk these sheep." So, we milked them and each of us drank his portion and kept aside the Prophet's (SAW) shares. He would come in the night and offer salaam in such a way that if anyone was sleeping then he would not be disturbed while one who was awake heard him. He would then go to the mosque and offer salah. When he returned, he drank his share of milk.

[Muslim 2055, *Ahmed* 23873]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 27

It is disliked to offer salaam to anyone who is passing urine

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(2729)

أَنَّ رَجُلًا سَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَبُولُ فَلَمْ يَرُدَّ عَلَيْهِ يَعْنِي السَّلَامَ

Sayyidina Ibn Umar (RA) reported that a man offered salaam to the Prophet (SAW) while he was passing urine. So, he did not respond to his salaam.

[Muslim 370, *Abu Dawud* 16, *Ibn e Majah* 353]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah’s Messenger (SAW)

Chapter 28

It is makruh to say alayk as-salaam in greeting first

(2730)

طَلَبْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ أَقْدِرْ عَلَيْهِ فَجَلَسْتُ فَإِذَا نَفَرٌ هُوَ فِيهِمْ وَلَا أَعْرِفُهُ وَهُوَ يُصْلِحُ بَيْنَهُمْ فَلَمَّا فَرَغَ قَامَ مَعَهُ بَعْضُهُمْ فَقَالُوا يَا رَسُولَ اللَّهِ فَلَمَّا رَأَيْتُ ذَلِكَ قُلْتُ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ قَالَ إِنَّ عَلَيْكَ السَّلَامُ تَحِيَّةُ الْمَيِّتِ إِنَّ عَلَيْكَ السَّلَامُ تَحِيَّةُ الْمَيِّتِ ثَلَاثًا ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ إِذَا لَقِيَ الرَّجُلُ أَخَاهُ الْمُسْلِمَ فَلْيَقُلْ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ ثُمَّ رَدَّ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَعَلَيْكَ وَرَحْمَةُ اللَّهِ وَعَلَيْكَ وَرَحْمَةُ اللَّهِ وَعَلَيْكَ وَرَحْمَةُ اللَّهِ

Abu TamimahHujaymi (RA) reported that a man of his community said: I looked for the Prophet (SAW) but could not find him. So I sat down. Suddenly a group of men appeared and he was one of them. I did not necognise him. He was patching up differences between them. When he had finished, some of them stood with him and said, “O Messenger of Allah (SAW)” When I heard that, I said, “Alaykas salaam, O Messenger of Allah (SAW), alaykas salaam, O Messenger of Allah (SAW) , alaykas salaam, O Messenger of Allah (SAW) .” He said, “The words alaykas salaam are greeting for the dead.” Then he turned to me and said, “When you meet a man, your brother Muslim, you must say as-salaamu alayum wa rahmatullah wa barakatuh.” Then he responded to my salaam, saying. “wa alayka wa rahmatullah, wa alayka wa rahmatullah, wá alayka wa rahmatullah.”

[*Abu Dawud* 4084, *Ahmed* 15955]

(2731)

أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ عَلَيْكَ السَّلَامُ فَقَالَ لَا تَقُلْ عَلَيْكَ السَّلَامُ وَلَكِنْ قُلْ السَّلَامُ عَلَيْكَ

Hasan ibn Ali (RA) Khallal reported from Abu Usamah, from Abu Ghifar Müthanna, from Sa'eed Ta'i, fromAbu Tamimah Hujaymi, from Jabir ibn Sulaym. He said, "I came to the Prophet (SAW) and said, 'Alikas saaam.' He said "Do not say alikas salaam, but say assalaamu alik." And a lengthy account follows.

(2732)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا سَلَّمَ سَلَّمَ ثَلَاثًا وَإِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا

Sayiidina Anas (RA) ibn Malik reported that when Allah's Messenger (SAW) offered salaam, he did it thrice and when he said something, he repeated it three times.

[*Bukhari* 94]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 29

About the three

(2733)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ إِذْ أَقْبَلَ ثَلَاثَةُ نَفَرٍ فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَهَبَ وَاحِدٌ فَلَمَّا وَقَفَا

عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلَّمَا فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْقَةِ فَجَلَسَ فِيهَا وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ وَأَمَّا الْآخَرُ فَأَدْبَرَ ذَاهِبًا فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أُخْبِرُكُمْ عَنْ النَّفَرِ الثَّلَاثَةِ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ فَآوَاهُ اللَّهُ وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ وَأَمَّا الْآخَرُ فَأَعْرَضَ فَأَعْرَضَ اللَّهُ عَنْهُ

Sayyidina Abu Waqid Laythi (RA) reported that while Allah's Messenger (SAW) was seated in the mosque and the people were with him, three men came. Two of them approached him while the third went away. When they stood by him. they offered salaam. One of them saw some space in the circle and sat down there and the other sat behind the people. The third had already gone away. When Allah's Messenger (SAW) had finshed (what he had in hand), he said, "Shall I not tell you about the three people. As for one of them, he leaned towards Allah, so Allah leaned towards him. As for the othr, he felt shy (and sat in the rear) so Allah let him be. As for the third, he turned away, so Allah deprived him."

[*Ahmed* 21966,*Bukhari* 66,Muslim 2176]

(2734)

كُنَّا إِذَا أَتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَلَسَ أَحَدُنَا حَيْثُ يَنْتَهِي

Sayyidina Jabir ibn Samurah (RA) reported that when they came to the Prophet's (SAW) gatherings, they sat down wherever they got space.

[*Ahmed* 20983, *Bukhari* 1141, *Abu Dawud* 8425]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 30

Rights of the throughfare

(2735)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِنَاسٍ مِنْ الْأَنْصَارِ وَهُمْ جُلُوسٌ فِي الطَّرِيقِ فَقَالَ إِنْ كُنْتُمْ لَا بُدَّ فَاعِلِينَ فَرُدُّوا السَّلَامَ وَأَعِينُوا الْمَظْلُومَ وَاهْدُوا السَّبِيلَ

Sayyidina Bara (RA) reported that Allah's Messenger (SAW) passed by a few Ansar seated on a throught fare. He said, "If you cannot help but sit here then respond to the salaam (of every passerby), help the helpless, and guide the lost." [*Ahmed* 18593]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 31

About shaking hands

(2736)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلَّا غُفِرَ لَهُمَا قَبْلَ أَنْ يَفْتَرِقَا

Sayyidina Bara ibn Aazib (RA) reported that Allah's Messenger (SAW) said, "No two Muslim s meet and shake hands without being forgiven before they separate."

[*Ahmed* 5212, *Ibn e Majah* 3703,*Ahmed* 185731

(2737)

قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ الرَّجُلُ مِنَّا يَلْقَى أَخَاهُ أَوْ صَدِيقَهُ أَيَنْحَنِي لَهُ قَالَ لَا قَالَ أَفَيَلْتَزِمُهُ

وَيُقَبِّلُهُ قَالَ لَا قَالَ أَفَيَأْخُذُ بِيَدِهِ وَيُصَافِحُهُ قَالَ نَعَمْ

Sayyidina Anas (RA) ibn Malik reported that a man said, “O Messenger of Allah (SAW) ; if a man among us meets his brother or his friend, should he bow down before him”? He said, “No.” He asked, “Then shall he embrace him? And, Kiss him”? He said, “No.” The man asked. “Should he hold his hand and give him a hndshake”? The Prophet (SAW) said, “Yes.”

[Muslim 3702]

(2738)

هَلْ كَانَتْ الْمُصَافَحَةُ فِي أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ

Qatadah reported that he asked Sayyidina Anas (RA) ibn Malik “Was the handshake observed by the sahabah”? He said, “Yes.”

[*Bukhari* 6263]

(2739)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْ تَمَامِ التَّحِيَّةِ الْأَخْذُ بِالْيَدِ

Sayyidina Ibn Mas’ud (RA) reported that the Prophet (SAW) said, “Of (the things of) perfection of greetings is the holding of the hand (that is the handshake)”

[*Ahmed* 18573)

(2740)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَمَامُ عِيَادَةِ الْمَرِيضِ أَنْ يَضَعَ أَحَدُكُمْ يَدَهُ عَلَى

جَبْهَتِهِ أَوْ قَالَ عَلَى يَدِهِ فَيَسْأَلُهُ كَيْفَ هُوَ وَتَمَامُ تَحِيَّاتِكُمْ بَيْنَكُمْ الْمُصَافَحَةُ

Sayyidina AbuUmamah (RA) reported that Allah's Messenger (SAW) said, 'The perfect sick visit is that one of you places his hand on his forehead" or, he said, "on his hand asks him how he feels. And the perfection of greeting between you is the hardshakse."

[*Ahmed* 22299]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 32

About embrace and kiss

(2741)

قَدِمَ زَيْدُ بْنُ حَارِثَةَ الْمَدِينَةَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِي فَأَتَاهُ فَقَرَعَ الْبَابَ فَقَامَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُرْيَانًا يَجُرُّ ثَوْبَهُ وَاللَّهِ مَا رَأَيْتُهُ عُرْيَانًا قَبْلَهُ وَلَا بَعْدَهُ فَاعْتَنَقَهُ وَقَبَّلَهُ

Sayyidah Aisha (RA) narrated: When Zayd ibn Harithah came to Madinah, Allah's Messenger (SAW) was in my home. He came and knocked at the door. Allah's Messenger (SAW) stood up naked, dragging his garment. By Allah, I have never seen him naked before that or after that. He embraced him and kissed him.

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah's Messenger (SAW)

Chapter 33

Kissing hands and feet

(2742)

قَالَ يَهُودِيٌّ لِصَاحِبِهِ اذْهَبْ بِنَا إِلَى هَذَا النَّبِيِّ فَقَالَ صَاحِبُهُ لَا تَقُلْ نَبِيٌّ إِنَّهُ لَوْ سَمِعَكَ كَانَ لَهُ أَرْبَعَةُ أَعْيُنٍ فَأَتَيَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَاهُ عَنْ تِسْعِ آيَاتٍ بَيِّنَاتٍ فَقَالَ لَهُمْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا تَمْشُوا بِبَرِيءٍ إِلَى ذِي سُلْطَانٍ لِيَقْتُلَهُ وَلَا تَسْحَرُوا وَلَا تَأْكُلُوا الرِّبَا وَلَا تَقْذِفُوا مُحْصَنَةً وَلَا تُوَلُّوا الْفِرَارَ يَوْمَ الزَّحْفِ وَعَلَيْكُمْ خَاصَّةً الْيَهُودَ أَنْ لَا تَعْتَدُوا فِي السَّبْتِ قَالَ فَقَبَّلُوا يَدَهُ وَرِجْلَهُ فَقَالَا نَشْهَدُ أَنَّكَ نَبِيٌّ قَالَ فَمَا يَمْنَعُكُمْ أَنْ تَتَّبِعُونِي قَالُوا إِنَّ دَاوُدَ دَعَا رَبَّهُ أَنْ لَا يَزَالَ فِي ذُرِّيَّتِهِ نَبِيٌّ وَإِنَّا نَخَافُ إِنْ تَبِعْنَاكَ أَنْ تَقْتُلَنَا الْيَهُودُ

Sayyidina Saf wan ibn Assal (RA) reported that a Jew said to his friend that he should accompany him to the Prophet (SAW) His friend said, “Do not call him a Prophet (SAW) because if he hears that, he would be overjoyed.” They met the Prophet (SAW) and asked him about the nine clear signs. So, he said, to them (that they are): Do not associate anything with Allah, Do not steal Do not kill anyone whom Allah has made sacred except when that is rightful Do not take an innocent man to the ruler that he may slay him. Do not practice magic. Do not devour interest. Do not accuse an innocent woman of indecency. Do not flee on the day of the battle. And particularly for you, O Jews do not transgress in the matter of Sabath (sabt).” They kissed his hands and his feet and said, “We bear witness that you are a Prophet.” He asked. “Then what pervents you from following me”? They said, “Dawood had prayed that Prophets should not cease to come from his progeny and we fear that if we follow you then the Jews will kill us.”

[*Nisai* 4089, *Ibn e Majah* 3705,*Ahmed* 18114]

45- BOOK OF GENERAL BEHAVIOUR

Narrated from Allah’s Messenger (SAW)

Chapter 34

About saying Marhaba (Welcome)

(2743)

ذَهَبْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ وَفَاطِمَةُ تَسْتُرُهُ بِثَوْبٍ قَالَتْ فَسَلَّمْتُ فَقَالَ مَنْ هَذِهِ قُلْتُ أَنَا أُمُّ هَانِئٍ فَقَالَ مَرْحَبًا بِأُمِّ هَانِئٍ

Sayyidah Umm Hani (RA) narrated: At the conquest of Makkah, I met Allah's Messenger (SAW), I found him having a bath. Fatimah had screened him with a garment. I greeted with salaam and he asked "Who is it"? I said, "I, Umm Hani." He said, "Marhabah (welcome) O Umm Hani" then the narrator narrated at length.

[*Ahmed* 26973,*Bukhari* 280,Muslim 336,*Abu Dawud* 1291,*Nisai* 275, *Ibn e Majah* 465]

(2744)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ جِئْتُهُ مَرْحَبًا بِالرَّاكِبِ الْمُهَاجِرِ

Sayyidma Ikrimah (RA) ibn Abu Jahl reported that when he persented hismeif to Allah's Messenger (SAW) he exclaimed, 'Welcome to the muhajir rider." (He used the word Marhaba.)

46- BOOK ON GOOD MANNERS

Narrated from Allah’s Messenger (SAW)

Chapter 1

Response to sneeze

(2745)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ بِالْمَعْرُوفِ يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ وَيُجِيبُهُ إِذَا دَعَاهُ وَيُشَمِّتُهُ إِذَا عَطَسَ وَيَعُودُهُ إِذَا مَرِضَ وَيَتْبَعُ جَنَازَتَهُ إِذَا مَاتَ وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ

Sayyidina Ali (RA) reported that Allah’s Messenger (SAW) said, “A Muslim has six rights over a Muslim . (They are:) When they meet, he should offer him salaam. If he invites him, he should accept his invitation. When he sneezes and says al-Hamdulillah (Prase be to Allah) he must say yarhamak-Allah (May Allah have mercy on you). Visit him if he is sick. Follow his funeral when he dies. And, like for him what he likes for himself.”

[*Ibn e Majah* 1433, *Ahmed* 673]

(2746)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سِتُّ خِصَالٍ يَعُودُهُ إِذَا مَرِضَ وَيَشْهَدُهُ إِذَا مَاتَ وَيُجِيبُهُ إِذَا دَعَاهُ وَيُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ وَيُشَمِّتُهُ إِذَا عَطَسَ وَيَنْصَحُ لَهُ إِذَا غَابَ أَوْ شَهِدَ

Sayyidina Abu Huraira (RA) reported that Allah’s Messenger (SAW) said, “A believer has six rights over a Believer (They are) He visits him when he is sick He attends his final rites when he dies. He accepts his invitation when he invites him. He offers him salaam when they meet. When he sneezes and says alhamdulilah, he says yarhamak-Allah. He wishes him well both in his presence and in his absence.”

[*Nisai* 1934]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 2

What does a sneezer say when he sneezes

(2747)

رَجُلًا عَطَسَ إِلَى جَنْبِ ابْنِ عُمَرَ فَقَالَ الْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ قَالَ ابْنُ عُمَرَ وَأَنَا أَقُولُ الْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ وَلَيْسَ هَكَذَا عَلَّمَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَنَا أَنْ نَقُولَ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

Nafi reported that a man sneezed in the presence of Sayyidina Ibn Umar (RA) and said, "al hamdulillah was salaamu ala rasulillah". He said, "And I said "al-hamdu lillah wassalat ala rasulillah". But, Allah's Messenger (SAW) did not teach us in this way. He taught us to say "al hamdulillah ala kulli haal" (praise belongs to Allah in all circumstances)."

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 3

What is response to the sneezer's words

(2748)

كَانَ الْيَهُودُ يَتَعَاطَسُونَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجُونَ أَنْ يَقُولَ لَهُمْ يَرْحَمُكُمْ

اللَّهُ فَيَقُولُ يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ

Sayyidina Abu Musa (RA) reported that the Jews would sneeze in the presence of the Prophet (SAW) hoping that he would say to them “May Allah have mercy on you.” but he only said: “May Allah guide you and correct you condition.”

[*Ahmed* 23914, *Abu Dawud* 5031]

(2749)

أَنَّهُ كَانَ مَعَ الْقَوْمِ فِي سَفَرٍ فَعَطَسَ رَجُلٌ مِنْ الْقَوْمِ فَقَالَ السَّلَامُ عَلَيْكُمْ فَقَالَ عَلَيْكَ وَعَلَى أُمِّكَ فَكَأَنَّ الرَّجُلَ وَجَدَ فِي نَفْسِهِ فَقَالَ أَمَا إِنِّي لَمْ أَقُلْ إِلَّا مَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَطَسَ رَجُلٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ السَّلَامُ عَلَيْكُمْ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكَ وَعَلَى أُمِّكَ إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَلْيَقُلْ لَهُ مَنْ يَرُدُّ عَلَيْهِ يَرْحَمُكَ اللَّهُ وَلْيَقُلْ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ

Saalim ibn Ubayd was with a group of people during a journey. One of them sneezed and said, “as-salaamu alikum.” He responded. “And salaam be on you and your mother.”O He felt bad about it, so Saalim said “Know that I have given the same answer that the Prophet (SAW) had given to a sneezer who had said, ‘assalaamu alikum’, he had said, ‘On you and on your mother.’ When one of you sneezes, he must say ‘alhamdulilahi rabbilaalamin’ and the response must be ‘yarhamak-Allah’ and he should say ‘yaghfirullah liwa lakum.”

[*Ahmed* 973, *Ibn e Majah*   37151

(2750)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ وَلْيَقُلْ الَّذِي يَرُدُّ عَلَيْهِ يَرْحَمُكَ اللَّهُ وَلْيَقُلْ هُوَ يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ

Sayyidina Abu Ayyub (RA) reported that Allah's Messenger (SAW) said, "When one of you sneezes, let him say: 'alhamdulillah ala kullihaal' and let him who responds say: 'yarha-makAllah.' The sneerzer should say: 'YahdikumuUa-hu wa yuslihu bealakum."

[*Ahmed* 23616, *Ibn e Majah* 3715]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 4

The response to sneezer is wajib

(2751)

أَنَّ رَجُلَيْنِ عَطَسَا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَشَمَّتَ أَحَدَهُمَا وَلَمْ يُشَمِّتْ الْآخَرَ فَقَالَ الَّذِي لَمْ يُشَمِّتْهُ يَا رَسُولَ اللَّهِ شَمَّتَّ هَذَا وَلَمْ تُشَمِّتْنِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ حَمِدَ اللَّهَ وَإِنَّكَ لَمْ تَحْمَدْ اللَّهَ

Sayyidma Anas (RA) ibn Malik reported that two men sneezed in the presense of the Prophet (SAW) who said: 'yarhamakAllah' to one of them but not to the other. So this man asked, "You prayed for him but not for me, O Messenger of Allah (SAW)." He said, "He had praised Allah, but you did not."

[*Ahmed* 11962, *Bukhari* 6221, Muslim 2991,*Abu Dawud* 5039, *Ibn e Majah* 3713]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 5

How many times one must respond?

(2752)

عَطَسَ رَجُلٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا شَاهِدٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْحَمُكَ اللَّهُ ثُمَّ عَطَسَ الثَّانِيَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا رَجُلٌ مَزْكُومٌ

lyas ibn Salamah reported on the authority of his father who said that in his presence a man sneezed in the company of Allah's Messenger (SAW). So, he said, YarhamakAllah. When the man sneezed a second time, and the third time, Allah's Messenger (SAW) said, "This man has cold."

[*Ahmed* 16501, Muslim 2993, *Bukhari* 935,*Abu Dawud* 5037,*Nisai* 223]

(2753)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُشَمَّتُ الْعَاطِسُ ثَلَاثًا فَإِنْ زَادَ فَإِنْ شِئْتَ فَشَمِّتْهُ وَإِنْ شِئْتَ فَلَا

Umar (RA) ibn Ishaq ibn AbuTalhah reported from his mother who from her father that he said that Allah's Messenger (SAW) said, "Respond to a sneezer's alhamdulillah three times. If he sneezes more than that then you may respond or you may not as you like."

[*Abu Dawud* 5036]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 6

Soften voice and conceal face while sneezing

(2754)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا عَطَسَ غَطَّى وَجْهَهُ بِيَدِهِ أَوْ بِثَوْبِهِ وَغَضَّ بِهَا صَوْتَهُ

Sayyidina Abu Huraira (RA) reported that when the Prophet (SAW) sneezed, he covered his face with his hand or with his garment and thereby suppressed its sound.

[*Abu Dawud* 5029]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 7

Allah likes sneezing but dislikes yawning

(2755)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعُطَاسُ مِنْ اللَّهِ وَالتَّثَاؤُبُ مِنْ الشَّيْطَانِ فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَضَعْ يَدَهُ عَلَى فِيهِ وَإِذَا قَالَ آهْ آهْ فَإِنَّ الشَّيْطَانَ يَضْحَكُ مِنْ جَوْفِهِ وَإِنَّ اللَّهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّثَاؤُبَ فَإِذَا قَالَ الرَّجُلُ آهْ آهْ إِذَا تَثَاءَبَ فَإِنَّ الشَّيْطَانَ يَضْحَكُ فِي جَوْفِهِ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "Sneezing is from Allah and yawning is from the devil. So when one of you yawns, let him p his hand over his mouth; but when he says, 'Ah, ah,' the devil laughs from inside his mouth. And Allah likes the sneeze but dislikes yawning. When a man who yawns says, 'Ah, ah,' the devil laughs inside his mouth (because of his negligence in not placing his hand)."

[*Ahmed* 7298, *Bukhari* 3289, *Abu Dawud* 50281

(2756)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّثَاؤُبَ فَإِذَا عَطَسَ أَحَدُكُمْ فَقَالَ الْحَمْدُ لِلَّهِ فَحَقٌّ عَلَى كُلِّ مَنْ سَمِعَهُ أَنْ يَقُولَ يَرْحَمُكَ اللَّهُ وَأَمَّا التَّثَاؤُبُ فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ وَلَا يَقُولَنَّ هَاهْ هَاهْ فَإِنَّمَا ذَلِكَ مِنْ الشَّيْطَانِ يَضْحَكُ مِنْهُ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "Indeed, Allah likes sneezing but dislikes yawning. So, when one of you sneezes and says alhamdulillah then it is upon every listener to say: yarhamakAllah. As for yawning, when one of you has the urge to yawn then he must suppress it as best as he can and not say, 'Hah, hah, for that is from the devil and he laughs at it."

[*Ahmed* 7602]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 8

Sneeze during salah is from the devil

(2757)

قَالَ الْعُطَاسُ وَالنُّعَاسُ وَالتَّثَاؤُبُ فِي الصَّلَاةِ وَالْحَيْضُ وَالْقَيْءُ وَالرُّعَافُ مِنْ الشَّيْطَانِ

Adi ibn Thabit reported from his father who from his grandfather in a marfu form that the sneeze and dozing and yawning during salah, and menses, vomitting and nose bleeding are from the devil.

Narrated from Allah's Messenger (SAW)

Chapter 9

It is makruh to ask someone to get up and sit on his place

(2758)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُقِمْ أَحَدُكُمْ أَخَاهُ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) said, "No one fl, of you must have his brother get up from his seat and then sit down there."

[*Ahmed* 5629,*Bukhari* 6269,Muslim 2177]

(2759)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُقِمْ أَحَدُكُمْ أَخَاهُ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ

Hasan ibn Ali Khallal reported it from Abdur Razzaq, from Ma'mar, from Zuhri, from Saalim, from Ibn Umar (RA) that Allah's Messenger (SAW) said, "None of you must remove his brother from his seat and sit down there himself."

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 10

If anyone gets up and goes but returns then he has more right to his place

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(2760)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الرَّجُلُ أَحَقُّ بِمَجْلِسِهِ وَإِنْ خَرَجَ لِحَاجَتِهِ ثُمَّ عَادَ فَهُوَ أَحَقُّ بِمَجْلِسِهِ

Sayyidina Wahb ibn Hudhayfah reported that Allah's Messenger (SAW) said, "A man has more right to this seat. If he goes out to attend to his need and returns then he has more right to his seat."

[*Ahmed* 11282]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 11

It is makruh to sit between two people without their permission

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(2761)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِلرَّجُلِ أَنْ يُفَرِّقَ بَيْنَ اثْنَيْنِ إِلَّا بِإِذْنِهِمَا

Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (SAW) said, "It is not lawful for a man that he separate two men (and sit between them) without their permission."

[*Ahmed* 7078,*Abu Dawud* 4845]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 12

Dislike for sitting in the middle of the circle

(2762)

رَجُلًا قَعَدَ وَسْطَ حَلْقَةٍ فَقَالَ حُذَيْفَةُ مَلْعُونٌ عَلَى لِسَانِ مُحَمَّدٍ أَوْ لَعَنَ اللَّهُ عَلَى لِسَانِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَعَدَ وَسْطَ الْحَلْقَةِ

Abu Mijlaz reported that a man sat in the center of a circle (of men). Hudhaifa (RA) said to him, "He who sits in the centre of a circle si accursed by the tongue of Muhammad or cursed by Allah through the tongue ot Muhammad.' [*Abu Dawud* 4826]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 13

Dislike for standing for someone to show respect

(2763)

لَمْ يَكُنْ شَخْصٌ أَحَبَّ إِلَيْهِمْ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَكَانُوا إِذَا رَأَوْهُ لَمْ يَقُومُوا لِمَا يَعْلَمُونَ مِنْ كَرَاهِيَتِهِ لِذَلِكَ

Sayyidina Anas (RA) narrated: No one was dearer than Allah's Messenger (SAW) to the sahabah yet when they saw him, they did not stand up because they knew the dislike for that.

(2764)

خَرَجَ مُعَاوِيَةُ فَقَامَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَابْنُ صَفْوَانَ حِينَ رَأَوْهُ فَقَالَ اجْلِسَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَرَّهُ أَنْ يَتَمَثَّلَ لَهُ الرِّجَالُ قِيَامًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنْ

النَّارِ

Abu Mijlaz reported that when Mu'awiyah (RA) came out, Abdullah ibn Zubayr and Ibn Safwan stood up on seeing him He said, "Sit down I had heard Allah's Messenger (SAW) say, 'He to whom it pleases that men may stand like statues for him, let him find his seat in Hell."

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 14

Clipping nails

(2765)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسٌ مِنْ الْفِطْرَةِ الِاسْتِحْدَادُ وَالْخِتَانُ وَقَصُّ الشَّارِبِ وَنَتْفُ الْإِبْطِ وَتَقْلِيمُ الْأَظْفَارِ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "Five things are natural: shaving the pubes, to circumcise, trimiming the moustache, plucking hair from armpit and clipping nails."

[*Ahmed* 7142,*Bukhari* 5889,Muslim 257, AD4198,Muslim 292]

(2766)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَشْرٌ مِنْ الْفِطْرَةِ قَصُّ الشَّارِبِ وَإِعْفَاءُ اللِّحْيَةِ وَالسِّوَاكُ وَالِاسْتِنْشَاقُ وَقَصُّ الْأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَنَتْفُ الْإِبْطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ

Sayyidah Aisha (RA) reported that the Prophet (SAW) said, “Ten things are instinctive : trimming the moustache, growing the beard, the siwak, rinsing the nose, clipping the nails, washing the back of fingers, plucking hair in the armpit, shaving the pubes, abstersion with 1 water,” Zakariya reported that Mus’ab said, “I have forgotten the tenth except that it should be rinsing the mouth.”

[*Ahmed* 25114,Muslim 261,*Abu Dawud* 53,*Nisai* 5055]

46- BOOK ON GOOD MANNERS

Narrated from Allah’s Messenger (SAW)

Chapter 15

The interval between each clipping of nails and moustache

(2767)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ وَقَّتَ لَهُمْ فِي كُلِّ أَرْبَعِينَ لَيْلَةً تَقْلِيمَ الْأَظْفَارِ وَأَخْذَ الشَّارِبِ وَحَلْقَ الْعَانَةِ

Sayyidina Anas (RA) ibn Malik reported that the Prophet (SAW) set for them the limit of forty days for every clipping of nails and trimming of moustache and shaving the pubes.

[Muslim 258,*Abu Dawud* 4200.*Nisai* 14, *Ibn e Majah* 295]

(2768)

وُقِّتَ لَنَا فِي قَصِّ الشَّارِبِ وَتَقْلِيمِ الْأَظْفَارِ وَحَلْقِ الْعَانَةِ وَنَتْفِ الْإِبْطِ لَا يُتْرَكُ أَكْثَرَ مِنْ أَرْبَعِينَ يَوْمًا

Sayyidina Anas (RA) ibn Malik reported that they were commanded to trim the moustache, clip the nails, shave the pubes and pluck hair from the armpits not later than every forty days.

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 16

About trimming moustache

(2769)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُصُّ أَوْ يَأْخُذُ مِنْ شَارِبِهِ وَكَانَ إِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ يَفْعَلُهُ

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) used to clip his moustache, saying that khalilur Rahman, Ibrahim (AS) used to do so.

(2770)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَمْ يَأْخُذْ مِنْ شَارِبِهِ فَلَيْسَ مِنَّا

Sayyidina Zayd ibn Arqam (RA) reported that Allah's Messenger (SAW) said, "He who does not clip (some of) his moustache is not among us."

[*Ahmed* 19283,*Nisai* 13]

Chapter 17

To clip some hair of the beard

(2771)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْخُذُ مِنْ لِحْيَتِهِ مِنْ عَرْضِهَا وَطُولِهَا

Amr ibn Shu'ayb reported on the authority of his father and his grandfather that the oph used dipsohairmhis beard from its length and its breadth.

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 18

Growing beard

(2772)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللِّحَى

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) said, "Cut the moustache and grow beard."

[*Ahmed* 5135,Muslim 259,Muslim 15]

(2773)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنَا بِإِحْفَاءِ الشَّوَارِبِ وَإِعْفَاءِ اللِّحَى

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) gave the command to cut the moustache well and to grow the beard.

[*Bukhari* 5892,Muslim 259,*Abu Dawud* 4199]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 19

Lying down, one foot over the other

(2774)

أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَلْقِيًا فِي الْمَسْجِدِ وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى

Abbad ibn Tamim reported from his uncle that he saw the Prophet (SAW) lying down in the mosque, one foot placed over the other.

[*Ahmed* 16430,*Bukhari* 475,Muslim 2100,*Abu Dawud* 4866,*Nisai* 721]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 20

Dislike for it

(2775)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَلْقَى أَحَدُكُمْ عَلَى ظَهْرِهِ فَلَا يَضَعْ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى

Sayyidina Jabir (RA) reported that Allah's Messenger (SAW) forbade wrapping one's hands and body in one garment and sitting erect (in one garment) and putting one foot over the other while one is lying down on one's back.

[Muslim 2099,*Abu Dawud* 4865,*Nisai* 5342]

(2776]

Qutaybah reported from Layth, from Abu Zabayr, from the Prophet (SAW) a hadith of this kind.

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 21

Dislike for lying down on the belly

(2777)

رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مُضْطَجِعًا عَلَى بَطْنِهِ فَقَالَ إِنَّ هَذِهِ ضَجْعَةٌ لَا يُحِبُّهَا اللَّهُ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) saw a man lying on his belly. He said, "This is a way of sleeping that,Allah does not like."

[*Ahmed* 7867]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 22

Keeping one self clothed

(2778)

قُلْتُ يَا رَسُولَ اللَّهِ عَوْرَاتُنَا مَا نَأْتِي مِنْهَا وَمَا نَذَرُ قَالَ احْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ فَقَالَ الرَّجُلُ يَكُونُ مَعَ الرَّجُلِ قَالَ إِنْ اسْتَطَعْتَ أَنْ لَا يَرَاهَا أَحَدٌ فَافْعَلْ قُلْتُ وَالرَّجُلُ يَكُونُ خَالِيًا قَالَ فَاللَّهُ أَحَقُّ أَنْ يُسْتَحْيَا مِنْهُ

Bahz ibn Hakim reported from his father, from his grandfather that he Said, "O Messenger of Allah (SAW), from whom should we conceal that portion of our body that has to be concealed and from whom may we not conceal it?" He said, "Conceal it from everyone except your wife and female slave." He submitted, "What if a man is with another man?" He said, as possible guard your satr that no one may see it." He submitted, "What if a man is to himself?" He said, "Allah is more deserving that you show modesty to Him."

[*Abu Dawud* 4017, *Ahmed* 20054]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 23

About reclining

(2779)

رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا عَلَى وِسَادَةٍ عَلَى يَسَارِهِ

Sayyidina Jabir ibn Samurah (RA) reported, saying, "I saw Allah's Messenger (SAW) recilne on a pillow to his left side."

(2780)

رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا عَلَى وِسَادَةٍ

Yusuf Eesa also reported from Waki from Isra'il, from Simak ibn Harb from Jabir ibn Samurah (RA) who said (in a marfu manner), "I saw the Prophet (SAW) reclining on a pillow."

[*Ahmed* 2130,*Abu Dawud* 4143]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 24

No one should be made to follow another within his own dominion

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(2781)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤَمُّ الرَّجُلُ فِي سُلْطَانِهِ وَلَا يُجْلَسُ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ

Sayyidina Abu Mas'ud (RA) reported that Allah's Messenger (SAW) said, "A man is not led (in prayer) within his own dominion, and his seat is not occupied in his home without his permission."

[Muslim 674, *Nisai* 779, *Ibn e Majah* 980, *Ahmed* 7091]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 25

The owner of the animal has more right to sit ahead

(2782)

بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْشِي إِذْ جَاءَهُ رَجُلٌ وَمَعَهُ حِمَارٌ فَقَالَ يَا رَسُولَ اللَّهِ ارْكَبْ وَتَأَخَّرَ الرَّجُلُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْتَ أَحَقُّ بِصَدْرِ دَابَّتِكَ إِلَّا أَنْ تَجْعَلَهُ لِي قَالَ قَدْ جَعَلْتُهُ لَكَ قَالَ فَرَكِبَ

Sayyidina Abu Buraida (RA) reported that while the Prophet (SAW) was going on foot, a man came with his donkey. He said, "O Messenger of Allah (SAW) come ride and he moved behind (making space for the Prophet (SAW) in front) But, he said, "No You have more right over the main seat on your animal unless you give the right to me." He said, "I have given you the right to it." So, he mounted it.

[*Ahmed* 23053,*Abu Dawud* 2572]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 26

Permission to use the Anmat

(2783)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ لَكُمْ أَنْمَاطٌ قُلْتُ وَأَنَّى تَكُونُ لَنَا أَنْمَاطٌ قَالَ أَمَا إِنَّهَا سَتَكُونُ لَكُمْ أَنْمَاطٌ قَالَ فَأَنَا أَقُولُ لِامْرَأَتِي أَخِّرِي عَنِّي أَنْمَاطَكِ فَتَقُولُ أَلَمْ يَقُلْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهَا سَتَكُونُ لَكُمْ أَنْمَاطٌ قَالَ فَأَدَعُهَا

Sayyidina Jabir said that Allah's Messenger (SAW) asked him, "Do you have an anmat"? He submitted "And, how will I have an anmat"? He said, "Indeed soon you people will have anmat" Jabir said that (soon) he used to say to his wife "Draw away from me your

anmat.” She would say ask, “Did not Allah’s Messenger (SAW) say to you, ‘You people will soon have anmat?’” He said, “I would then let her alone.”

[*Bukhari* 5161,Muslim 2083,*Abu Dawud* 4145,*Nisai* 3386]

46- BOOK ON GOOD MANNERS

Narrated from Allah’s Messenger (SAW)

Chapter 27

Three riding a beast

(2784)

لَقَدْ قُدْتُ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحَسَنَ وَالْحُسَيْنَ عَلَى بَغْلَتِهِ الشَّهْبَاءِ حَتَّى أَدْخَلْتُهُ حُجْرَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا قُدَّامُهُ وَهَذَا خَلْفُهُ

Sayyidina Salamah (RA) narrated: I pulled the mule Shahba with the Prophet (SAW) Hasan and Husayn on it till I brought it into the room of the Prophet, the one sitting in font of him and the otherbehind him.

46- BOOK ON GOOD MANNERS

Narrated from Allah’s Messenger (SAW)

Chapter 28

A sudden gaze

(2785)

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ نَظْرَةِ الْفُجَاءَةِ فَأَمَرَنِي أَنْ أَصْرِفَ بَصَرِي

Sayyidina Jarir ibn Abdullah (RA) said that he asked Allah's Messenger (SAW) about a sudden gaze. He commanded him to turn away his sight.

[*Ahmed* 19218,Muslim 2159,*Abu Dawud* 21481

(2786)

رَفَعَهُ قَالَ يَا عَلِيُّ لَا تُتْبِعْ النَّظْرَةَ النَّظْرَةَ فَإِنَّ لَكَ الْأُولَى وَلَيْسَتْ لَكَ الْآخِرَةُ

Sayyidina Buraida (RA) reported in a marfu form that the Prophet (SAW) said, "O Ali! Do not follow a gaze with another gaze, for, the first is forgiven you, but not the second."

[*Ahmed* 2335,*Abu Dawud* 2149]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 29

Woman observing the veil before men

(2787)

أَنَّهَا كَانَتْ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَيْمُونَةَ قَالَتْ فَبَيْنَا نَحْنُ عِنْدَهُ أَقْبَلَ ابْنُ أُمِّ مَكْتُومٍ فَدَخَلَ عَلَيْهِ وَذَلِكَ بَعْدَ مَا أُمِرْنَا بِالْحِجَابِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجِبَا مِنْهُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَلَيْسَ هُوَ أَعْمَى لَا يُبْصِرُنَا وَلَا يَعْرِفُنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفَعَمْيَاوَانِ أَنْتُمَا أَلَسْتُمَا تُبْصِرَانِهِ

SayyidinaUmm Salmah (RA) narrated I and Maymunah were seated with Allah's Messnger (SAW) while we were with him, Ibn Umm Maktum came to him. This happened after the command to observe the veil was revealed. So, Allah's Messenger (SAW) commanded us to observe it from him. I pleaded. "O Messenger of Allah (SAW) is

he not blind. He will neither see us not recognise us.” He Asked, “Are both of you blind? Can you not see him?”

[*Ahmed* 16599,*Abu Dawud* 4112]

46- BOOK ON GOOD MANNERS

Narrated from Allah’s Messenger (SAW)

Chapter 30

Disallowance to go to women without permission of their husbands

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(2788)

أَنَّ عَمْرَو بْنَ الْعَاصِ أَرْسَلَهُ إِلَى عَلِيٍّ يَسْتَأْذِنُهُ عَلَى أَسْمَاءَ بِنْتِ عُمَيْسٍ فَأُذِنَ لَهُ حَتَّى إِذَا فَرَغَ مِنْ حَاجَتِهِ سَأَلَ الْمَوْلَى عَمْرَو بْنَ الْعَاصِ عَنْ ذَلِكَ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَانَا أَوْ نَهَى أَنْ نَدْخُلَ عَلَى النِّسَاءِ بِغَيْرِ إِذْنِ أَزْوَاجِهِنَّ

Dhakwan reported from the freedman of Sayyidina Amr ibn al-Aas ‘ that

Amr sent him to SayyidinaAli (RA) that he might seek his permission for him to visit Sayyidah Asma bint Umays. He gave him permission. When he had achieved his purpose the freedman of Amr ibn al-Aas asked him about it. He said, “The Prophet (SAW) had disallowed us to visit women without permission of their husbands.”

[*Ahmed* 17776]

46- BOOK ON GOOD MANNERS

Narrated from Allah’s Messenger (SAW)

Chapter 31

Guard against mischief of women

(2789)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا تَرَكْتُ بَعْدِي فِي النَّاسِ فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنْ النِّسَاءِ

Sayyidina Usamah ibn Zayd (RA) and Sa'eed ibn Zayd ibn Amr ibn Nufayl reported that the Prophet (SAW) said, "I do not leave behind me any trial more injurous to man than (the trial) through women."

[*Ahmed* 21805,*Bukhari* 5096,Muslim 2741, *Ibn e Majah* 3998]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 32

Prohibition to hang forelocks

(2790)

أَيْنَ عُلَمَاؤُكُمْ يَا أَهْلَ الْمَدِينَةِ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنْ هَذِهِ الْقُصَّةِ وَيَقُولُ إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَهَا نِسَاؤُهُمْ

Hmayd ibn Abdur Rahman (RA) narrated: I heard Mu'awiyah deliver a sermon in Madinah. He said, "I heard Allah's Messenger (SAW) disallow this qussah (false hair), saying, "The Banu Israil were destroyed when their women took it up."

[*Bukhari* 3488, Muslim 2127,*Abu Dawud* 4167,*Nisai* 5245]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 33

One who tattooes, has herself tatooed, one who adds false hair, has false hair added

(2791)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ مُبْتَغِيَاتٍ لِلْحُسْنِ مُغَيِّرَاتٍ خَلْقَ اللَّهِ

Sayyidina Abdullah (RA) reported that the Prophet (SAW) cursed women who practice tattooing and the women who have themselves tattooed and the women who remove hair from their eyelashes to look beautiful, the women who alter Allah's creation.

[*Ahmed* 4129,*Bukhari* 4886, Muslim 2125,*Nisai* 5114,*Abu Dawud* 4169]

(2792)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ

Sayyidina Ibn Umar (RA) reported that the Prophet (SAW) said that Allah has cursed women who add false hair, women who have false hair added, women who tattoo and who have themselves tottooed. Nafi said, "Tattooing is on the gums."

[*Ahmed* 4724,*Bukhari* 5937,Muslim 2124,*Nisai* 5111,*Abu Dawud* 4168, *Ibn e Majah* 1987]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 34

Women who resemble men

(2793)

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهَاتِ بِالرِّجَالِ مِنْ النِّسَاءِ وَالْمُتَشَبِّهِينَ بِالنِّسَاءِ مِنْ الرِّجَالِ

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) cursed women who take up resemblanse to men and men who adopt resemblance of women.

[*Ahmed* 3151,*Bukhari* 5885,*Abu Dawud* 4097, *Ibn e Majah* 1904]

(2794)

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُخَنَّثِينَ مِنْ الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنْ النِّسَاءِ

Sayyidina Ibn Abbas (RA) said that Allah's Messenger (SAW) cursed men who try to resemble women and women who try to resumble men.

[*Ahmed* 2291]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 35

Woman going out affer applying scent

(2795)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ عَيْنٍ زَانِيَةٌ وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ فَمَرَّتْ

بِالْمَجْلِسِ فَهِيَ كَذَا وَكَذَا يَعْنِي زَانِيَةً

Sayyidina Abu Musa (RA) reported that the Prophet (SAW) said, “Every eye is adulterous. A woman who applies fragrance and passes by an assembly (of men) is such and such meaning an adulteress.”

[*Ahmed* 19530]

46- BOOK ON GOOD MANNERS

Narrated from Allah’s Messenger (SAW)

Chapter 36

About fragrance of men and women

(2796)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طِيبُ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ

Sayyidina Abu Huraira (RA) reported that Allah’s Messenger (SAW) said “The

scent of men is strong in its odour but light in its colour while the scent of women is strong in its colour but light in its smell.”

(2797)

قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ خَيْرَ طِيبِ الرَّجُلِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ وَخَيْرَ طِيبِ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ وَنَهَى عَنْ مِيثَرَةِ الْأُرْجُوَانِ

Sayyidina Imran ibn Husayn (RA) reported that the Prophet (SAW) said, “The best of the

scents for men is that which has a noticeable odour and an unnoticeable colour. And the best of scents for women is with a noticeable colour but an unnoticeabe smell." And, he disallowed wearing red silk dress.

[*Bukhari* 2582, *Nisai* 5273]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 37

It is makruh to refuse scent

(2798)

كَانَ أَنَسٌ لَا يَرُدُّ الطِّيبَ وَقَالَ أَنَسٌ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَرُدُّ الطِّيبَ

Thumamah ibn Abduilah reported that Sayyidina Anas (RA) never refused a perfume saying, "The Prophet (SAW) never refused perfume."

[*Bukhari* 2582, *Nisai* 5273]

(2799)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ لَا تُرَدُّ الْوَسَائِدُ وَالدُّهْنُ وَاللَّبَنُ الدُّهْنُ يَعْنِي بِهِ الطِّيبَ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) said, "Three things are not refused: a pillow, scent and milk."

(2800)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُعْطِيَ أَحَدُكُمْ الرَّيْحَانَ فَلَا يَرُدَّهُ فَإِنَّهُ خَرَجَ مِنْ

Sayyidina Abu Uthman Nahdi (RA) reported that Allah's Messenger (SAW) said, 'If one of you is offered a scent, let him not refuse it, for it comes from Paradise."

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 38

Disapproval of intimate relationship between members of the same sex

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(2801)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ حَتَّى تَصِفَهَا لِزَوْجِهَا كَأَنَّمَا يَنْظُرُ إِلَيْهَا

Sayyidina Abdullah (RA) reported that Allah's Messenger (SAW) said, "No woman should describe her meeting with another woman to her husband as though he is watching her."

[*Ahmed* 3609, *Bukhari* 5241, *Abu Dawud* 2150]

(2802)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ وَلَا تَنْظُرُ الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي الثَّوْبِ الْوَاحِدِ وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ

Sayyidina Abu Sa'eed (RA) reported that Allah's Messenger (SAW) said, "Let no man

look at the satr of another man and no woman at the satr of another woman. And, let no man lie down with another man covered with the same blanket and let no woman lie down with anothr woman covered with the same blanket."

[*Ahmed* 11601, Muslim 338, *Ibn e Majah* 661]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 39

Guarding the satr

(2803)

قُلْتُ يَا نَبِيَّ اللَّهِ عَوْرَاتُنَا مَا نَأْتِي مِنْهَا وَمَا نَذَرُ قَالَ احْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ قُلْتُ يَا رَسُولَ اللَّهِ إِذَا كَانَ الْقَوْمُ بَعْضُهُمْ فِي بَعْضٍ قَالَ إِنْ اسْتَطَعْتَ أَنْ لَا يَرَاهَا أَحَدٌ فَلَا يَرَاهَا قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ إِذَا كَانَ أَحَدُنَا خَالِيًا قَالَ فَاللَّهُ أَحَقُّ أَنْ يُسْتَحْيَا مِنْهُ مِنْ النَّاسِ

Bahz ibn Hakim reported from his father who from his grandfather that he asked the Prophet (SAW) from whom they should conceal their awrah and from whom not. He said, "Guard your awrah except from your wife and what your right hand possesses (female slaves)." He asked, "O Messenger of Allah (SAW) what when people are with each other?" He said, "If it is possible that no one may observe your private parts, see that none sees them." He asked, "O Prophet (SAW) of Allah what if one of us is alone?" He said, "But Allah has more right that people should be ashamed before Him."

[*Ahmed* 20054]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 40

The thigh is part of satr

(2804)

مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَرْهَدٍ فِي الْمَسْجِدِ وَقَدْ انْكَشَفَ فَخِذُهُ فَقَال إِنَّ الْفَخِذَ عَوْرَةٌ

Sayyidina Jarhad (RA) narrated: The Prophet (SAW) passed by him in the mosque while his thighs were visible. He said, "The thighs are awrah."

[*Bukhari* 12,*Abu Dawud* 4014*Ahmed* 15927]

(2805)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِهِ وَهُوَ كَاشِفٌ عَنْ فَخِذِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَطِّ فَخِذَكَ فَإِنَّهَا مِنْ الْعَوْرَةِ

Ibn Jarhad reported from his father that the Prophet (SAW) passed by him while his thighs were uncovered so the Prophet (SAW) said "Cover your thighs, for, they are part of the awrah."

[*Ahmed* 15929]

(2806)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْفَخِذُ عَوْرَةٌ

Abdullah ibn Jarhad Aslami reported on the authority of his father that the Prophet (SAW) said, "The thighs are awrah."

(2807)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْفَخِذُ عَوْرَةٌ

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) said, “The thighs are awrah.”

46- BOOK ON GOOD MANNERS

Narrated from Allah’s Messenger (SAW)

Chapter 41

About cleanliness

(2808)

إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ نَظِيفٌ يُحِبُّ النَّظَافَةَ كَرِيمٌ يُحِبُّ الْكَرَمَ جَوَادٌ يُحِبُّ الْجُودَ فَنَظِّفُوا أُرَاهُ قَالَ أَفْنِيَتَكُمْ وَلَا تَشَبَّهُوا بِالْيَهُودِ

Salih ibn Abu Hassan reported having heard Sa’eed ibn Musayyiab say, “Indeed Allah is Pure. He loves the pure. He is Clean and loves cleanliness. He is Generous and loves generosity. He is Benevolent and loves benevolence. So, keep yourselves clean and tidy.” The narrator thought that he also said, “Keep your courtyards clean and do not imitate the Jews.” Salih said that he mentioned that to Muhajir ibn Masmar and he said “A hadith was narrated to me by Aamir ibn Sa’d from his father, from the Prophet (SAW) of like manner except that he did not say, “I think,” but orly “Keep your courtyards clean.”

46- BOOK ON GOOD MANNERS

Narrated from Allah’s Messenger (SAW)

Chapter 42

About covering oneself while having sexual intercourse

(2809)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالتَّعَرِّيَ فَإِنَّ مَعَكُمْ مَنْ لَا يُفَارِقُكُمْ إِلَّا عِنْدَ الْغَائِطِ وَحِينَ يُفْضِي الرَّجُلُ إِلَى أَهْلِهِ فَاسْتَحْيُوهُمْ وَأَكْرِمُوهُمْ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) said, "It is binding on you to refrain from nudity, for, there are with you who do not separate from you except during excrement and when a man approaches his wife. So, show modesty to them and honour them.

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 43

About going into the bath

(2810)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَدْخُلْ الْحَمَّامَ بِغَيْرِ إِزَارٍ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُدْخِلْ حَلِيلَتَهُ الْحَمَّامَ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَجْلِسْ عَلَى مَائِدَةٍ يُدَارُ عَلَيْهَا بِالْخَمْرِ

Sayyidina Jabir (RA) reported that the Prophet (SAW) said, 'He who believes in Allah and the Last Day must not send his wife to the public bath And he who believes in Allah and the Last Day, must not go to the public bath without his lower garment. And he who believes in Allah and the Last Day must not sit at the table where wine is passed round."

[*Ahmed* 14657, *Nisai* 398]

(2811)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى الرِّجَالَ وَالنِّسَاءَ عَنْ الْحَمَّامَاتِ ثُمَّ رَخَّصَ لِلرِّجَالِ فِي الْمَيَازِرِ

Sayyidah Aisha (RA) said that the Prophet (SAW) forbade men and women to go to public baths. Later, he permitted men to go there but not without their lower garments.

[*Abu Dawud* 4009, *Ibn e Majah* 3749]

(2812)

نِسَاءً مِنْ أَهْلِ حِمْصَ أَوْ مِنْ أَهْلِ الشَّامِ دَخَلْنَ عَلَى عَائِشَةَ فَقَالَتْ أَنْتُنَّ اللَّاتِي يَدْخُلْنَ نِسَاؤُكُنَّ الْحَمَّامَاتِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ امْرَأَةٍ تَضَعُ ثِيَابَهَا فِي غَيْرِ بَيْتِ زَوْجِهَا إِلَّا هَتَكَتْ السِّتْرَ بَيْنَهَا وَبَيْنَ رَبِّهَا

Abu Malih Huzali reported that some women of Hims or of Syria visited Sayyidah Aisha (RA). She said, “You are the women who go to the public baths. I have heard Allah’s Messenger (SAW) say that there is no women who removes her garments in a house other than her husband’s but she tears the curtain between her and her Lord.”

[*Abu Dawud* 4010, *Ahmed* 25462]

46- BOOK ON GOOD MANNERS

Narrated from Allah’s Messenger (SAW)

Chapter 44

Angels do not enter the house which has a picture and a dog

(2813)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا

صُورَةٌ تَمَاثِيلَ

Sayyidina Ibn Abbas (RA) reported having heard Abu Talhah say that he heard Allah’s Messenger (SAW) say, “The angels do not enter a house in which there is a dog or a picture of an animate.”

[*Ahmed* 16347,*Bukhari* 3225,Muslim 2106,*Nisai* 4288, T*Muslim* 3649]

(2814)

قَالَ دَخَلْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ أَبِي طَلْحَةَ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ نَعُودُهُ فَقَالَ أَبُو سَعِيدٍ أَخْبَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ تَمَاثِيلُ أَوْ صُورَةٌ

Sayyidina Abu Saeed (RA) reported that Allah’s Messenger (SAW) ?- said to them, “The angels do not enter a house in which is a representation of an animate or a picture.” The narrator Ishaq, was in doubt what he said

[*Ahmed* 11858]

(2815)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانِي جِبْرِيلُ فَقَالَ إِنِّي كُنْتُ أَتَيْتُكَ الْبَارِحَةَ فَلَمْ يَمْنَعْنِي أَنْ أَكُونَ دَخَلْتُ عَلَيْكَ الْبَيْتَ الَّذِي كُنْتَ فِيهِ إِلَّا أَنَّهُ كَانَ فِي بَابِ الْبَيْتِ تِمْثَالُ الرِّجَالِ وَكَانَ فِي الْبَيْتِ قِرَامُ سِتْرٍ فِيهِ تَمَاثِيلُ وَكَانَ فِي الْبَيْتِ كَلْبٌ فَمُرْ بِرَأْسِ التِّمْثَالِ الَّذِي بِالْبَابِ فَلْيُقْطَعْ فَلْيُصَيَّرْ كَهَيْئَةِ الشَّجَرَةِ وَمُرْ بِالسِّتْرِ فَلْيُقْطَعْ وَيُجْعَلْ مِنْهُ وِسَادَتَيْنِ مُنْتَبَذَتَيْنِ يُوطَآنِ وَمُرْ بِالْكَلْبِ فَيُخْرَجْ فَفَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ ذَلِكَ الْكَلْبُ جَرْوًا لِلْحَسَنِ أَوْ الْحُسَيْنِ تَحْتَ نَضَدٍ لَهُ فَأَمَرَ بِهِ فَأُخْرِجَ

Sayyidina Abu Huraira (RA) reported that Allah’s Messenger (SAW) said, “Jibril came to

me. He said, 'I came to you yesterday. Nothing prevented me from entering your house in which you were but that at the door were representations of men. There was in the house a curtain with pictures on it. There was in the house a dog. So, give the command that the head be removed from the representations at the door that they may look like trees. And give command about the curtain to be cut down and made into two pillows lying down and trampled underfoot. And give command that the dog may be driven off." So Allah's Messenger (SAW) did like that. The dog was a puppy belonging to Husayn or Hasan and had been under the Prophet's (SAW) bed. He was driven out at the Prophet's (SAW)command.

[*Ahmed* 10197,*Abu Dawud* 4158]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 45

Men disallowed to wear clothes dyed with safron

(2816)

مَرَّ رَجُلٌ وَعَلَيْهِ ثَوْبَانِ أَحْمَرَانِ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَرُدَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ

Sayyidina Abdullah ibn Amr (RA) reported that a man walked by wearing a pair of red coloured garments. He greeted the Prophet (SAW) with salaam, but he did not give him a response.

(2817)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ خَاتَمِ الذَّهَبِ وَعَنْ الْقَسِّيِّ وَعَنْ الْمِيثَرَةِ وَعَنْ الْجِعَةِ

Sayyidina Ali (RA) ibn Abu Talib reported that Allah's Messenger (SAW) forbade wearing a ring of gold, silk garments and garments decorated with silk and he forbade drinking jiah. Abul Ahwas said that ji'ah is wine prepared in Egypt with barley.

[*Ahmed* 722, *Abu Dawud* 4051, *Ibn e Majah* 3654,*Nisai* 5176]

(2818)

أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ أَمَرَنَا بِاتِّبَاعِ الْجَنَازَةِ وَعِيَادَةِ الْمَرِيضِ وَتَشْمِيتِ الْعَاطِسِ وَإِجَابَةِ الدَّاعِي وَنَصْرِ الْمَظْلُومِ وَإِبْرَارِ الْقَسَمِ وَرَدِّ السَّلَامِ وَنَهَانَا عَنْ سَبْعٍ عَنْ خَاتَمِ الذَّهَبِ أَوْ حَلْقَةِ الذَّهَبِ وَآنِيَةِ الْفِضَّةِ وَلُبْسِ الْحَرِيرِ وَالدِّيبَاجِ وَالْإِسْتَبْرَقِ وَالْقَسِّيِّ

Sayyidina Bara ibn Aazib (RA) reported that Allah's Messenger (SAW) commanded them to do seven things and forbade them from doing seven things. He commanded them to follow the funeral, visit the sick, respond to the sneezer, accept an invitation, help the oppressed, fulfil the promise and respond to the salaam. And, he forbade them from seven things from (wearing) a gold ring or loop, (using) silver utensils, wearing silk (for men), dibaj, istabraq and qassiy (these are kinds of silk garments).

[*Bukhari* 1239,Muslim 2066,*Nisai* 1938,*Ahmed* 18530]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 46

Wearing white garments

(2819)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَسُوا الْبَيَاضَ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ

Sayyidina Samurah ibn Jundub (RA) reported that Allah's Messenger (SAW) said, "Wear white garments, for, they are pure. And shroud your dead in them."

[*Ibn e Majah* 3567,*Nisai* 5337,*Ahmed* 20239]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 47

Men permitted to wear red coloured garments

(2820)

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةٍ إِضْحِيَانٍ فَجَعَلْتُ أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِلَى الْقَمَرِ وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ فَإِذَا هُوَ عِنْدِي أَحْسَنُ مِنْ الْقَمَرِ

Sayyidina Jabir ibn Samurah (RA) narrated : 'I saw the Prophet (SAW) on a moonlit night, I would now look at him and now at the moon. He had over him a red robe. Indeed,he was more beautiful in my sight than the moon.

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 48

About green garmnets

(2821)

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ بُرْدَانِ أَخْضَرَانِ

Sayyidina Abu Rimthah (RA) reported that he observed Allah’s Messenger (SAW) in a pair of green garments.

46- BOOK ON GOOD MANNERS

Narrated from Allah’s Messenger (SAW)

Chapter 49

Wearing black

(2822)

خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ غَدَاةٍ وَعَلَيْهِ مِرْطٌ مِنْ شَعَرٍ أَسْوَدَ

Sayydah Aisha (RA) reported that one morning the Prophet (SAW) went out wearing a black woollen garment.

46- BOOK ON GOOD MANNERS

Narrated from Allah’s Messenger (SAW)

Chapter 50

About yellow garments

(2823)

قَدِمْنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ الْحَدِيثَ بِطُولِهِ حَتَّى جَاءَ رَجُلٌ وَقَدْ ارْتَفَعَتْ الشَّمْسُ فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَعَلَيْهِ تَعْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْمَالُ مُلَيَّتَيْنِ

كَانَتَا بِزَعْفَرَانٍ وَقَدْ نَفَضَتَا وَمَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَسِيبُ نَخْلَةٍ

Sayyidah Qaylah bint Makhramah (RA) narrated: We went to Allah’s Messeneger (SAW). She then narrated the hadith in its entirety till she said that a man came while the sun had gone up. He said, “As salaamu alikum, O Messenger of Allah (SAW).” He said, “Wa alaykas salaam wa rahmatullah” and on the Prophet (SAW) were two with-out unstitched garments dyed in safrón, their colour having faded off. He had a twig of date tree with him.

[*Abu Dawud* 3070]

46- BOOK ON GOOD MANNERS

Narrated from Allah’s Messenger (SAW)

Chapter 51

Disapproval to use safron and khuluq as fragrance by men

(2824)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ التَّزَعْفُرِ لِلرِّجَالِ

Sayyidina Anas (RA) ibn Malik reported that Allah’s Messengner forbade men the use of safron as scent.

[*Ahmed* 12941, Muslim 2101,*Abu Dawud* 4179]

(2825)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْصَرَ رَجُلًا مُتَخَلِّقًا قَالَ اذْهَبْ فَاغْسِلْهُ ثُمَّ اغْسِلْهُ ثُمَّ لَا تَعُدْ

Sayyidina Ya’la ibn Murrah (RA) said that the Prophet (SAW) observed a man

having applied Khuluq and said, “Go. Wash it off. Wash off a second time and do not use it again.”

[*Nisai* 5137,*Ahmed* 17562]

46- BOOK ON GOOD MANNERS

Narrated from Allah’s Messenger (SAW)

Chapter 52

Dislike for silk dibaj

(2826)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ

Sayyidina Ibn Umar (RA) reported that he heard Sayyidina Umar (RA) mention that the Prophet (SAW) had said, “He who wears silk in this world will not wear it in the next world.”

[Muslim 2069]

46- BOOK ON GOOD MANNERS

Narrated from Allah’s Messenger (SAW)

Chapter 53

Makhramah’s robe set aside for him

(2827)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَسَمَ أَقْبِيَةً وَلَمْ يُعْطِ مَخْرَمَةَ شَيْئًا فَقَالَ مَخْرَمَةُ يَا بُنَيَّ انْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَانْطَلَقْتُ مَعَهُ قَالَ ادْخُلْ فَادْعُهُ لِي

فَدَعَوْتُهُ لَهُ فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ قَبَاءٌ مِنْهَا فَقَالَ خَبَأْتُ لَكَ هَذَا قَالَ فَنَظَرَ إِلَيْهِ فَقَالَ رَضِيَ مَخْرَمَةُ

Sayyidina Miswar ibn Makhramah (RA) narrated: Allah's Messenger (SAW) gave away some garments but did not give anything to Makhramah So he said to me, "Son, come along with me to Allah's Messenger (SAW). There, he said to me, "Go in and call him for me." So, I called him. The Prophet (SAW) came out and he had on him one of those garments and he said, I had kept aside this (one) for you." He looked at it and said, "Makhrarnah is pleased."

[*Ahmed* 18949,*Bukhari* 2599,Muslim 10558,*Abu Dawud* 4028,*Nisai* 5339]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 54

Allah likes to see His bLessing reflected on His slave

(2828)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يُحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَى عَبْدِهِ

Amr ibn Shuayb reported from his father from his grandfather that Allah's Messenger (SAW) said, "Allah loves to see signs of His blessings on His slave."

[*Ahmed* 19954)

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 55

About black socks

(2829)

أَنَّ النَّجَاشِيَّ أَهْدَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُفَّيْنِ أَسْوَدَيْنِ سَاذَجَيْنِ فَلَبِسَهُمَا ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَيْهِمَا

Sayyidina Buraida (RA) reported that the Negus sent a gift to the Prophet of a pair of black socks, without design. He wore them and when he made ablution he used to wipe over them.

[*Abu Dawud* 155, *Ibn e Majah* 549]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 56

To take out grey hair

(2830)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ نَتْفِ الشَّيْبِ وَقَالَ إِنَّهُ نُورُ الْمُسْلِمِ

Amr ibn Shu'ayb reported from his father, from his grandfather that the Prophet (SAW) forbade plucking out grey hair, saying, "It is the light of the Musilm."

[*Ibn e Majah* 3721,*Abu Dawud* 4202,*Ahmed* 6941]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 57

The counsellor holds a trust

(2831)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْتَشَارُ مُؤْتَمَنٌ

Sayyidah Umm Salamah (RA) reported that Allah's Messenger (SAW) said, "The counsellor is a trustee"

(2832)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْتَشَارُ مُؤْتَمَنٌ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "The giver of advice (whose advice is sought) is in a position of trust."

[*Abu Dawud* 5128, *Ibn e Majah* 3745]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 58

About bad omen

(2833)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الشُّؤْمُ فِي ثَلَاثَةٍ فِي الْمَرْأَةِ وَالْمَسْكَنِ وَالدَّابَّةِ

Sayyidina Abdullah ibn Umar (RA) reported that Allah's Messenger (SAW) said, "There is ill omen in three things: woman, house and animal."

[*Bukhari* 5093,Muslim 2225,*Abu Dawud* 3922,*Nisai* 3571,*Ahmed* 4544]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 59

Two should not talk privately when there are three

(2834)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا

Sayyidina Abdullah (RA) reported that Allah's Messenger (SAW) said, "When you are three people, two should not engage in a private conversation keeping their companion apart." Sufyan in his hadith uses the words, "The two must not whisper at the exclusion of the third,' adding that it grieves him.

[*Ahmed* 3560, *Bukhari* 6290, Muslim 2184, *Abu Dawud* 4851, *Ibn e Majah* 3775]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 60

About promises

(2835)

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْيَضَ قَدْ شَابَ وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشْبِهُهُ
وَأَمَرَ لَنَا بِثَلَاثَةَ عَشَرَ قَلُوصًا فَذَهَبْنَا نَقْبِضُهَا فَأَتَانَا مَوْتُهُ فَلَمْ يُعْطُونَا شَيْئًا فَلَمَّا قَامَ أَبُو

بَكْرٍ قَالَ مَنْ كَانَتْ لَهُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِدَةٌ فَلْيَجِئْ فَقُمْتُ إِلَيْهِ فَأَخْبَرْتُهُ فَأَمَرَ لَنَا بِهَا

Sayyidina Abu Juhayfah (RA) narrated: I had seen Allah's Messenger (SAW). He was fair-complexioned and had grown old. Hasan ibnAli (RA) resembled him. He had ordered for us thirteen young she-camels, so we went to collect them. News of his death reached us and they had not given us anything. When Abu Bakr (RA) became Khalifah, he said, "He who has received a promise from Allah's Messenger (SAW) must come." So, I mood up before him and informed him(of it) and he ordered them or us.

[*Bukhari* 3544, *Muslim* 2343]

(2836)

رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشْبِهُهُ

Muhammad ibn Bashshar reported from Yahya ibn Sa'eed, from Isma'il ibn Abu Khaild from Abu Juhayfah (RA). He said, I saw the Prophet (SAW), Hasan ibn Ali (RA) resembled him'.

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 61

About the expression, May my parents be ransomed to you

(2837)

مَا سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمَعَ أَبَوَيْهِ لِأَحَدٍ غَيْرَ سَعْدِ بْنِ أَبِي وَقَّاصٍ

Sayyidina Ali (RA) said, "I did not hear the Prophet (SAW) name together his parents for anyone besides Sad ibn Abu Waqqas. (it means that he said to him, "May my father and mother be ransomed to you.")

(2838)

مَا جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَاهُ وَأُمَّهُ لِأَحَدٍ إِلَّا لِسَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ لَهُ يَوْمَ أُحُدٍ ارْمِ فِدَاكَ أَبِي وَأُمِّي وَقَالَ لَهُ ارْمِ أَيُّهَا الْغُلَامُ الْحَزَوَّرُ

Sa'eed ibn Musayyab reported that Sayyidina Ali (RA) said, "Allah's Messenger (SAW) never named both his parents together for anyone except for Sa'd ibn Abu Waqqas (RA). He said to him on the day of Uhud, 'Shoot arrows! May my father and mother be ransomed to you.' And he said to him, (also), 'Shoot, O strong young man!'"

[*Ahmed* 709]

(2839)

جَمَعَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَوَيْهِ يَوْمَ أُحُدٍ قَالَ ارْمِ فِدَاكَ أَبِي وَأُمِّي

Many narrators reported from Yahya ibn Saeed ibn Musayyab, and from Sad ibn Abu Waqqas , that he said, "During the Battle of Uhud, the Prophet (SAW) said to me: May my father and mother be ransomed to you."

[*Bukhari* 3725, Muslim 2412, Ibn Majah 130,*Ahmed* 1616]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 62

Addressing someone, "O son"

(2840)

جَمَعَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَوَيْهِ يَوْمَ أُحُدٍ قَالَ ارْمِ فِدَاكَ أَبِي وَأُمِّي

Sayyidina Anas (RA) said that the Prophet (SAW) addressed him, “O son!’

46- BOOK ON GOOD MANNERS

Narrated from Allah’s Messenger (SAW)

Chapter 63

Give the new-born a name early

(2841)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِتَسْمِيَةِ الْمَوْلُودِ يَوْمَ سَابِعِهِ وَوَضْعِ الْأَذَى عَنْهُ وَالْعَقِّ

Amr ibn Shu’ayb reported from his father from his grandfather that the Prophet (SAW) commanded that a new born should be given a name on the seventh day and (the same day) his hair should be shaved and his aqiqah (sacrifice of animals) performed.

46- BOOK ON GOOD MANNERS

Narrated from Allah’s Messenger (SAW)

Chapter 64

Recommended names

(2842)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَحَبُّ الْأَسْمَاءِ إِلَى اللَّهِ عَزَّ وَجَلَّ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ

Sayyidina Ibn Umar (RA) reported from the Prophet (SAW) that he said, “The dearest of

names to Allah are Abdullah and Abdur Rahman."

(2843)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَبَّ الْأَسْمَاءِ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ

Uqbah ibn Mukarram Ammi Busri reported from Abu Aasim, from Abdullah ibn Umar (RA) al-Umar (RA) , from Nafi from Ibn Umar (RA) that the Prophet (SAW) said, "The names dearest to Allah are Abdullah and Abdur Rahman."

[Muslim 2132, *Abu Dawud* 4949, *Ibn e Majah* 3728]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 65

About disliked names

(2844)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْهَيَنَّ أَنْ يُسَمَّى رَافِعٌ وَبَرَكَةُ وَيَسَارٌ

Sayyidina Umar (RA) ibn Khattab reported that Allah's Messenger (SAW) said, "I forbid you to give names Rafi (Raafi 'i) Barakah, and Yasaar."

[*Ibn e Majah* 3729]

(2845)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُسَمِّ غُلَامَكَ رَبَاحٌ وَلَا أَفْلَحُ وَلَا يَسَارٌ وَلَا نَجِيحٌ يُقَالُ أَثَمَّ هُوَ فَيُقَالُ لَا

Sayyidina Samurah ibn Jundub reported that Allah's Messenger (SAW) said, "Do not name your child Rabaah, Aflah, Yasaar, Najih. It might be asked, 'Is he there and the answer might be, 'No'."

[*Ahmed* 20099, Muslim 2137,*Abu Dawud* 4958, *Ibn e Majah* 3630]

(2846)

يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَخْنَعُ اسْمٍ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ رَجُلٌ تَسَمَّى بِمَلِكِ الْأَمْلَاكِ

Sayyidina Abu Huraira (RA) reported from the Prophet (SAW) in a marfu manner, "The worst of the names in the sight of Allah on the Day of Resurrection is of a man named 'king of kings'. Sufyan said, "It means Shahinshah."

[*Ahmed* 7333,*Bukhari* 6206,Muslim 2143,*Abu Dawud* 4961,*Ahmed* 4692]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 66

About changing a name

(2847)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيَّرَ اسْمَ عَاصِيَةَ وَقَالَ أَنْتِ جَمِيلَةُ

Sayyidina Ibn Umar (RA) reported that the Prophet (SAW) changed the name of Aasiyah. He said, "You are Jamilah."

[Muslim 2139,*Abu Dawud* 4952,*Ahmed* 4682, Ibn Majah 3733]

(2848)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُغَيِّرُ الِاسْمَ الْقَبِيحَ

Sayyida Aisha (RA) reported that the Prophet (SAW) used to change disliked names.

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 67

Names of the Holy Prophet (SAW)

(2849)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِي أَسْمَاءً أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِيَ الْكُفْرَ وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِي وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدِي نَبِيٌّ

Sayyidina Jubair bin Mut'im (RA) reported that Allah's Messenger (SAW) said, "Indeed, I have many names. I am Muhammad, I am Ahmed, I am Mahi through whom Allah erases disbelief. And I am Hashir behind whom people will gather. And I am Aaqib after whom there is no Prophet."

[*Ahmed* 16734, *Bukhari* 3532, Muslim 3254]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 68

Dislike for using both the name and Kunyah of the Holy Prophet (SAW)

(2850)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَجْمَعَ أَحَدٌ بَيْنَ اسْمِهِ وَكُنْيَتِهِ وَيُسَمِّي مُحَمَّدًا أَبَا الْقَاسِمِ

Sayyidina Abu Huraira (RA) said that the Prophet (SAW) disallowed that anyone should give himself his name and his Kunyah together, naming himself Muhammad Abul Qasim.

[*Ahmed* 23143]

(2851)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَمَّيْتُمْ بِي فَلَا تَكْتَنُوا بِي

Sayyidina Jabir (RA) said that Allah's Messenger (SAW) said, "If you take my name then do not use my Kunyah."

[Ibn Majah 3736]

(2852)

يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ وُلِدَ لِي بَعْدَكَ أُسَمِّيهِ مُحَمَّدًا وَأُكَنِّيهِ بِكُنْيَتِكَ قَالَ نَعَمْ قَالَ فَكَانَتْ رُخْصَةً لِي

Sayyidina Ali ibn Abu Talib (RA) submitted, "O Messenger of Allah (SAW) what do you say if a son is born to me after your death, may I name him Muhamamd and give him your kunyah?" He said, "Yes." Sayyidina All said, "The permission was for me."

[*Abu Dawud* 4967]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 69

About poetry

(2853)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ الشِّعْرِ حِكْمَةً

Sayyidina Abdullah (RA) reported that Allah's Messenger (SAW) said, "In some poetry, there is wisdom."

(2854)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ الشِّعْرِ حِكَمًا

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said, "There is in some poetry wisdom."

[*Ahmed* 2424, *Abu Dawud* 5011, *Ibn e Majah* 3756]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 70

About reciting poetry

(2855)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضَعُ لِحَسَّانَ مِنْبَرًا فِي الْمَسْجِدِ يَقُومُ عَلَيْهِ قَائِمًا يُفَاخِرُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ قَالَ يُنَافِحُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ وَيَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يُؤَيِّدُ حَسَّانَ بِرُوحِ الْقُدُسِ مَا يُفَاخِرُ أَوْ يُنَافِحُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidah Aisha (RA) narrated: The Prophet (SAW) had placed a pulpit for Hassan in the mosque. He would stand on it and present proud poetry eulogising Allah's Messenger (SAW) or, she said: He would respond to the charges against Allah's Messenger (SAW). And, Allah's Messenger (SAW) would say, "Allah helps Hassan through Jibril when he boasts or responds."

[*Ahmed* 2491, *Abu Dawud* 501]

(2856)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ فِي عُمْرَةِ الْقَضَاءِ وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ بَيْنَ يَدَيْهِ يَمْشِي وَهُوَ يَقُولُ

خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ الْيَوْمَ نَضْرِبْكُمْ عَلَى تَنْزِيلِهِ ضَرْبًا يُزِيلُ الْهَامَ عَنْ مَقِيلِهِ

وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ

Sayyidina Anas (RA) narrated: The Prophet (SAW) entered Makkah to perform the redeeming umrah and Abdullah ibn Rawahah led ahead reciting this poetry:

خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ ... الْيَوْمَ نَضْرِبْكُمْ عَلَى تَنْزِيلِهِ

ضَرْبًا يُزِيلُ الْهَامَ عَنْ مَقِيلِهِ ... وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ

(2857)

قِيلَ لَهَا هَلْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَمَثَّلُ بِشَيْءٍ مِنْ الشِّعْرِ قَالَتْ كَانَ يَتَمَثَّلُ بِشِعْرِ ابْنِ رَوَاحَةَ وَيَتَمَثَّلُ وَيَقُولُ وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تُزَوِّدِ

Sayyidah Aisha (RA) was asked if the Prophet (SAW) ever recited poetry. She said, "He used to recite this verse of Ibn Rawahah:

Trans-"They will bring news to you whom you gave no provision."

[*Ahmed* 21060, *Abu Dawud* 1294, *Nisai* 1357]

(2858)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَشْعَرُ كَلِمَةٍ تَكَلَّمَتْ بِهَا الْعَرَبُ كَلِمَةُ لَبِيدٍ أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلُ

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) said, "The best poetic words an Arab has uttered are the words of Labid :

Trans-'Everything apart from Allah is void'."

[*Ahmed* 97431

(2859)

جَالَسْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ مِنْ مِائَةِ مَرَّةٍ فَكَانَ أَصْحَابُهُ يَتَنَاشَدُونَ الشِّعْرَ وَيَتَذَاكَرُونَ أَشْيَاءَ مِنْ أَمْرِ الْجَاهِلِيَّةِ وَهُوَ سَاكِتٌ فَرُبَّمَا تَبَسَّمَ مَعَهُمْ

Sayyidina Jabir ibn Samurah (RA) narrated: I had the Prophet's (SAW) company more than a hundred times. His sahabah (RA) used to recite poetry and recall affairs of the jahiliyah while he kept quiet except for an occasional smile with them.

(2860)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا يَرِيَهُ خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ شِعْرًا

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "That one of you fills his belly with pus that corrodes is better for him than to fill it with poetry."

[*Ahmed* 997, *Bukhari* 6155, Muslim 2257, *Ibn e Majah* 3759]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 71

It is better for one to fill his belly with pus than with poetry

(2861)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ شِعْرًا

Sayyidina Sa'd ibn Abu Waqqas (RA) reported that Allah's Messenger (SAW) said, "That the belly of one of you is full of pus is better than being full of poetry."

[Muslim 2258, *Ibn e Majah* 3760,*Ahmed* 1506]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 72

About eloquence and speech

(2862)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ يَبْغَضُ الْبَلِيغَ مِنْ الرِّجَالِ الَّذِي يَتَخَلَّلُ بِلِسَانِهِ كَمَا تَتَخَلَّلُ الْبَقَرَةُ

Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (SAW) said, "Indeed, Allah hates the eloquent one among men who twists his tongue just as the cow (wags its tail)."

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 73

No Caption

(2863)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَنَامَ الرَّجُلُ عَلَى سَطْحٍ لَيْسَ بِمَحْجُورٍ عَلَيْهِ

Sayyidina Jabir (RA) reported that Allah's Messenger (SAW) forbade that a man should sleep on a roof that is not surrounded by a parapet.

(2864)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ مَخَافَةَ السَّآمَةِ عَلَيْنَا

Sayyidina Abdullah (RA) narrated: Allah's Messenger (SAW) used to specify for us days of sermons to keep away boredom over us.

[*Ahmed* 4060, *Bukhari* 68, Muslim 2821]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 74

The best of deeds is that which is constant even if it is little

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(2865)

سُئِلَتْ عَائِشَةُ وَأُمُّ سَلَمَةَ أَيُّ الْعَمَلِ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتَا مَا دِيمَ عَلَيْهِ وَإِنْ قَلَّ

Abu Salih reported that Sayyidah Aisha (RA) and Sayyidah Umm Salamah were asked, “Which deed was dearest to Allah’s Messenger (SAW). They said, “That which is done constantly even if it is little.”

[*Ahmed* 25494, *Bukhari* 43, Muslim 785, *Nisai* 5050, *Ibn e Majah* 4238]

46- BOOK ON GOOD MANNERS

Narrated from Allah’s Messenger (SAW)

Chapter 75

Covering utensils

(2866)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمِّرُوا الْآنِيَةَ وَأَوْكِئُوا الْأَسْقِيَةَ وَأَجِيفُوا الْأَبْوَابَ وَأَطْفِئُوا الْمَصَابِيحَ فَإِنَّ الْفُوَيْسِقَةَ رُبَّمَا جَرَّتْ الْفَتِيلَةَ فَأَحْرَقَتْ أَهْلَ الْبَيْتِ

Sayyidina Abdullah (RA) reported that Allah’s Messenger (SAW) said, “Cover up the vessels, tie up the water-skin, shut the doors and extinguish the lamp, for, a mouse often drags a wick and burns the people of the house.”

[*Ahmed* 16842, *Bukhari* 71,Muslim 1037]

46- BOOK ON GOOD MANNERS

Narrated from Allah's Messenger (SAW)

Chapter 76

Caring for the camel and observing the sunnah

(2867)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا سَافَرْتُمْ فِي الْخِصْبِ فَأَعْطُوا الْإِبِلَ حَظَّهَا مِنْ الْأَرْضِ وَإِذَا سَافَرْتُمْ فِي السَّنَةِ فَبَادِرُوا بِهَا نِقْيَهَا وَإِذَا عَرَّسْتُمْ فَاجْتَنِبُوا الطَّرِيقَ فَإِنَّهَا طُرُقُ الدَّوَابِّ وَمَأْوَى الْهَوَامِّ بِاللَّيْلِ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "When you travel during days of productivity, give the camel its share from the earth. And when you travel during the dry season, hurry through your journey while it still has stamina in it. When you halt for rest, leave aside the road, for, it is passage for animals and adobe of worms and insects."

[Muslim 1926, *Ahmed* 8450]

47- BOOK ON PROVERBS & EXAMPLES

Narrated from Allah's Messenger (SAW)

Chapter 1

Example of Allah for His slaves

(2868)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ ضَرَبَ مَثَلًا صِرَاطًا مُسْتَقِيمًا عَلَى كَنَفَيْ الصِّرَاطِ زُورَانِ لَهُمَا أَبْوَابٌ مُفَتَّحَةٌ عَلَى الْأَبْوَابِ سُتُورٌ وَدَاعٍ يَدْعُو عَلَى رَأْسِ الصِّرَاطِ وَدَاعٍ يَدْعُو فَوْقَهُ

Sayyidina Nawwas ibn Sam'an Kilabi (RA) reported that Allah's Messenger (SAW) said that Allah drew the parable of the straight path as having walls on either side with several open doors over which curtains hang down. At the head of the path is one who invites and another above it invites, the Prophet (SAW) recited: 'And Allah invites (you) to the abode of peace, and guides whomsoever He will to the straight way.' (Al-Quran 10:25) The doors on either side of the path are hudud (limits) of Allah. None will fall into the limits of Allah till he raises the curtain, meaning commit minor sins. The crier at the top of the path is e admonisher from his Lord.

[*Ahmed* 17651]

(2869)

خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ إِنِّي رَأَيْتُ فِي الْمَنَامِ كَأَنَّ جِبْرِيلَ عِنْدَ رَأْسِي وَمِيكَائِيلَ عِنْدَ رِجْلَيَّ يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ اضْرِبْ لَهُ مَثَلًا فَقَالَ اسْمَعْ سَمِعَتْ أُذُنُكَ وَاعْقِلْ عَقَلَ قَلْبُكَ إِنَّمَا مَثَلُكَ وَمَثَلُ أُمَّتِكَ كَمَثَلِ مَلِكٍ اتَّخَذَ دَارًا ثُمَّ بَنَى فِيهَا بَيْتًا ثُمَّ جَعَلَ فِيهَا مَائِدَةً ثُمَّ بَعَثَ رَسُولًا يَدْعُو النَّاسَ إِلَى طَعَامِهِ فَمِنْهُمْ مَنْ أَجَابَ الرَّسُولَ وَمِنْهُمْ مَنْ تَرَكَهُ فَاللَّهُ هُوَ الْمَلِكُ وَالدَّارُ الْإِسْلَامُ وَالْبَيْتُ الْجَنَّةُ وَأَنْتَ يَا مُحَمَّدُ رَسُولٌ فَمَنْ أَجَابَكَ دَخَلَ الْإِسْلَامَ وَمَنْ دَخَلَ الْإِسْلَامَ دَخَلَ الْجَنَّةَ وَمَنْ دَخَلَ الْجَنَّةَ أَكَلَ مَا فِيهَا

SayyidinaJabir ibn Abdullah Ansari (RA) narrated: One day Allah's Messenger (SAW) came our way. He said: I saw in my dream that Jibril stood at the side of my head and Mikail by my feet. One of them said to the other, "Coin for him a parable." The other said, "Listen (0 Prophet). May your ears listen always. Comprehend. May your heart grasp always. The parable of you and of your ummah is like a king who takes a house and builds a home. He places there a dining mat and sends a man to invite people to food. There are some who accept his invitation and some who reject him. So, Allah is the King. The house is Islam and the home is paradise, and you, O Muhammad, are the Messenger. He who answers you, joins Islam and he who joins Islam, enters Paradise and he who enters Paradise, eats that which is in it."

[*Ahmed* 7281]

(2870)

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ ثُمَّ انْصَرَفَ فَأَخَذَ بِيَدِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ حَتَّى خَرَجَ بِهِ إِلَى بَطْحَاءِ مَكَّةَ فَأَجْلَسَهُ ثُمَّ خَطَّ عَلَيْهِ خَطًّا ثُمَّ قَالَ لَا تَبْرَحَنَّ خَطَّكَ فَإِنَّهُ سَيَنْتَهِي إِلَيْكَ رِجَالٌ فَلَا تُكَلِّمْهُمْ فَإِنَّهُمْ لَا يُكَلِّمُونَكَ قَالَ ثُمَّ مَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْثُ أَرَادَ فَبَيْنَا أَنَا جَالِسٌ فِي خَطِّي إِذْ أَتَانِي رِجَالٌ كَأَنَّهُمْ الزُّطُّ أَشْعَارُهُمْ وَأَجْسَامُهُمْ لَا أَرَى عَوْرَةً وَلَا أَرَى قِشْرًا وَيَنْتَهُونَ إِلَيَّ وَلَا يُجَاوِزُونَ الْخَطَّ ثُمَّ يَصْدُرُونَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ لَكِنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ جَاءَنِي وَأَنَا جَالِسٌ فَقَالَ لَقَدْ أَرَانِي مُنْذُ اللَّيْلَةَ ثُمَّ دَخَلَ عَلَيَّ فِي خَطِّي فَتَوَسَّدَ فَخِذِي فَرَقَدَ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَقَدَ نَفَخَ فَبَيْنَا أَنَا قَاعِدٌ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَسِّدٌ فَخِذِي إِذَا أَنَا بِرِجَالٍ عَلَيْهِمْ ثِيَابٌ بِيضٌ اللَّهُ أَعْلَمُ مَا بِهِمْ مِنْ الْجَمَالِ فَانْتَهَوْا إِلَيَّ فَجَلَسَ طَائِفَةٌ مِنْهُمْ عِنْدَ رَأْسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَطَائِفَةٌ مِنْهُمْ عِنْدَ رِجْلَيْهِ ثُمَّ قَالُوا بَيْنَهُمْ مَا رَأَيْنَا عَبْدًا قَطُّ أُوتِيَ مِثْلَ مَا أُوتِيَ هَذَا النَّبِيُّ إِنَّ عَيْنَيْهِ تَنَامَانِ وَقَلْبُهُ يَقْظَانُ اضْرِبُوا لَهُ مَثَلًا مَثَلُ سَيِّدٍ بَنَى

قَصْرًا ثُمَّ جعَلَ مَأْدُبَةً فَدَعَا النَّاسَ إِلَى طَعَامِهِ وَشَرَابِهِ فَمَنْ أَجَابَهُ أَكَلَ مِنْ طَعَامِهِ وَشَرِبَ مِنْ شَرَابِهِ وَمَنْ لَمْ يُجِبْهُ عَاقَبَهُ أَوْ قَالَ عَذَّبَهُ ثُمَّ ارْتَفَعُوا وَاسْتَيْقَظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ فَقَالَ سَمِعْتَ مَا قَالَ هَؤُلَاءِ وَهَلْ تَدْرِي مَنْ هَؤُلَاءِ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ هُمْ الْمَلَائِكَةُ فَتَدْرِي مَا الْمَثَلُ الَّذِي ضَرَبُوا قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ الْمَثَلُ الَّذِي ضَرَبُوا الرَّحْمَنُ تَبَارَكَ وَتَعَالَى بَنَى الْجَنَّةَ وَدَعَا إِلَيْهَا عِبَادَهُ فَمَنْ أَجَابَهُ دَخَلَ الْجَنَّةَ وَمَنْ لَمْ يُجِبْهُ عَاقَبَهُ أَوْ عَذَّبَهُ

Sayyidina Abdullah Ibn Mas'ud (RA) narrated: Allah's Messenger (SAW) offered the isha salah. When it was over, he held me by the hand till he took me to Batha of Makkah and made me sit. He drew a line around me, saying, 'Do not come out of this line. People will come to you but do not talk to them and they too will not talk to you." Then he went away to where he had intented to go. I sat within the lines when some men came to me as though they were of a rough nature. Their hair and their bodies seemed to me neither naked nor covered. They set towards me but did not trespass the line and then went towards Allah's Messenger. This till it was the concluding hour of the night. Allah's Messenger (SAW) came to me and I was sitting. He said, "I could not sleep all night." Then he came within the lines and took my thigh as a pillow and went to sleep. When he slept, he would snore. While I was sitting and he was resting on my thigh, some men dressed in white came. Only Allah knows how beautiful they were. They came up to me. A party of them sat down by the head of Allah's Messenger (SAW) and a party of them by his feet. Then they spoke to each other, saying, "We have not seen a man given the like of what is given to this Prophet. His eyes sleep but his heart is awake. Coin for him a parable. Like a chief who built a castle and placed a dining table and invited the people to his meal and his drink. So, those who responded ate of his food and drank of his drinks. And, he who did not respond was punished." Then they got up (and went away). Allah's Messenger (SAW) woke up at that and asked, "Did you hear what they said? And do you know who they were"? I said that Allah and His Messenger (SAW) know best." He said, "They were angels. Do you understand the example they presented"? I said, "Allah and His Messenger (SAW) know best." He said, "The example that they coined was of Ar-Rahman (the Compassionate) Who built Paradise and invited His slaves to it. So those who responded, entered Paradise and those who did not respond, He punished them."

47- BOOK ON PROVERBS & EXAMPLES

Narrated from Allah's Messenger (SAW)

Chapter 2

The example of the Prophet (SAW) and all the Prophets

(2871)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ قَبْلِي كَرَجُلٍ بَنَى دَارًا فَأَكْمَلَهَا وَأَحْسَنَهَا إِلَّا مَوْضِعَ لَبِنَةٍ فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ مِنْهَا وَيَقُولُونَ لَوْلَا مَوْضِعُ اللَّبِنَةِ

Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger (SAW) said, "Indeed, my example with the Prophets is that a man builds a house. He completes it and makes it beautiful except for a space of a brick. The people enter it and admire it, but remark: 'Were it not for the space of a brick'."

[*Bukhari* 3534, Muslim 2287]

47- BOOK ON PROVERBS & EXAMPLES

Narrated from Allah's Messenger (SAW)

Chapter 3

Similitude of salah, fasting and sadaqah

(2872)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهَا وَيَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا وَإِنَّهُ كَادَ أَنْ يُبْطِئَ بِهَا فَقَالَ عِيسَى إِنَّ اللَّهَ أَمَرَكَ بِخَمْسِ كَلِمَاتٍ لِتَعْمَلَ بِهَا وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا فَإِمَّا أَنْ تَأْمُرَهُمْ وَإِمَّا أَنْ

آمُرَهُمْ فَقَالَ يَحْيَى أَخْشَى إِنْ سَبَقْتَنِي بِهَا أَنْ يُخْسَفَ بِي أَوْ أُعَذَّبَ فَجَمَعَ النَّاسَ فِي بَيْتِ
الْمَقْدِسِ فَامْتَلَأَ الْمَسْجِدُ وَتَعَدَّوْا عَلَى الشُّرَفِ فَقَالَ إِنَّ اللَّهَ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ
أَعْمَلَ بِهِنَّ وَآمُرَكُمْ أَنْ تَعْمَلُوا بِهِنَّ أَوَّلُهُنَّ أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَإِنَّ مَثَلَ مَنْ
أَشْرَكَ بِاللَّهِ كَمَثَلِ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصِ مَالِهِ بِذَهَبٍ أَوْ وَرِقٍ فَقَالَ هَذِهِ دَارِي
وَهَذَا عَمَلِي فَاعْمَلْ وَأَدِّ إِلَيَّ فَكَانَ يَعْمَلُ وَيُؤَدِّي إِلَى غَيْرِ سَيِّدِهِ فَأَيُّكُمْ يَرْضَى أَنْ يَكُونَ
عَبْدُهُ كَذَلِكَ وَإِنَّ اللَّهَ أَمَرَكُمْ بِالصَّلَاةِ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا فَإِنَّ اللَّهَ يَنْصِبُ وَجْهَهُ
لِوَجْهِ عَبْدِهِ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ وَآمُرُكُمْ بِالصِّيَامِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ فِي عِصَابَةٍ
مَعَهُ صُرَّةٌ فِيهَا مِسْكٌ فَكُلُّهُمْ يَعْجَبُ أَوْ يُعْجِبُهُ رِيحُهَا وَإِنَّ رِيحَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ
مِنْ رِيحِ الْمِسْكِ وَآمُرُكُمْ بِالصَّدَقَةِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ أَسَرَهُ الْعَدُوُّ فَأَوْثَقُوا يَدَهُ
إِلَى عُنُقِهِ وَقَدَّمُوهُ لِيَضْرِبُوا عُنُقَهُ فَقَالَ أَنَا أَفْدِيهِ مِنْكُمْ بِالْقَلِيلِ وَالْكَثِيرِ فَفَدَى نَفْسَهُ مِنْهُمْ
وَآمُرُكُمْ أَنْ تَذْكُرُوا اللَّهَ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ خَرَجَ الْعَدُوُّ فِي أَثَرِهِ سِرَاعًا حَتَّى إِذَا
أَتَى عَلَى حِصْنٍ حَصِينٍ فَأَحْرَزَ نَفْسَهُ مِنْهُمْ كَذَلِكَ الْعَبْدُ لَا يُحْرِزُ نَفْسَهُ مِنْ الشَّيْطَانِ إِلَّا
بِذِكْرِ اللَّهِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا آمُرُكُمْ بِخَمْسٍ اللَّهُ أَمَرَنِي بِهِنَّ السَّمْعُ
وَالطَّاعَةُ وَالْجِهَادُ وَالْهِجْرَةُ وَالْجَمَاعَةُ فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ
الْإِسْلَامِ مِنْ عُنُقِهِ إِلَّا أَنْ يَرْجِعَ وَمَنْ ادَّعَى دَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جُثَا جَهَنَّمَ فَقَالَ
رَجُلٌ يَا رَسُولَ اللَّهِ وَإِنْ صَلَّى وَصَامَ قَالَ وَإِنْ صَلَّى وَصَامَ فَادْعُوا بِدَعْوَى اللَّهِ الَّذِي
سَمَّاكُمْ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ

Sayyidina Harith Ashari (RA) reported that Allah’s Messenger (SAW) said: ‘Allah commanded Yahya ibn Zakariya with five things that he may abide by them and command the Banu Isra’il to abide by them. But he was delayed in coveying them. Eesa said to him, “Allah commanded you with five commands that you may abide by them and command the Banu Isra’il to abide by them. So, either you give them the command,

or I will do that." So Yahya said, "If you take precedence over me in conveying them, I fear that I will be swallowed up (in earth) or punished." So, he assembled the people in Bayt al-Maqdis and it was filled up, and people sat down on elevated places. He said to them, "Allah has commanded me with five commands that I should abide by them and comañd you to abide by them. (1) The first of them is that you worship Allah and associate not anything with Him. And the example of one who associates wit Allah is like a man who bought a slave with his pure earnings of gold or silver and said to him, 'This is my house and this is my business. So take up this occupation and pay me what you earn) He works but pays another than his master. So, which of you will be pleased to have a slave like that? (2) And Allah commands you to offer salah. When you offer salah, do not turn elsewhere, for, Allah has His face towards His slave who offers salah as long as he does not turn elsewhere. (3) And I command you to keep fast. Its similitude is of a man who is with a party. He has a bagful of mausk. Alla of them are pleased with it or he is pleased with its odour. And the odour of oe who is fasting is more pleasant to Allah than the odour of musk. (4) And I command you to give sadaqah. Its similtude is like that of a man who is imprisoned by his enye my. They tie his hand to his neck and take him to be executed. He offers, 'I pay ransom to you the little or much, and he ransoms himself from them, (5) And, I command you that you remember Allah. The similitude for that is like a man whose enye my pursue him in haste while he comes to a strong fort and protects himself from them. So is the man whom nothing protects from the devil but dhikr (remembrance) of Allah." The Prophet (SAW) said. "And I command you with firve commands with which Allah has commanded me. They are: to hear, to obey, to wage jihad, to make hijrah (migration) and to a attach to the main body of Muslim s, for, he who separates from the main body even by a span takes out the rope of Islam from his neck unless he returns to it. And, he who invites people to the evils of jahiliyah is fuel of Hell." Someone asked, "O Messenger of Allah (SAW) , even if he offered salah and kept fast"? He said, "Even if he offered salah and fasted. So invite to Allah Who named you Muslim s. Believers and slaves of Allah."

[*Ahmed* 1717]

(2873) Muhammad ibn Bashshar reported from *Abu Dawud* Tiyalsi, from Aban ibn Yazid, from Yahya ibn Abu Kathir, from Zayd ibn Sallam, from Abu Sallam, from Harith Ash'ari (RA) from the Prophet (SAW) a hadith like it.

47- BOOK ON PROVERBS & EXAMPLES

Narrated from Allah's Messenger (SAW)

Chapter 4

Similitude of one who recites the Qur'an and one who does not

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(2874)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأُتْرُنْجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ رِيحُهَا مُرٌّ وَطَعْمُهَا مُرٌّ

Sayyidina Abu Musa Asha'ari (RA) reported that Allah's Messenger (SAW) said, "The example of the believer who recites the Quran is like a citron whose fragrance is pleasant and whose taste is pleasant. And, the example of the believer who does not recite the Qur'an is like a date that has no fragrance though its taste is sweet. And, the example of the hypocribe who recites the Quran is like basil whose taste is bitter. Aned the example of the hypocrite who does not recite the Qur'an is like colocynth whose fragrance is repulsive and whose taste is bitter."

[*Bukhari* 5020, Muslim 797, *Abu Dawud* 4829, *Ibn e Majah* 214, *Nisai* 5053]

(2875)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ كَمَثَلِ الزَّرْعِ لَا تَزَالُ الرِّيَاحُ تُفَيِّئُهُ وَلَا يَزَالُ الْمُؤْمِنُ يُصِيبُهُ بَلَاءٌ وَمَثَلُ الْمُنَافِقِ مَثَلُ شَجَرَةِ الْأَرْزِ لَا تَهْتَزُّ حَتَّى تُسْتَحْصَدَ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said. "The believer is like a field. The wind does not cease to bend him down and the believer does not cease to face trials. And, the hypocrite is like a pine tree that is motionless till it is uprooted."

[*Ahmed* 7195,*Bukhari* 544,Muslim 28089]

(2676)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مِنْ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُهَا وَهِيَ

مَثَلُ الْمُؤْمِنِ حَدِّثُونِي مَا هِيَ قَالَ عَبْدُ اللَّهِ فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هِيَ النَّخْلَةُ فَاسْتَحْيَيْتُ أَنْ أَقُولَ قَالَ عَبْدُ اللَّهِ فَحَدَّثْتُ عُمَرَ بِالَّذِي وَقَعَ فِي نَفْسِي فَقَالَ لَأَنْ تَكُونَ قُلْتَهَا أَحَبَّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي كَذَا وَكَذَا

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) said, "There is among trees, a tree whose leaves do not fall. It is like a believer. Tell me what it is"? Abdullah said the people thought of the trees of the wild while I thought of the date tree." The Prophet (SAW) disclosed that it is the date (palm) tree. Abdullah siad, "I was shy to speak." He said, "I narrated to Umar (RA) what had transpired with me. He said, 'If you had spoken, that would have been dearer to me than that I had this and that.'"

[*Ahmed* 5274,*Bukhari* 61,Muslim 2811]

47- BOOK ON PROVERBS & EXAMPLES

Narrated from Allah's Messenger (SAW)

Chapter 5

The five times prayer

(2877)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالُوا لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالَ فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "Imagine if a river flows by the gate of one of you. He washes himself in it every day five times. Will there remain any dirt (on him)"? The companions said, "Nothing of dirt will remain." He said, "That is like the five times prayer. Allah erases with them the sins."

[*Ahmed* 8933,*Bukhari* 528,Muslim 667,*Nisai* 461]

47- BOOK ON PROVERBS & EXAMPLES

Narrated from Allah's Messenger (SAW)

Chapter 6

My ummah is like rainfall

(2878)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ أُمَّتِي مَثَلُ الْمَطَرِ لَا يُدْرَى أَوَّلُهُ خَيْرٌ أَمْ آخِرُهُ

Sayyidina Anas (RA) reported that Allah's Messenger (SAW) said, 'The example of my ummah is like rain. It is not known whether first of it is better or the last of it."

[*Ahmed* 12329]

47- BOOK ON PROVERBS & EXAMPLES

Narrated from Allah's Messenger (SAW)

Chapter 7

The similitude of man, his death and his hopes

(2879)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ تَدْرُونَ مَا هَذِهِ وَمَا هَذِهِ وَرَمَى بِحَصَاتَيْنِ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ هَذَاكَ الْأَمَلُ وَهَذَاكَ الْأَجَلُ

Sayyidina Buraida (RA) reported that the Prophet (SAW) said, "Do you fathom what the example of this and of that is"? He cast two pebbles. They said, "Allah and His

Messenger (SAW) know best.” He said, “This is hope. And this is the appinted time (death).”

(2880)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا أَجَلُكُمْ فِيمَا خَلَا مِنْ الْأُمَمِ كَمَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى مَغَارِبِ الشَّمْسِ وَإِنَّمَا مَثَلُكُمْ وَمَثَلُ الْيَهُودِ وَالنَّصَارَى كَرَجُلٍ اسْتَعْمَلَ عُمَّالًا فَقَالَ مَنْ يَعْمَلُ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ فَعَمِلَتْ الْيَهُودُ عَلَى قِيرَاطٍ قِيرَاطٍ فَقَالَ مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ قِيرَاطٍ فَعَمِلَتْ النَّصَارَى عَلَى قِيرَاطٍ قِيرَاطٍ ثُمَّ أَنْتُمْ تَعْمَلُونَ مِنْ صَلَاةِ الْعَصْرِ إِلَى مَغَارِبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ فَغَضِبَتْ الْيَهُودُ وَالنَّصَارَى وَقَالُوا نَحْنُ أَكْثَرُ عَمَلًا وَأَقَلُّ عَطَاءً قَالَ هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئًا قَالُوا لَا قَالَ فَإِنَّهُ فَضْلِي أُوتِيهِ مَنْ أَشَاءُ

Sayyidina Ibn Umar (RA) reported that Allah’s Messenger (SAW) said: ‘Indeed, your appointed time relative to the people who have passed away is like between the salah of asr and the setting of the sun. And, your example relative to the Jews and Christians is like a man who hired many labourers asking, “Who will work for me till afternoon against a qirat.” The Jews worked against one qirat. Then he asked, “Who will work for me from afternoon on against a qirat”? The Christians worked against one qirat. Then you work from the salah of Asr to the setting of the sun against two qirats. So, the Jews and the Christians became angry and said, “We work more but are paid less.” He asked “Have I wornged you and denied anything of your right”? They said, “No.” He said, “This is my favour. I grant it to whom I will.”

[*Ahmed* 5909,*Bukhari* 557]

(2881)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا النَّاسُ كَإِبِلٍ مِائَةٍ لَا يَجِدُ الرَّجُلُ فِيهَا رَاحِلَةً

Sayyidina Ibn Umar (RA) reported that Allah’s Messenger (SAW) said, “Men are only

like a hundred camels (with anyone), yet a man does not find among them any worth riding.”

[*Ahmed* 5623,Muslim 2547]

(2882)

We know it from Sa’eed reported it from Sufyan, from Zuhri through the same sanad, the like of it. Sayyidina Ibn Umar (RA) reported that Allah’s Messenger (SAW) said, “People are just like a hundred camels. You do not find among them even one on which you may ride or you do not find among them any save one on which you may ride.”

(2883)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا مَثَلِي وَمَثَلُ أُمَّتِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَجَعَلَتْ الذُّبَابُ وَالْفَرَاشُ يَقَعْنَ فِيهَا وَأَنَا آخُذُ بِحُجَزِكُمْ وَأَنْتُمْ تَقَحَّمُونَ فِيهَا

Sayyidina Abu Huraira (RA) reported that Allah’s Messenger (SAW) said, “My example and of my ummah is like a man who kindles a fire. Insects and butterflies come over and fall into it, and I hold you back by your hems while you advance forward into it.”

[*Ahmed* 8123, *Bukhari* 3426,Muslim 2284]

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 1

Virtues al-Fatihah

(2884)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَى أُبَيِّ بْنِ كَعْبٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أُبَيُّ وَهُوَ يُصَلِّي فَالْتَفَتَ أُبَيٌّ وَلَمْ يُجِبْهُ وَصَلَّى أُبَيٌّ فَخَفَّفَ ثُمَّ انْصَرَفَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْكَ السَّلَامُ مَا مَنَعَكَ يَا أُبَيُّ أَنْ تُجِيبَنِي إِذْ دَعَوْتُكَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ فِي الصَّلَاةِ قَالَ أَفَلَمْ تَجِدْ فِيمَا أَوْحَى اللَّهُ إِلَيَّ أَنْ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) went to Ubayy ibn Ka'b. He called out. "O Ubbay!" He was engaged in salah and turned but did not answer. He shortened his salah and then went to Allahs Messenger (SAW) and said, "As-salammu alikum, O Messenger of Allah (SAW)"! He said, "Wa alika salaam! What prevented you, O Ubayy, from answering me when I called you"? He said, "O Messenger of Allah (SAW) , I was engaged in salah." He said, "Have you not observed that which Allah has revealed to me:

"Respond to Allah and to His Messenger (SAW) when he (the Messenger) calls you." (Al-Quran 8:24). He said, "Yes indeed. I will not do it again, Insha Allah." He asked, "Would you love that I teach you a surah that has not been revealed in the Torah, not in the Injil, not in the Zabur and not in the Qur'an, the like of it." He answered, "Yes, O Messenger of Allah (SAW). So, he asked, "How do you recite in salah"? He said, "We recite the ummul Qar'an." So, Allah's Messeneger said, "By Him in Whose hand is my soul, nothing has been revealed like it in the Turah, the Injil, the Zabur and the Qur'an. It is the sab'am minal mathani and the mighty Qur'an that is given to me."

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 2

About surah al-baqarah and ayatul-Kursi

(2885)

بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْثًا وَهُمْ ذُو عَدَدٍ فَاسْتَقْرَأَهُمْ فَاسْتَقْرَأَ كُلَّ رَجُلٍ مِنْهُمْ مَا مَعَهُ مِنْ الْقُرْآنِ فَأَتَى عَلَى رَجُلٍ مِنْهُمْ مِنْ أَحْدَثِهِمْ سِنًّا فَقَالَ مَا مَعَكَ يَا فُلَانُ قَالَ مَعِي كَذَا وَكَذَا وَسُورَةُ الْبَقَرَةِ قَالَ أَمَعَكَ سُورَةُ الْبَقَرَةِ فَقَالَ نَعَمْ قَالَ فَاذْهَبْ فَأَنْتَ أَمِيرُهُمْ فَقَالَ رَجُلٌ مِنْ أَشْرَافِهِمْ وَاللَّهِ يَا رَسُولَ اللَّهِ مَا مَنَعَنِي أَنْ أَتَعَلَّمَ سُورَةَ الْبَقَرَةِ إِلَّا خَشْيَةَ أَلَّا أَقُومَ بِهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَلَّمُوا الْقُرْآنَ وَاقْرَءُوهُ فَإِنَّ مَثَلَ الْقُرْآنِ لِمَنْ تَعَلَّمَهُ فَقَرَأَهُ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكًا يَفُوحُ رِيحُهُ فِي كُلِّ مَكَانٍ وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرْقُدُ وَهُوَ فِي جَوْفِهِ كَمَثَلِ جِرَابٍ وُكِئَ عَلَى مِسْكٍ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) sent a small army and they were a countable number. He got them to recite the Qur'an and each man of them recited whatever he had of the Qur'an (in memory). He came to a man among them, the youngest of them in years and asked him, 'What do you have of the Qur'an with you, O so-and-so?" He said, "I have this and that and surah al-Baqarah." He asked him "Oh, do you have surah al-Baqarah?" He said, 'Yes.' The Prophet (SAW) said, "Go. You are their amir." Then a man of the nobles among them remaked, "By Allah, nothing prevented me from learning al-Baqarah but that I was apprehensive that I might not be able to recite it in salah (in tahajjud)." Allah's Messenger (SAW) said, "Learn the Qur'an and recite it. The example of the Qur'an for one who learns it, recites it and stands in salah with it is like a bag full of musk, its fragrance spreading in every corner. And the example of one who learns it but goes to sleep while it is in his heart is like a bag of musk tied close (at its mouth)."

(2886)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ وَإِنَّ الْبَيْتَ الَّذِي تُقْرَأُ فِيهِ الْبَقَرَةُ لَا يَدْخُلُهُ الشَّيْطَانُ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "Do not turn you homes into graves. The devil does not enter the house in which al-Baqarah is recited."

[Muslim 780,*Ahmed* 7826]

(2887)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ شَيْءٍ سَنَامٌ وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ وَفِيهَا آيَةٌ هِيَ سَيِّدَةُ آيِ الْقُرْآنِ هِيَ آيَةُ الْكُرْسِيِّ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "Everything has a hump and the hump of the Quran is surah al-Baqarah. There is a verse in it that is the chief of all verses of the Qur'an, the ayat ul-Kursi."

(2:255)

(2888)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حم الْمُؤْمِنَ إِلَى { إِلَيْهِ الْمَصِيرُ }وَآيَةَ الْكُرْسِيِّ حِينَ يُصْبِحُ حُفِظَ بِهِمَا حَتَّى يُمْسِيَ وَمَنْ قَرَأَهُمَا حِينَ يُمْسِي حُفِظَ بِهِمَا حَتَّى يُصْبِحَ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "If anyone recites in the morning (Al-Quran 40:1-3) and ayat al-kursi

(2:255) then he is protected thereby until evening. And, if anyone recites these verses in the evening then he is protected thereby till it is morning."

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 3

More on it

(2889)

أَنَّهُ كَانَتْ لَهُ سَهْوَةٌ فِيهَا تَمْرٌ فَكَانَتْ تَجِيءُ الْغُولُ فَتَأْخُذُ مِنْهُ قَالَ فَشَكَا ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَاذْهَبْ فَإِذَا رَأَيْتَهَا فَقُلْ بِسْمِ اللَّهِ أَجِيبِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَأَخَذَهَا فَحَلَفَتْ أَنْ لَا تَعُودَ فَأَرْسَلَهَا فَجَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا فَعَلَ أَسِيرُكَ قَالَ حَلَفَتْ أَنْ لَا تَعُودَ فَقَالَ كَذَبَتْ وَهِيَ مُعَاوِدَةٌ لِلْكَذِبِ قَالَ فَأَخَذَهَا مَرَّةً أُخْرَى فَحَلَفَتْ أَنْ لَا تَعُودَ فَأَرْسَلَهَا فَجَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا فَعَلَ أَسِيرُكَ قَالَ حَلَفَتْ أَنْ لَا تَعُودَ فَقَالَ كَذَبَتْ وَهِيَ مُعَاوِدَةٌ لِلْكَذِبِ فَأَخَذَهَا فَقَالَ مَا أَنَا بِتَارِكِكِ حَتَّى أَذْهَبَ بِكِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنِّي ذَاكِرَةٌ لَكَ شَيْئًا آيَةَ الْكُرْسِيِّ اقْرَأْهَا فِي بَيْتِكَ فَلَا يَقْرَبُكَ شَيْطَانٌ وَلَا غَيْرُهُ قَالَ فَجَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا فَعَلَ أَسِيرُكَ قَالَ فَأَخْبَرَهُ بِمَا قَالَتْ قَالَ صَدَقَتْ وَهِيَ كَذُوبٌ

Abu Ayyub Ansari (RA) reported that he had a niche that contained dates. A female jinn would come and take away dates from it. He complained about it to the Prophet (SAW) who said, "Go. When you see her, say, 'In the name of Allah, obey Allah's Messenger (SAW). So, he nabbed her and she swore that she would not return. He let her go and went to the Prophet (SAW) who asked, "What has your prisoner done?" He said, "She has promissed not to come again." He said, "She has lied. She will come again." He nabbed her again and she promised that she would not come again, so he let her go. He

went to the Prophet (SAW) who asked, “What has your prisoner done?” He said that she had promised not to return. The Prophet (SAW) said, “She has lied and will come back.” So, he nabbed her, (the third time) and said, “I am not going to free you till I take you to the Prophet (SAW). She said, “I mention to you something the ayat ul-Kursi. Recite it in your house. The devil or any other than him will not approach you. “He went to the Prophet (SAW), who asked him what his prisoner had done and he informed him of what she had said. The Prophet (SAW) said, “She has spoken truth though she is a liar.”

48- BOOK ON VIRTUES OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 4

About the last of surah al- Baqarah

(2890)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ

Sayyidina Abu Mas’ud Ansari (RA) reported that Allah’s Messenger (SAW) said, “If anyone recites the two verses at the conclusion of surah al-Baqarah in the night then that enough for him.”

[*Bukhari* 4008,Muslim 808,*Ahmed* 17067]

(2891)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِأَلْفَيْ عَامٍ أَنْزَلَ مِنْهُ آيَتَيْنِ خَتَمَ بِهِمَا سُورَةَ الْبَقَرَةِ وَلَا يُقْرَأَانِ فِي دَارٍ ثَلَاثَ لَيَالٍ فَيَقْرَبُهَا شَيْطَانٌ

Sayyidina Nu'man ibn Bashir (RA) reported that the Prophet (SAW) said. "Allah wrote a Book before He created the heavens and earth by two thousand years. In it are revealed two verses with which surah al-Baqarah is concluded. And they are not read three nights in house, but the devil does not approach it."

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 5

About surah Aali Imran

(2892)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَأْتِي الْقُرْآنُ وَأَهْلُهُ الَّذِينَ يَعْمَلُونَ بِهِ فِي الدُّنْيَا تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَآلُ عِمْرَانَ قَالَ نَوَّاسٌ وَضَرَبَ لَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ أَمْثَالٍ مَا نَسِيتُهُنَّ بَعْدُ قَالَ تَأْتِيَانِ كَأَنَّهُمَا غَيَابَتَانِ وَبَيْنَهُمَا شَرْقٌ أَوْ كَأَنَّهُمَا غَمَامَتَانِ سَوْدَاوَانِ أَوْ كَأَنَّهُمَا ظُلَّةٌ مِنْ طَيْرٍ صَوَافَّ تُجَادِلَانِ عَنْ صَاحِبِهِمَا

Sayyidina Nawwas ibn Sam'an (RA) reported that the Prophet (SAW) said, "The Qur'an and its people who had abided by it in the world will come, led by surah al-Baqarah and Aali Imran. Allah's Messenger (SAW) then coined for them three examples that Nawwas said he never fogot after that. He said, "They will come as though they were two canopies with light between them, or as though they were two black clouds, or as though they were flock of birds in rows, pleading for their companion (who had recited them)."

[Muslim 804,*Ahmed* 22208]

(2893)

مَا خَلَقَ اللَّهُ مِنْ سَمَاءٍ وَلَا أَرْضٍ أَعْظَمَ مِنْ آيَةِ الْكُرْسِيِّ قَالَ سُفْيَانُ لِأَنَّ آيَةَ الْكُرْسِيِّ هُوَ كَلَامُ اللَّهِ وَكَلَامُ اللَّهِ أَعْظَمُ مِنْ خَلْقِ اللَّهِ مِنْ السَّمَاءِ وَالْأَرْضِ

Muhammad ibn Isma'il reported from Humaydi, from Sufyan ibn Uyaynah in explaiation of the hadith of Adbullah Ibn Mas'ud (RA) (RA) Allah has not created in the heavens or the earth anything mightier than ayat ul-kursi (2:255) that Sufyan said," ayat ui-kursi is Allah's words and the words of Allah, are mightier than Allah's creation of heaven and earth.

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 6

Virtues of surah al-Kahf

(2894)

بَيْنَمَا رَجُلٌ يَقْرَأُ سُورَةَ الْكَهْفِ إِذْ رَأَى دَابَّتَهُ تَرْكُضُ فَنَظَرَ فَإِذَا مِثْلُ الْغَمَامَةِ أَوْ السَّحَابَةِ فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِلْكَ السَّكِينَةُ نَزَلَتْ مَعَ الْقُرْآنِ أَوْ نَزَلَتْ عَلَى الْقُرْآنِ

Sayyidina Bara (RA) reported that while a man was reciting surah al-Kahf, he observed his animal jump. He looked and indeed, something like a cloud was near. He went to Allah's Messenger (SAW) and mentioned that to him. He said, "This is sakinah (tranquility) that descends with the Qur'an or descends on the Qur'an."

[*Bukhari* 3614,Muslim 895,*Ahmed* 18534]

(2895)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ ثَلَاثَ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَّالِ

Sayyidina Abu Darda (RA) reported that the Prophet (SAW) said, "If anyone recites the first three verses of surah al-Kahf then he is protected from the fitnah of the dajjal."

[Muslim 809,*Abu Dawud* 4323,*Ahmed* 21771]

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 7

About surah Yasin

(2896)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ شَيْءٍ قَلْبًا وَقَلْبُ الْقُرْآنِ يس وَمَنْ قَرَأَ يس كَتَبَ اللَّهُ لَهُ بِقِرَاءَتِهَا قِرَاءَةَ الْقُرْآنِ عَشْرَ مَرَّاتٍ

Sayyidina Anas (RA) reported that Allah's Messenger (SAW) said, "There is a heart for everything and the heart of the Quran is Yasin. And, if anyone recites Yasin, Allah records for him against his recital of it a recital of the Quran ten times."

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 8

Virtues of Surah ad-Dukhan

(2897)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حم الدُّخَانَ فِي لَيْلَةٍ أَصْبَحَ يَسْتَغْفِرُ لَهُ سَبْعُونَ أَلْفَ مَلَكٍ

Sayyidina Abu Huraira (RA) reported that Allah’s Messenger (SAW) said, “If anyone recites surah *Haa Meem ad-Dukhan* in the night he will see the morning while seventy thousand angels seek forgiveness for him.”

(2898)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حم الدُّخَانَ فِي لَيْلَةِ الْجُمُعَةِ غُفِرَ لَهُ

Sayyidina Abu Huraira (RA) reported that Allah’s Messenger (SAW) said, “If anyone recites Haa Meem ad-Dukhan (#44) one the night of Friday then he is forgiven.”

48- BOOK ON VIRTUES OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 9

Virtues of surah al-Mulk

(2899)

ضَرَبَ بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خِبَاءَهُ عَلَى قَبْرٍ وَهُوَ لَا يَحْسِبُ أَنَّهُ

قَبْرٌ فَإِذَا فِيهِ إِنْسَانٌ يَقْرَأُ سُورَةَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ حَتَّى خَتَمَهَا فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي ضَرَبْتُ خِبَائِي عَلَى قَبْرٍ وَأَنَا لَا أَحْسِبُ أَنَّهُ قَبْرٌ فَإِذَا فِيهِ إِنْسَانٌ يَقْرَأُ سُورَةَ تَبَارَكَ الْمُلْكِ حَتَّى خَتَمَهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هِيَ الْمَانِعَةُ هِيَ الْمُنْجِيَةُ تُنْجِيهِ مِنْ عَذَابِ الْقَبْرِ

Sayyidina Ibn Abbas (RA) reported that one of the companions of the Prophet (SAW) pitched a tent on a grave. He did not know that there was grave. It was the grave of human beings, who recited surah al-Mulk (#67) to the end of it. He came to the Prophet (SAW) and said, “O Messenger of Allah (SAW), I pitched my tent over a grave without knowing that it was a grave. The man inside recited surah al-Mulk to its end.” The Prophet (SAW) said, “It is the rescuer. It rescues from punisment of the grave.”

(2900)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ سُورَةً مِنْ الْقُرْآنِ ثَلَاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ وَهِيَ سُورَةُ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ

Sayyidina Abu Huraira (RA) reported from the Prophet (SAW) that he said,

“A surah of the Qur’an has thirty verses. It intercedes for a man till he is forgiven. It is (Surah al-Mulk).”

[*Abu Dawud* 1400, *Ibn e Majah* 3786,*Ahmed* 7980]

(2901)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَنَامُ حَتَّى يَقْرَأَ الم تَنْزِيلُ وَتَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ

Sayyidina Jabir (RA) reported that the Prophet (SAW) would not go to sleep till he had recited (Surah as-Sajdah (#62) and (al-Mulk #66).

[*Nisai* 711]

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 10

About Surah az-Zilzal

(2902)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ إِذَا زُلْزِلَتْ عُدِلَتْ لَهُ بِنِصْفِ الْقُرْآنِ وَمَنْ قَرَأَ قُلْ يَا أَيُّهَا الْكَافِرُونَ عُدِلَتْ لَهُ بِرُبُعِ الْقُرْآنِ وَمَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ عُدِلَتْ لَهُ بِثُلُثِ الْقُرْآنِ

Sayyidina Anas (RA) ibn Malik reported that Allah's Messenger (SAW) said, "If anyone recites (az-Zilzal, surah # 99), it represents for him half the Qur'an. If anyone recites (al-Kafirun, surah # 109), it represents for him one-fourth of the Quran and if anyone recites (al-Ikhlas, surah # 112) then it represents for him one-third of the Qur'an."

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 11

About surah al-Ikhlas and az-Zilzal

(2903)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا زُلْزِلَتْ تَعْدِلُ نِصْفَ الْقُرْآنِ وَقُلْ هُوَ اللَّهُ أَحَدٌ

تَعْدِلُ ثُلُثَ الْقُرْآنِ وَقُلْ يَا أَيُّهَا الْكَافِرُونَ تَعْدِلُ رُبُعَ الْقُرْآنِ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said: The surah (az-Zilzal) represents half of the Qur'an and surah (al-Ikhlas) one third of the Qur'an and surah (Al-Kafirun) represents one-fourth of the Quran."

(2904)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ مِنْ أَصْحَابِهِ هَلْ تَزَوَّجْتَ يَا فُلَانُ قَالَ لَا وَاللَّهِ يَا رَسُولَ اللَّهِ وَلَا عِنْدِي مَا أَتَزَوَّجُ بِهِ قَالَ أَلَيْسَ مَعَكَ قُلْ هُوَ اللَّهُ أَحَدٌ قَالَ بَلَى قَالَ ثُلُثُ الْقُرْآنِ قَالَ أَلَيْسَ مَعَكَ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ قَالَ بَلَى قَالَ رُبُعُ الْقُرْآنِ قَالَ أَلَيْسَ مَعَكَ قُلْ يَا أَيُّهَا الْكَافِرُونَ قَالَ بَلَى قَالَ رُبُعُ الْقُرْآنِ قَالَ أَلَيْسَ مَعَكَ إِذَا زُلْزِلَتْ الْأَرْضُ قَالَ بَلَى قَالَ رُبُعُ الْقُرْآنِ قَالَ تَزَوَّجْ

Sayyidina Anas (RA) ibn Malik reported that Allah's Messenger (SAW) asked one of his sahabah, "Have you married, O' so-and-so"? He said, "No, By Allah, 0 Messenger of Allah (SAW) . And I have not enough to (be able to) marry." He asked, "Do you not have surah (al-Ikhlas)"? He said, "Certainly, I have." He said, "That is one-third of the Qur'an", and he asked, "Do you not have surah (an-Nasr)." The man answered, "Of course, I have." The Prophet (SAW) said, "That is one-fourth of thern Qur'an. And do you not have surah (al-Kafirun)"? He said, "Indeed I do have it." He said "That is one-fourth of the Qur'an, and do you not have He said, "Of coure." The Prophet (SAW) said "That is one-fourth of the Qur'an." And added, "Go marry. Go marry"!

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 11A

About Surah al-Ikhlas

(2905)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ ثُلُثَ الْقُرْآنِ مَنْ قَرَأَ اللَّهُ الْوَاحِدُ الصَّمَدُ فَقَدْ قَرَأَ ثُلُثَ الْقُرْآنِ

Sayyidina Abu Ayyub (RA) reported that Allah's Messenger (SAW) said, "Is any of you unable to recite one-third of the Qur'an in a night? He who recites Surah al-Ikhlas has recited indeed one-third of the Qur'an."

[*Nisai* 992]

(2906)

أَقْبَلْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعَ رَجُلًا يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَبَتْ قُلْتُ وَمَا وَجَبَتْ قَالَ الْجَنَّةُ

Sayyidina Abu Huraira (RA) narrated: I was with the Prophet (SAW). He heard a man recite Surah al-Ikhlas, so he said, "It has become obligatory." I asked, "What has become obligatory"? He said, "Paradaise."

(2907)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ كُلَّ يَوْمٍ مِائَتَيْ مَرَّةٍ قُلْ هُوَ اللَّهُ أَحَدٌ مُحِيَ عَنْهُ ذُنُوبُ خَمْسِينَ سَنَةً إِلَّا أَنْ يَكُونَ عَلَيْهِ دَيْنٌ

Sayyidina Anas (RA) ibn Malik reported that the Prophet (SAW) said, "If anyone recites Surah al-Ikhlas every day two hundred times then his sins over fifty years will be effaced unless he has a debt payable." It is reported from the Prophet (SAW) through the same sanad that he said, "If anyone intends to sleep on his bed and lies down on his right side and recites Surah al-Ikhlas a hundred times then, on the Day of Resurrection, the Blessed and Exalted Lord will say to him, "O My slave, enter Paradise by your right side."

(2908)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "The surah al-Ikllas represents one-third of the Qur'an."

(2909)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْشُدُوا فَإِنِّي سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ قَالَ فَحَشَدَ مَنْ حَشَدَ ثُمَّ خَرَجَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ دَخَلَ فَقَالَ بَعْضُنَا لِبَعْضٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنِّي سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ إِنِّي لَأَرَى هَذَا خَبَرًا جَاءَ مِنْ السَّمَاءِ ثُمَّ خَرَجَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي قُلْتُ سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ أَلَا وَإِنَّهَا تَعْدِلُ ثُلُثَ الْقُرْآنِ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "Assemble! I am going to recite to you one-third of the Qur'an." Hence, those who could, assembled (in the mosque). Allah's Messenger (SAW) came out and recited Surah al-Ikhlas and then returned (to his home). So, some of the people said to some others, "Allah's Messenger (SAW) had said that he would recite to us one-third of the Qur'an. I perceive that there is some news from the heaven (so he has gone home). Then, the Prophet (SAW) came out and said, "I had told you that I would recite to you one-third of the Qur'an. Know! This represents one-third of the Qur'an."

[Muslim 812,*Ahmed* 9540]

(2910)

كَانَ رَجُلٌ مِنْ الْأَنْصَارِ يَؤُمُّهُمْ فِي مَسْجِدِ قُبَاءَ فَكَانَ كُلَّمَا افْتَتَحَ سُورَةً يَقْرَأُ لَهُمْ فِي الصَّلَاةِ فَقَرَأَ بِهَا افْتَتَحَ بِقُلْ هُوَ اللَّهُ أَحَدٌ حَتَّى يَفْرُغَ مِنْهَا ثُمَّ يَقْرَأُ بِسُورَةٍ أُخْرَى مَعَهَا وَكَانَ يَصْنَعُ ذَلِكَ فِي كُلِّ رَكْعَةٍ فَكَلَّمَهُ أَصْحَابُهُ فَقَالُوا إِنَّكَ تَقْرَأُ بِهَذِهِ السُّورَةِ ثُمَّ لَا تَرَى أَنَّهَا تُجْزِئُكَ حَتَّى تَقْرَأَ بِسُورَةٍ أُخْرَى فَإِمَّا أَنْ تَقْرَأَ بِهَا وَإِمَّا أَنْ تَدَعَهَا وَتَقْرَأَ بِسُورَةٍ أُخْرَى

قَالَ مَا أَنَا بِتَارِكِهَا إِنْ أَحْبَبْتُمْ أَنْ أَؤُمَّكُمْ بِهَا فَعَلْتُ وَإِنْ كَرِهْتُمْ تَرَكْتُكُمْ وَكَانُوا يَرَوْنَهُ أَفْضَلَهُمْ وَكَرِهُوا أَنْ يَؤُمَّهُمْ غَيْرُهُ فَلَمَّا أَتَاهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرُوهُ الْخَبَرَ فَقَالَ يَا فُلَانُ مَا يَمْنَعُكَ مِمَّا يَأْمُرُ بِهِ أَصْحَابُكَ وَمَا يَحْمِلُكَ أَنْ تَقْرَأَ هَذِهِ السُّورَةَ فِي كُلِّ رَكْعَةٍ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أُحِبُّهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ حُبَّهَا أَدْخَلَكَ الْجَنَّةَ

Sayyidina Anas (RA) ibn Malik reported that a man of the ansar used to lead them in salah at the mosque Quba. When he was about to recite to them any surah in salah (after al-Fatihah), he would begin with Surah al-Ikhlas, and when he had finished with it, he would recite some other surah to them. This, he did in every rakaah. His friends said to him, ‘You recite this surah but do not feel that it is enough till you recite another surah So either recite it or omit it and recite another surah (but not both) He said, “I will not omit it If you like that I be your imam with that I will do that. But if you dislike it tben I will leave you “ They found him to be the best of them and disliked that anyone else should, lead them in salah. So, when the Prophet (SAW) came to them, they informed him of it. He said, “O man! what prevents you from observing what your friends ask you to do? And what brings you to recite this surah in every raka’ah”? He submitted, “O Messenger of Allah (SAW) ! I love it.” Allah’s Messenger (SAW) Iil said, “Your love for it wil indeed admit you to Paradaise.”

[*Bukhari* 3775,*Ahmed* 12435]

48- BOOK ON VIRTUES OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 12

About the Muawwidhatayn

(2911)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَدْ أَنْزَلَ اللَّهُ عَلَيَّ آيَاتٍ لَمْ يُرَ مِثْلُهُنَّ

{ قُلْ أَعُوذُ بِرَبِّ النَّاسِ }

إِلَى آخِرِ السُّورَةِ وَ

{ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ }

إِلَى آخِرِ السُّورَةِ

Sayyidina Uqbah ibn Aamir Juhanni (RA) reported that the Prophet (SAW) said, “Indeed, Allah has revealed to me verses, the like of which no one has seen (an-Naas) to the end of the surah and (al-Falaq) to the end of the surah.”

[*Ahmed* 17305,Muslim 814,*Abu Dawud* 1462,Nisa i 953]

(2912)

أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَقْرَأَ بِالْمُعَوِّذَتَيْنِ فِي دُبُرِ كُلِّ صَلَاةٍ

Sayyidina Uqbah ibn Aamir (RA) said, “Allah’s Messenger (SAW) commanded me to recite the Muawwidhatyn (surah al-Falaq and an-Naas) after every salah.”

[*Abu Dawud* 1523,*Nisai* 1135]

48- BOOK ON VIRTUES OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 13

Merit of the reciter of the Qur’an

(2913)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَعَ السَّفَرَةِ الْكِرَامِ

الْبَرَرَةِ وَالَّذِي يَقْرَؤُهُ قَالَ هِشَامٌ وَهُوَ شَدِيدٌ عَلَيْهِ قَالَ شُعْبَةُ وَهُوَ عَلَيْهِ شَاقٌّ فَلَهُ أَجْرَانِ

Sayyidah Aisha (RA) is reported that Allah's Messenger (SAW) said, "He who recites the Qur'an and is adept at it will be with the honourable obedient recording (angels in heaven). And he who recites it while (Hisham's version) it is difficult for him or (Shu'bah's version) it is exacting on him, will get a double reward."

[*Bukhari* 4937,*Nisai* 244)

(2914)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ الْقُرْآنَ وَاسْتَظْهَرَهُ فَأَحَلَّ حَلَالَهُ وَحَرَّمَ حَرَامَهُ أَدْخَلَهُ اللَّهُ بِهِ الْجَنَّةَ وَشَفَّعَهُ فِي عَشْرَةٍ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدْ وَجَبَتْ لَهُ النَّارُ

Sayyidina Ali ibn Abu Talib (RA) reported that Allah's Messenger (SAW) said, "He who reads the Qur'an and memorises it and observes as lawful what it declares to be lawful and as unlawful, what it declares to be unlawful (must know that) Allah will admit him to paradise and permit him to intercede for ten members of his household each of whom has become liable to go to the Fire."

[*Ahmed* 1267]

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 14

Virtues of the Quran

(2915)

مَرَرْتُ فِي الْمَسْجِدِ فَإِذَا النَّاسُ يَخُوضُونَ فِي الْأَحَادِيثِ فَدَخَلْتُ عَلَى عَلِيٍّ فَقُلْتُ يَا أَمِيرَ

الْمُؤْمِنِينَ أَلَا تَرَى أَنَّ النَّاسَ قَدْ خَاضُوا فِي الْأَحَادِيثِ قَالَ وَقَدْ فَعَلُوهَا قُلْتُ نَعَمْ قَالَ أَمَا إِنِّي قَدْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَلَا إِنَّهَا سَتَكُونُ فِتْنَةٌ فَقُلْتُ مَا الْمَخْرَجُ مِنْهَا يَا رَسُولَ اللَّهِ قَالَ كِتَابُ اللَّهِ فِيهِ نَبَأُ مَا كَانَ قَبْلَكُمْ وَخَبَرُ مَا بَعْدَكُمْ وَحُكْمُ مَا بَيْنَكُمْ وَهُوَ الْفَصْلُ لَيْسَ بِالْهَزْلِ مَنْ تَرَكَهُ مِنْ جَبَّارٍ قَصَمَهُ اللَّهُ وَمَنْ ابْتَغَى الْهُدَى فِي غَيْرِهِ أَضَلَّهُ اللَّهُ وَهُوَ حَبْلُ اللَّهِ الْمَتِينُ وَهُوَ الذِّكْرُ الْحَكِيمُ وَهُوَ الصِّرَاطُ الْمُسْتَقِيمُ هُوَ الَّذِي لَا تَزِيغُ بِهِ الْأَهْوَاءُ وَلَا تَلْتَبِسُ بِهِ الْأَلْسِنَةُ وَلَا يَشْبَعُ مِنْهُ الْعُلَمَاءُ وَلَا يَخْلَقُ عَلَى كَثْرَةِ الرَّدِّ وَلَا تَنْقَضِي عَجَائِبُهُ هُوَ الَّذِي لَمْ تَنْتَهِ الْجِنُّ إِذْ سَمِعَتْهُ حَتَّى قَالُوا

Harith al-A'war (RA) narrated: I passed by the mosque and found the people plunged in to chatter. I went to Ali (RA) and said to him, "O Commander of the Believers! Have you not observed that people are engaged in chatter"? He asked me if that was so and I said, "Yes." He said, "Indeed,. I had heard Allah's Messenger (SAW) say that there would soon come a fitnah (trial) and I asked him how we could come out of it. He said that it was the Book of Allah which contains an account of those before us and news of those who will follow us and commands on what we encounter. It is an unmistakable judgement, not a jest. If any of the despotic abandons it then Allah will dirice him ibto pieces. And, if anyone seeks guidance in something other than it, then Allah will leave him astray. It is Allah's (firm) strong rope. It is the wise reminder. It is the straight path. It is whereby desires cannot divert and tongues cannot be confused. The scholars can never be satiated with it. It does not become stale by much repetition and its wonders are never exhausted. It is the Book about which the jinn were not shy to say on hearing it:

"'We have really heard a wonderful Recital! It gives guidance to the Right, and we have believed therein" (Al-Quran 72:1-2)

He who confirms it,. speaks the truth, and he who abides by it (in action), is rewarded, and he who judges by it, is just, and he who invites to it, is guided on the straight path. Take it to yourself, O A'war!"

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 15

Virtues of teaching the Quran

(2916)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Sayyidina Uthman ibn Affan (RA) reported that Allah's Messenger (SAW) said, "The best of you is he who learns the Qur'an and teaches it." Abu Abdur Rahman said, "This is what made me sit on this, my seat." He began to learn the Qur'an during the times of Uthman till the times of Hajjaj ibn Yusuf.

[*Ahmed* 412,*Bukhari* 5027,*Abu Dawud* 1452, *Ibn e Majah* 212]

(2917)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ أَوْ أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Sayyidina Uthman ibn Affan (RA) reported that Allah's Messenger (SAW) said, "The best of you or, the most excellent of you is he who learns the Qur'an and teaches it."

(2918)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Sayyidina Ali (RA) ibn Abu Talib reported that Allah's Messenger (SAW) said, "The best of you is he who learns the Qur'an and teaches it."

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 16

About one who recites a letter of the Quran; what he gets in reward

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(2919)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَامٌ حَرْفٌ وَمِيمٌ حَرْفٌ

Sayyidina Abdullah Ibn Mas'ud (RA) reported that Allah's Messenger (SAW) ru.' said, "If anyone' recites a letter from the Book of Allah then for him is a piety. And a piety is rewarded tenfold. I do not say that *'alif-laam-meem'* is one letter. But *'alif'* is a letter, *'laam'* is a letter and *'meem'* is a letter."

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 17

Worshippers can gain more nearness to Allah through what is from Allah

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(2920)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَذِنَ اللَّهُ لِعَبْدٍ فِي شَيْءٍ أَفْضَلَ مِنْ رَكْعَتَيْنِ يُصَلِّيهِمَا وَإِنَّ الْبِرَّ لَيُذَرُّ عَلَى رَأْسِ الْعَبْدِ مَا دَامَ فِي صَلَاتِهِ وَمَا تَقَرَّبَ الْعِبَادُ إِلَى اللَّهِ بِمِثْلِ مَا خَرَجَ مِنْهُ قَالَ أَبُو النَّضْرِ يَعْنِي الْقُرْآنَ

Sayyidina AbuUmamah (RA) reproted that Allah's Messenger (SAW) said, "Allah does not listen to anything from His slave more than the two raka'at he prays. And, piety is sprinkled on the slave's head as long as he is salah. And the slaves do not gain nearness to Allah, the Majestic, the Glorious, like they get through that which comes from Him." Abu an-Nadr said, "It means the Qur'an."

[*Ahmed* 22369]

(2921)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكُمْ لَنْ تَرْجِعُوا إِلَى اللَّهِ بِأَفْضَلَ مِمَّا خَرَجَ مِنْهُ يَعْنِي الْقُرْآنَ

Jubayr ibn Nufaye (RA) narrated: Allah's Messenger (SAW) said, "You will never return to Allah with anything better than what comes from Him, meaning the Qur'an."

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 18

No Caption

(2922)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنْ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said, "He who has nothing of the Qur'an in his heart is like a deserted home."

[*Ahmed* 1947]

(2923)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُقَالُ لِصَاحِبِ الْقُرْآنِ اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا

Sayyidina Abdullah ibn Amr (RA) reported that the Prophet (SAW) said: The man of the Qur'an (who has memorised it) will be told, "Recite and ascend. Recite gently with pauses as you used to recite gently in the world. Indeed your goal is at the last verse that you will read."

[*Abu Dawud* 1464]

(2924)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ فَيَقُولُ يَا رَبِّ حَلِّهِ فَيُلْبَسُ تَاجَ الْكَرَامَةِ ثُمَّ يَقُولُ يَا رَبِّ زِدْهُ فَيُلْبَسُ حُلَّةَ الْكَرَامَةِ ثُمَّ يَقُولُ يَا رَبِّ ارْضَ عَنْهُ فَيَرْضَى عَنْهُ فَيُقَالُ لَهُ اقْرَأْ وَارْقَ وَتُزَادُ بِكُلِّ آيَةٍ حَسَنَةً

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) said: On the Day of resurrection the man of the Qur'an (who is devoted to it deeply) will come and the Qur'an will say, "O Lord! Let him have a pair of garments." He will be made to wear a crown of honour. It will say, "O Lord, increase it." So he will be made to wear a robe of honour. Then it will say, "O Lord, be pleased with him." So, He will be pleased with him. It will be said, "Recite and ascend (a rank)", with every verse a piety will be added.

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 19

A sin greater than forgetting a surah that one had memorised is not found

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(2925)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُرِضَتْ عَلَيَّ أُجُورُ أُمَّتِي حَتَّى الْقَذَاةُ يُخْرِجُهَا الرَّجُلُ مِنْ الْمَسْجِدِ وَعُرِضَتْ عَلَيَّ ذُنُوبُ أُمَّتِي فَلَمْ أَرَ ذَنْبًا أَعْظَمَ مِنْ سُورَةٍ مِنْ الْقُرْآنِ أَوْ آيَةٍ أُوتِيهَا رَجُلٌ ثُمَّ نَسِيَهَا

Sayyidina Anas (RA) ibn Malik reported that Allah's Messenger (SAW) said, "The rewards of my ummah were presented to me, so much so that a particle of dust that a

man removed from the mosque. And, the sins of my ummah were presented to me and I did not see a sin greater than anyone forgetting a surah of the Qur'an or a verse that he was given (meaning, was enabled to memorise)."

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 20

He who recites the Qur'an must ask from Allah alone

(2926)

أَنَّهُ مَرَّ عَلَى قَاصٍّ يَقْرَأُ ثُمَّ سَأَلَ فَاسْتَرْجَعَ ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ قَرَأَ الْقُرْآنَ فَلْيَسْأَلْ اللَّهَ بِهِ فَإِنَّهُ سَيَجِيءُ أَقْوَامٌ يَقْرَءُونَ الْقُرْآنَ يَسْأَلُونَ بِهِ النَّاسَ

It is reported about Imran ibn Husayn (RA) that he passed by a reciter of the Qur'an. He recited and begged of men, so Imran ibn Husayn said *'Inna lillahi wa inna alaihi ra'jioun'* and he narrated (a hadith) that he heard Allah's Messenger (SAW) say, "He who recites the Qur'an must petition Allah with it, for, soon such people will come who will recite the Qur'an and beg of people."

[*Ahmed* 19906]

(2927)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا آمَنَ بِالْقُرْآنِ مَنْ اسْتَحَلَّ مَحَارِمَهُ

Sayyidina Suhaib (RA) reported that Allah's Messenger (SAW) said, "He has not believed in the Qur'an who made lawful that which the Qur'an declares to be unlawful."

(2928)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ

Sayyidina Uqbah ibn Aamir (RA) reported that he heard Allah's Messenger (SAW) say, "One who recites the Qur'an in an audible voice is like one who gives sadaqah openely and one who recites the Qur'an inaudibly is like one who gives sadaqah in secret."

(*Abu Dawud* 1333,*Nisai* 1659,*Ahmed* 17373]

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 21

Reciting Surah Bani Israel & Surah az-Zumar before sleeping

(2929)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ عَلَى فِرَاشِهِ حَتَّى يَقْرَأَ بَنِي إِسْرَائِيلَ وَالزُّمَرَ

Abu Lubabah reported that Sayyidah Aisha (RA) said that the Prophet (SAW) did not go to sleep before he had recited (the surah) Bani Isra'il (a! Isra, # 17) and az-Zumar (# 39)

(2930)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ الْمُسَبِّحَاتِ قَبْلَ أَنْ يَرْقُدَ وَيَقُولُ إِنَّ فِيهِنَّ آيَةً خَيْرٌ مِنْ أَلْفِ آيَةٍ

Sayyidina Irbad ibn Sariyah (RA) reported that the Prophet (SAW) used to recite the *'Musabihat'* (Surahs starting with '*Sabbaha'*& *'Yussabihu'*) before going to sleep. He said, "In them there is a verse that is better than a thousand verses."

[*Abu Dawud* 5057,*Nisai* 719,*Ahmed* 17160]

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 22

Virtue of last portion of surah al-Hashr

(2931)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ حِينَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنْ الشَّيْطَانِ الرَّجِيمِ وَقَرَأَ ثَلَاثَ آيَاتٍ مِنْ آخِرِ سُورَةِ الْحَشْرِ وَكَّلَ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ حَتَّى يُمْسِيَ وَإِنْ مَاتَ فِي ذَلِكَ الْيَوْمِ مَاتَ شَهِيدًا وَمَنْ قَالَهَا حِينَ يُمْسِي كَانَ بِتِلْكَ الْمَنْزِلَةِ

Sayyidina Ma'qil ibn Yasar (RA) reported that the Prophet (SAW) said: "If anyone says on entering the morning: 'I seek refuge in Allah the all-Hearing the All-knowing from the accursed devil', three times and recites the last three verse of Surah al-Hashr (#59) then Allah deputes over him seventy thousand angels who pray for his forgiveness till the evening. And if he dies during the day, he dies as a martyr. And, if anyone recites it in the evening then (too) he is of the same station.

[*Ahmed* 20328]

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 23

The nature of the Prophet's recital

(2932)

سَأَلَ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قِرَاءَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَلَاتِهِ فَقَالَتْ مَا لَكُمْ وَصَلَاتَهُ كَانَ يُصَلِّي ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى ثُمَّ يُصَلِّي قَدْرَ مَا نَامَ ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى حَتَّى يُصْبِحَ ثُمَّ نَعَتَتْ قِرَاءَتَهُ فَإِذَا هِيَ تَنْعَتُ قِرَاءَةً مُفَسَّرَةً حَرْفًا حَرْفًا

Ya'la ibn Mamlak reported that someone asked Sayyidah Umm Salamah (RA), wife of the Prophet (SAW) about the recital of the Prophet (SAW) and his salah. She said, “What have you in relation to his salah? He used to pray (salah) for as long as he had slept and then he would sleep for as long as he had engaged in salah till it was morning.” She then described his recital, “When he recited, each letter was distinct.”

[*Abu Dawud* 1466, *Nisai* 1021]

(2933)

عَنْ وِتْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ كَانَ يُوتِرُ مِنْ أَوَّلِ اللَّيْلِ أَوْ مِنْ آخِرِهِ فَقَالَتْ كُلُّ ذَلِكَ قَدْ كَانَ يَصْنَعُ رُبَّمَا أَوْتَرَ مِنْ أَوَّلِ اللَّيْلِ وَرُبَّمَا أَوْتَرَ مِنْ آخِرِهِ فَقُلْتُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً فَقُلْتُ كَيْفَ كَانَتْ قِرَاءَتُهُ أَكَانَ يُسِرُّ بِالْقِرَاءَةِ أَمْ يَجْهَرُ قَالَتْ كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ قَدْ كَانَ رُبَّمَا أَسَرَّ وَرُبَّمَا جَهَرَ قَالَ فَقُلْتُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً قُلْتُ فَكَيْفَ كَانَ يَصْنَعُ فِي الْجَنَابَةِ أَكَانَ يَغْتَسِلُ قَبْلَ أَنْ يَنَامَ أَوْ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ قَالَتْ كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ فَرُبَّمَا اغْتَسَلَ فَنَامَ وَرُبَّمَا تَوَضَّأَ فَنَامَ قُلْتُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً

Abdullah ibn Abu Qays reported that he asked Sayyidah Aisha (RA) about the Witr Salah of the Prophet (SAW). "How he offered the Witr, in the first part of the night or the last part of it? She said, "He offered at each of these hours, sometimes he prayed the witr in the beginning of the night and sometimes at the end of it." Abdullah said, "All praise belongs to Allah who allowed latitude in religion." He asked, "How was his recital? Did he recite softly or audibly?" She said, "He observed each of those. Sometimes he recited in a low voice and sometimes in a loud voice." He said, "All praise belongs to Allah who allowed latitude in religion." He then asked, "How did he act when defiled? Did he havbe a bath before he went to sleep or did he sleep before having a bath? She said,

"He did each of these things. Sometimes he had a bath and then slept and sometimes he made ablution and slept." He said, All praise belongs to Allah who allowed latitude in religion."

[*Muslim* 307, *Abu Dawud* 1435]

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 24

Take me to your people that I may convey to them my Lord's words

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(2934)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْرِضُ نَفْسَهُ بِالْمَوْقِفِ فَقَالَ أَلَا رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ كَلَامَ رَبِّي

Sayyidina Jabir ibn Abdullah (RA) narrated : The Prophet (SAW) presented himself (to the people) at the mawqif at Arafat, saying, "Is there any man who will take me to his people? The Quraysh disallow me to convey the words of my Lord."

[*Abu Dawud* 4737, *Ibn e Majah* 201,*Ahmed* 15194]

48- BOOK ON VIRTUES OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 25

No Caption

(2935)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الرَّبُّ عَزَّ وَجَلَّ مَنْ شَغَلَهُ الْقُرْآنُ وَذِكْرِي عَنْ مَسْأَلَتِي أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِي السَّائِلِينَ وَفَضْلُ كَلَامِ اللَّهِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ

Sayyidina Abu Sa'eed reported that Allah's Messenger (SAW) narrated: The Lord, Blessed and High, says, "He whom the Quran keeps occupied from My remembrance and from supplicating Me, (must know that) I grant him better than that which I give the supplicants. And the excellence of Allah's words over all other expressions is like the excellence of Allah over His creation."

49- BOOK ON RECITATION (OF THE QUR'AN)

Narrated from Allah's Messenger (SAW)

Chapter 1

Fatihah (opening) of the Book

(2936)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَطِّعُ قِرَاءَتَهُ يَقُولُ{ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ }ثُمَّ يَقِفُ { الرَّحْمَنِ الرَّحِيمِ }ثُمَّ يَقِفُ وَكَانَ يَقْرَؤُهَا { مَلِكِ يَوْمِ الدِّينِ }

Sayyidah Umm Salamah said that Allah's Messenger (SAW) cut his recital into pauses. Thus, he recited *'Alhamdu lillahi rabbil Alamin'* (verse 1 of surah al-Fatahah) and paused. Then *'Ar-rahman ar-raheem'* (verse 2) and paused and he recited: *'Maliki Yaumuddin'* (verse 3...and so on).

[*Abu Dawud* 4001]

(2937)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ وَأُرَاهُ قَالَ وَعُثْمَانَ كَانُوا يَقْرَءُونَ { مَالِكِ يَوْمِ الدِّينِ }

Sayyidina Anas (RA) reported that the Prophet (SAW) and Abu Bakr and Umar (RA) and the narrator said, 'I believe he included Uthman (RA) used to recite *'Maaliki Yaumuddin'.*

(2938)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ { أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنُ بِالْعَيْنِ }

Sayyidina Anas (RA) ibn Malik reported that the Prophet (SAW) recited (this verse thus);*'An Nafsa bin Nafsi wal Aina bil Aini'*(Al-Quran 5:45)

(2939)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ{ هَلْ تَسْتَطِيعُ رَبَّكَ }

Sayyidina Mu'adh ibn Jabal (RA) reported that the Prophet (SAW) recited: *'hal tastatee'u rabbaka'* instead of *'hal yastatee'u rabbuka'* (Al-Quran 5:112)

49- BOOK ON RECITATION (OF THE QUR'AN)

Narrated from Allah's Messenger (SAW)

Chapter 2

About Surah al-Fatihah

(2962)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ هِيَ خِدَاجٌ غَيْرُ تَمَامٍ قَالَ قُلْتُ يَا أَبَا هُرَيْرَةَ إِنِّي أَحْيَانًا أَكُونُ وَرَاءَ الْإِمَامِ قَالَ يَا ابْنَ الْفَارِسِيِّ فَاقْرَأْهَا فِي نَفْسِكَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَالَ اللَّهُ تَعَالَى قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ يَقْرَأُ الْعَبْدُ فَيَقُولُ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "He who prays salah but does not recite the umm ul-Qur'an in it must know that it is incomplete, it is incomplete, not perfect." The narrator asked, "O Abu Huraira (RA) , I am sometimes behind the imam." He said son of Farisi, recite it in your heart for, I had heard Allah's Messenger (SAW) say that Allah says, "I have divided salah between Me and My slave half and half. So half of it is for Me and half of it for My slave. And for My slave is what he asks. "The slave stands up and says "Praise be to Allah, the Cherisher and Sustainer of the worlds", so Allah the Blessed and Exalted says, "My slave has praised Me." He says "Most Gracious, Most Merciful". Allah says, "My slave has glorified Me." He says "Master of the Day of Judgment", so Allah says. "My slave has exalted Me." And this is

for Me and between Me and My slave is “hee do we worship, and Thine aid we seek”. And the remaining surah is for My slave. For My slave is what he asks, saying:

“Show us the straight way, The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.”

[*Ahmed* 8839,Muslim 395,*Abu Dawud* 821, *Ibn e Majah* 838]

(2962A)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ غَيْرُ تَمَامٍ

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) said, “If anyone offers salah and does not recite the umm ul-Qur’an in it then it is deficient, not complete.

[*Ahmed* 741]

(2963)

أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِي الْمَسْجِدِ فَقَالَ الْقَوْمُ هَذَا عَدِيُّ بْنُ حَاتِمٍ وَجِئْتُ بِغَيْرِ أَمَانٍ وَلَا كِتَابٍ فَلَمَّا دُفِعْتُ إِلَيْهِ أَخَذَ بِيَدِي وَقَدْ كَانَ قَالَ قَبْلَ ذَلِكَ إِنِّي لَأَرْجُو أَنْ يَجْعَلَ اللَّهُ يَدَهُ فِي يَدِي قَالَ فَقَامَ فَلَقِيَتْهُ امْرَأَةٌ وَصَبِيٌّ مَعَهَا فَقَالَا إِنَّ لَنَا إِلَيْكَ حَاجَةً فَقَامَ مَعَهُمَا حَتَّى قَضَى حَاجَتَهُمَا ثُمَّ أَخَذَ بِيَدِي حَتَّى أَتَى بِي دَارَهُ فَأَلْقَتْ لَهُ الْوَلِيدَةُ وِسَادَةً فَجَلَسَ عَلَيْهَا وَجَلَسْتُ بَيْنَ يَدَيْهِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ مَا يُفِرُّكَ أَنْ تَقُولَ لَا إِلَهَ إِلَّا اللَّهُ فَهَلْ تَعْلَمُ مِنْ إِلَهٍ سِوَى اللَّهِ قَالَ قُلْتُ لَا قَالَ ثُمَّ تَكَلَّمَ سَاعَةً ثُمَّ قَالَ إِنَّمَا تَفِرُّ أَنْ تَقُولَ اللَّهُ أَكْبَرُ وَتَعْلَمُ أَنَّ شَيْئًا أَكْبَرُ مِنْ اللَّهِ قَالَ قُلْتُ لَا قَالَ فَإِنَّ الْيَهُودَ مَغْضُوبٌ عَلَيْهِمْ وَإِنَّ النَّصَارَى ضُلَّالٌ قَالَ قُلْتُ فَإِنِّي جِئْتُ مُسْلِمًا قَالَ فَرَأَيْتُ وَجْهَهُ تَبَسَّطَ فَرَحًا قَالَ ثُمَّ أَمَرَ بِي فَأُنْزِلْتُ عِنْدَ رَجُلٍ مِنْ الْأَنْصَارِ جَعَلْتُ أَغْشَاهُ آتِيهِ طَرَفَيْ النَّهَارِ قَالَ فَبَيْنَمَا أَنَا عِنْدَهُ عَشِيَّةً إِذْ جَاءَهُ قَوْمٌ فِي ثِيَابٍ مِنْ الصُّوفِ مِنْ هَذِهِ

النِّمَارِ قَالَ فَصَلَّى وَقَامَ فَحَثَّ عَلَيْهِمْ ثُمَّ قَالَ وَلَوْ صَاعٌ وَلَوْ بِنِصْفِ صَاعٍ وَلَوْ بِقَبْضَةٍ وَلَوْ بِبَعْضِ قَبْضَةٍ يَقِي أَحَدُكُمْ وَجْهَهُ حَرَّ جَهَنَّمَ أَوْ النَّارِ وَلَوْ بِتَمْرَةٍ وَلَوْ بِشِقِّ تَمْرَةٍ فَإِنَّ أَحَدَكُمْ لَاقِي اللَّهَ وَقَائِلٌ لَهُ مَا أَقُولُ لَكُمْ أَلَمْ أَجْعَلْ لَكَ سَمْعًا وَبَصَرًا فَيَقُولُ بَلَى فَيَقُولُ أَلَمْ أَجْعَلْ لَكَ مَالًا وَوَلَدًا فَيَقُولُ بَلَى فَيَقُولُ أَيْنَ مَا قَدَّمْتَ لِنَفْسِكَ فَيَنْظُرُ قُدَّامَهُ وَبَعْدَهُ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ ثُمَّ لَا يَجِدُ شَيْئًا يَقِي بِهِ وَجْهَهُ حَرَّ جَهَنَّمَ لِيَقِ أَحَدُكُمْ وَجْهَهُ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَإِنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ فَإِنِّي لَا أَخَافُ عَلَيْكُمْ الْفَاقَةَ فَإِنَّ اللَّهَ نَاصِرُكُمْ وَمُعْطِيكُمْ حَتَّى تَسِيرَ الظَّعِينَةُ فِيمَا بَيْنَ يَثْرِبَ وَالْحِيرَةِ أَوْ أَكْثَرَ مَا تَخَافُ عَلَى مَطِيَّتِهَا السَّرَقَ قَالَ فَجَعَلْتُ أَقُولُ فِي نَفْسِي فَأَيْنَ لُصُوصُ طَيِّءٍ

Adi ibn Hatim (RA) narrated I came to Allah’s Messenger (SAW) while he was sitting in the mosque. The people introduced me, “This is Adi ibri Hatim.” I had come without anyone’s protection or guarantee. When I was presented to him, he held me by ny hand and he had already said : (to his sahabah), “I hope that Allah will give his hand in mine.” Then he stood up with me. A woman who had a child with her met him. They said, “We have a petition for you.” He stood with them till he had disposed of their petition. Then he held my hand till he took me to his home. A young girl spread out a mat for him and he sat on it while I sat by him. He praised and glorified Allah and asked me what made me run away from saying “Do you know of any God besides Allah?” I said, “No.” Then he talked for some time and asked. “What makes you runaway from saying (Allah is the Greatest)? Do you know of anything greater than Allah?” I said, “No.’ He said, ‘The Jews are the ones on whom is the wrath while the Christianshave gone astray.” I interrupted. “But, I am an upright Muslim !” I observed his face glow with pleasure. Then he instructed me and I lodged at (the house of) an Ansar man and visited him (the Prophet (SAW)) at the two ends of the day. One evening, while I was with him, some people came to him. They wore woollen striped garments. He offered salah and stood up and motivated them to pay sadaqah. He said: (Give) even a sa’, or half a sa’, or a handful, or a part of it - and, so let each of you protect his face from the heat of Hell or the Fire itself, even a piece of date, or a part of it. Each of you is to meet Allah and it will be said to him - what I say to you now - ‘Did I not give you wealth and children?’ He will say, ‘Certainly (you did).’ He will ask, ‘Where is that which you ought to have sent forward for yourself?’ He will look for it in front of him, behind him, to his right and to his left, but find nothing with which he might save his face from the heat of Hell. Each of you must protect his face from the Fire even with half-a-date, and if he does not find it then with a good word. I do not fear over you hunger, for, Allah is your Help and Support and

Bestower till a solitary woman travels between Yathrib (Madinah) and Hirah, not fearing loss of her animal to highwaymen." I said to myself. "Where are the robbers of Tayyi?"

[*Ahmed* 19398)

(2964)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْيَهُودُ مَغْضُوبٌ عَلَيْهِمْ وَالنَّصَارَى ضُلَّالٌ فَذَكَرَ الْحَدِيثَ بِطُولِهِ

Muhammad ibn Muthanna and Muhammad ibn Bashaar reported from Muhammad ibn Ja'far, from Shi'bah, from Simak ibn Harb, from Abb'ad ibn Hubaysh, from Adi ibn Hatim, from the Prophet (SAW) that he said, "The Jews are they on whom is (Allah's) wrath and the Christians have gone astray." And he mentioned the hadith in its entire length.

49- BOOK ON RECITATION (OF THE QUR'AN)

Narrated from Allah's Messenger (SAW)

Chapter 2

From surah Hud

(2940)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَؤُهَا { إِنَّهُ عَمِلَ غَيْرَ صَالِحٍ }

Sayyidah Umm Salamah said that the Prophet (SAW) recited:

'Innahu Amila ghaira Saalihin'I instead of 'Amalan ghairu....' (Al-quran 11:46)

(2941)

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الْآيَةَ { إِنَّهُ عَمِلَ غَيْرَ صَالِحٍ }

Sayyidah Umm Salamah (RA) reported that Allah's Messenger (SAW) recited this verse (11:46)

thus; *'innahu Amalan ghairu saalih.'*

49- BOOK ON RECITATION (OF THE QUR'AN)

Narrated from Allah's Messenger (SAW)

Chapter 3

From surah al-Kahf

(2942)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَرَأَ{ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا }مُثَقَّلَةً

Sayyidina Ubayy ibn Ka'b (RA) reported that the Prophet (SAW) recited *'qad balaghta mil ladunni uzura'* with a damma (18:76).

[*Abu Dawud* 3985]

(2943)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ{ فِي عَيْنٍ حَمِئَةٍ }

Sayyidina Ubayy ibn Ka'b (RA) reported that the Prophet (SAW) recited: *'fi aini hamiatin'* (18:86).

[*Abu Dawud* 3986]

49- BOOK ON RECITATION (OF THE QUR'AN)

Narrated from Allah's Messenger (SAW)

Chapter 4

From surah ar-Rum

(2944)

لَمَّا كَانَ يَوْمُ بَدْرٍ ظَهَرَتْ الرُّومُ عَلَى فَارِسَ فَأَعْجَبَ ذَلِكَ الْمُؤْمِنِينَ فَنَزَلَتْ { الم غُلِبَتْ الرُّومُ إِلَى قَوْلِهِ يَفْرَحُ الْمُؤْمِنُونَ }قَالَ فَفَرِحَ الْمُؤْمِنُونَ بِظُهُورِ الرُّومِ عَلَى فَارِسَ

Sayyidina Abu Saeed (RA) reported that during the Battle of Badr, (it was learnt that) the Romans defeated the Persians. The believers liked that and the verse was revealed: *'Alif laam meem ghulibati ar-rum'* to *'yafrahul mominun'*, the believers being happy at the Roman success over the Persians.

(30:1-4)

(2945)

أَنَّهُ قَرَأَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ{ خَلَقَكُمْ مِنْ ضَعْفٍ }فَقَالَ{ مِنْ ضُعْفٍ }

Sayyidina Ibn Umar (RA) said that he recited before the Prophet (SAW) *'khalaka qum min dha'fin'* He said, 'Recite *'khalaka qum min dhu'fin'.*

(30:54)

49- BOOK ON RECITATION (OF THE QUR'AN)

Narrated from Allah's Messenger (SAW)

Chapter 5

From Surah al-Qamar

(2946)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ{ فَهَلْ مِنْ مُدَّكِرٍ }

Sayyidina Abdullah Ibn Mas'ud (RA) reported that Allah's Messenger (SAW) recited: *'fahal mim muddakir'* (54:17)

[*Ahmed* 3853,*Bukhari* 3341,Muslim 823,*Abu Dawud* 3994]

49- BOOK ON RECITATION (OF THE QUR'AN)

Narrated from Allah's Messenger (SAW)

Chapter 6

Surah al-Waqi'ah

(2947)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ{ فَرُوحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ }

Sayyidah Aisha (RA) reported that the Prophet (SAW) used to recite: فَرُوحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ (56:89)

[*Ahmed* 3991,*Ahmed* 5834]

49- BOOK ON RECITATION (OF THE QUR'AN)

Narrated from Allah's Messenger (SAW)

Chapter 7

From surah al-Layl

(2948)

أَفِيكُمْ أَحدٌ يَقْرَأُ عَلَيَّ قِرَاءَةَ عَبْدِ اللَّهِ قَالَ فَأَشَارُوا إِلَيَّ فَقُلْتُ نَعَمْ قَالَ كَيْفَ سَمِعْتَ عَبْدَ اللَّهِ يَقْرَأُ هَذِهِ الْآيَةَ{ وَاللَّيْلِ إِذَا يَغْشَى }قَالَ قُلْتُ سَمِعْتُهُ يَقْرَؤُهَا{ وَاللَّيْلِ إِذَا يَغْشَى }

Alqamah narrated : We went to Syria. Abu Darda visited us and asked, "Is there anyone among you wo recites as per the recital of Abdullah (Ibn Mas'ud (RA). The others pointed me out and I said, 'Yes. So, he asked, " How did you hear Abdullah recite this verse; *'wal layli iza yaghsha'* ?, I said, "I heard him recite:

49- BOOK ON RECITATION (OF THE QUR'AN)

Narrated from Allah's Messenger (SAW)

Chapter 8

From az-Zariyat

(2949)

أَقْرَأَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي أَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

Sayyidina Abdullah Ibn Mas'ud (RA) reported that Allah's Messenger (SAW) got him to recite the verse (51:58).

إِنِّي أَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

[*Ahmed* 3970,*Abu Dawud* 3993]

49- BOOK ON RECITATION (OF THE QUR'AN)

Narrated from Allah's Messenger (SAW)

Chapter 9

From surah al-Hajj

(2950)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ{ وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى }

Sayyidina Imran ibn Husayn (RA) reported that the Prophet (SAW) recited the verse 22:2 (of surah al-Hajj) thus:{ وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى }

[*Bukhari* 4741]

49- BOOK ON RECITATION (OF THE QUR'AN)

Narrated from Allah's Messenger (SAW)

Chapter 10

Keep refreshing the Qur'an

(2951)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بِئْسَمَا لِأَحَدِهِمْ أَوْ لِأَحَدِكُمْ أَنْ يَقُولَ نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ بَلْ هُوَ نُسِّيَ فَاسْتَذْكِرُوا الْقُرْآنَ فَوَالَّذِي نَفْسِي بِيَدِهِ لَهُوَ أَشَدُّ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ مِنْ النَّعَمِ مِنْ عُقُلِهِ

Sayyidina Abdullah (RA) reported that the Prophet (SAW) said, 'How wrong it is for one of them or, for one of you to say, 'I have forgotten such-and-such a verse'. Rather, he has been made to forget. Hence, keep revising the Quran, for, by Him in whose Hand is my soul, it is more liable to escape from hearts of people than an animal from its tether."

[*Ahmed* 3620,*Bukhari* 5032,Muslim 790,Nisai 939]

(2952)

مَرَرْتُ بِهِشَامِ بْنِ حَكِيمِ بْنِ حِزَامٍ وَهُوَ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَمَعْتُ قِرَاءَتَهُ فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكِدْتُ أُسَاوِرُهُ فِي الصَّلَاةِ فَنَظَرْتُ حَتَّى سَلَّمَ فَلَمَّا سَلَّمَ لَبَّبْتُهُ بِرِدَائِهِ فَقُلْتُ مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَؤُهَا فَقَالَ أَقْرَأَنِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ لَهُ كَذَبْتَ وَاللَّهِ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُوَ أَقْرَأَنِي هَذِهِ السُّورَةَ الَّتِي تَقْرَؤُهَا فَانْطَلَقْتُ أَقُودُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا وَأَنْتَ أَقْرَأْتَنِي سُورَةَ الْفُرْقَانِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسِلْهُ يَا عُمَرُ اقْرَأْ يَا هِشَامُ فَقَرَأَ عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَكَذَا أُنْزِلَتْ ثُمَّ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْرَأْ يَا عُمَرُ فَقَرَأْتُ بِالْقِرَاءَةِ الَّتِي أَقْرَأَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَكَذَا أُنْزِلَتْ ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ

Miswar ibn Makhramah and Abdur Rahman ibn Abdul Qari said that they heard Umar (RA) ibn al-Khattab say: 'In the days of the Prophet (SAW) "I passed by Hisham ibn Hakim ibn Hizam while he was reciting surah ai-Furqan. I heard his recital and he was reciting in many readings that Allah's Messenger (SAW) had not taught me. I very nearly quarrelled with him while he was engaged in salah, but checked myself till he finished. When he turned in salutation, I put his cloak over him and asked him, "Who taught you

this surah that I heard you recite (now)?" He said, "Allah's Messenger (SAW) taught it to me." I said, "You lie. By Allah, surely Allah's Messenger (SAW) also taught me this surah." So, I dragged him to Allah's Messenger (SAW) and said, "O Messenger of Allah (SAW) , I heard him recite surah al-Furqan in a reading that you have not taught me while you did teach me surah al-Furqan." So, the Prophet (SAW) said, "Free him, O Umar (RA) . And recite, O Hisham ! So, he recited in the reading that I had heard. The Prophet (SAW) said, "It was revealed in this manner." Then he asked me to recite. So I did recite as he had taught me and he said, "This is how it was revealed.' Then he said, "Surely this Quran is revealed in seven readings. So recite that which is easy for you."

[*Ahmed* 277,*Bukhari* 2419,Muslim 818,Nisai 932]

49- BOOK ON RECITATION (OF THE QUR'AN)

Narrated from Allah's Messenger (SAW)

Chapter 11

The Qur'an is revealed in seven readings

(2953)

لَقِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِبْرِيلَ فَقَالَ يَا جِبْرِيلُ إِنِّي بُعِثْتُ إِلَى أُمَّةٍ أُمِّيِّينَ مِنْهُمْ الْعَجُوزُ وَالشَّيْخُ الْكَبِيرُ وَالْغُلَامُ وَالْجَارِيَةُ وَالرَّجُلُ الَّذِي لَمْ يَقْرَأْ كِتَابًا قَطُّ قَالَ يَا مُحَمَّدُ إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ

Sayyidina Ubayy ibn Ka'b (RA) reported that when Allah's Messenger (SAW) met Jibril he said, "O Jibril, I am sent to a ummah who are unlettered. They include old women, old men, young boys, young girls and men who have never read a book." He said, "O Muhammad, the Quran is revealed in seven readings."

[*Ahmed* 23507]

49- BOOK ON RECITATION (OF THE QUR'AN)

Narrated from Allah's Messenger (SAW)

Chapter 12

No one sits in the mosque reciting Allah's Book but tranquility descends on him

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(2954)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَفَّسَ عَنْ أَخِيهِ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ وَمَا قَعَدَ قَوْمٌ فِي مَسْجِدٍ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمْ السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمْ الْمَلَائِكَةُ وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "If anyone removes a difficulty of the difficulties of this world facing his brother then Allah will remove from him a difficulty of the difficulties of the Day of Ressurecton. If anyone conceals (the faults of) a Muslim then Allah conceals his faults in this world and the Hereafter. If anyone makes it easy for a person who is in straitened circumstances then Allah will make it easy for him in this world and the next. And Allah is Helpful to the slave as long as he is helpful to his brother. And, if anyone pursues a path seeking thereby knowledge then Allah makes easy for him a path to Paradise. And no people sit in the mosque reciting Allah's Book, teaching it to each other but tranquility descends on them and mercy covers them up and the angels surround them. And, if anyone is slack in (doing) his deeds then his lineage will not advance him."

[*Ahmed* 8323,Muslim 2699,*Abu Dawud* 4946, *Ibn e Majah* 225, 2417, 544]

49- BOOK ON RECITATION (OF THE QUR'AN)

Narrated from Allah's Messenger (SAW)

Chapter 13

How much should one recite, of the Qur'an

(2955)

قُلْتُ يَا رَسُولَ اللَّهِ فِي كَمْ أَقْرَأُ الْقُرْآنَ قَالَ اخْتِمْهُ فِي شَهْرٍ قُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ اخْتِمْهُ فِي عِشْرِينَ قُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ اخْتِمْهُ فِي خَمْسَةَ عَشَرَ قُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ اخْتِمْهُ فِي عَشْرٍ قُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ اخْتِمْهُ فِي خَمْسٍ قُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ فَمَا رَخَّصَ لِي

Sayyidina Abdullah ibn Amr (RA) narrated: I submitted, "O Messenger of Allah (SAW) in how much time may I recite the Qur'an?" He said, "Complete it in a month." I said, "I can do better than that." He said, "Complete it in twenty days." I said, "I can do better than that." He said, "Complete it in fifteen days." I said, "I can do better than that." He said, "Complete it in ten days."I said, "I can do better than that." He said,"Complete it in five days."I said, "I can do better than that." But, he did not allow me further concession.

[*Ahmed* 6557]

(2956)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ اقْرَأْ الْقُرْآنَ فِي أَرْبَعِينَ

Sayyidina Abdullah ibn Amr (RA) reported that the Prophet (SAW) commanded him, "Recite the Qur'an in forty days."

[*Abu Dawud* 1395]

(2957)

قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ قَالَ الْحَالُّ الْمُرْتَحِلُ قَالَ وَمَا الْحَالُّ

الْمُرْتَحِلُ قَالَ الَّذِي يَضْرِبُ مِنْ أَوَّلِ الْقُرْآنِ إِلَى آخِرِهِ كُلَّمَا حَلَّ ارْتَحَلَ

Sayyidina Ibn Abbas (RA) reported that a man asked, “O Messenger of Allah (SAW) which deed is dearest to Allah.” He said, “That as you complete one reading, you begin the next.”

(2958)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمْ يَفْقَهْ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلَّ مِنْ ثَلَاثٍ

Sayyidina Abdullah ibn Amr (RA) reported that Allah’s Messenger (SAW) said, “He has not understood it who recites the Qur’an in less than three (days)”

[*Abu Dawud* 394]

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 1

About one who interprets the Qur’an on his own opinion

(2959)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

Ibn Abbas (RA) narrated that Allah’s Messenger (SAW) said, “He who speaks on the Qur’an without possessing knowledge must assume his seat in the Fire.”

[*Ahmed* 2069]

(2960)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اتَّقُوا الْحَدِيثَ عَنِّي إِلَّا مَا عَلِمْتُمْ فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنْ النَّارِ وَمَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنْ النَّارِ

Ibn Abbas (RA) narrated that the Prophet (SAW) said, “Guard against narrating hadith from me except what you know definitely. He who forges a lie against me deliberately must find his seat in the Fire.”

[*Ahmed* 2675]

(2961)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ

Sayyidina Jundub ibn Abdullah (RA) reported that Allah’s Messenger (SAW) said, “If any one speaks on the Qur’an giving his own opinion and even if he is correct, he has done wrong.”

[*Abu Dawud* 3652]

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah's Messenger (SAW)

Chapter 2

From surah Hud

(2940)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَؤُهَا{ إِنَّهُ عَمِلَ غَيْرَ صَالِحٍ }

Sayyidah Umm Salamah said that the Prophet (SAW) recited:*'Innahu Amila ghaira Saalihin'* (Al-quran 11:46)

(2941)

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الْآيَةَ{ إِنَّهُ عَمِلَ غَيْرَ صَالِحٍ}

Sayyidah Umm Salamah (RA) reported that Allah's Messenger (SAW) recited this verse (11:46) thus; *'innahu Amalan ghairu saalih.'*

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 3

About Surah al-Baqarah

(2965)

Sayyidina Abu Musa al-Ash'ari (RA) reported that Allah's Messenger (SAW) said, "Indeed, Allah created Adam (AS) from a fistful (of dust) which he took from all over the earth. Thus, there are among them (children of Adam), the red (coloured), the white, the black and those between these (colours) and the mild and the rugged, and the evil and the good."

[*Ahmed* 19599,*Abu Dawud* 4693]

(2966)

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said about the verse 'Enter the gate prostrating'

(2 :58), "The Banu Isra'il entered dragging themselves on their buttocks - that is, deviating.'

[*Bukhari* 4641, 3015,*Ahmed* 8237]

(2967)

And through the same sanad (as that of last hadith, # 2966), it is reported from the Prophet (SAW) about: "But those who did evil substituted a saying other than that which had been said to them." (2:59) that he said, "They said: a grain in a spike or a hair instead of hittatun."

(2968)

Sayyidina Aamir ibn Rabi'ah (RA) narrated: We were with the Prophet (SAW) in a journey on a dark night. So, we could not make out where the qiblah was. So, every one of us prayed in the direction he faced. When it was morning, we mentioned that to Allah's Messenger (SAW). So, the verse was revealed:

"So, withersoever you turn, there is Allah's countenance." (2: 115)

[Muslim 701, *Bukhari* 1093]

(2969)

Sayyidina Ibn Umar (RA) reported that the Prophet (SAW) used to offer the optional salah on his riding beast whichever direction it faced. He was going from Makkah to Madinah. Then, Ibn Umar (RA) recited this verse: "And to Allah belong the East and the West." (2 115)

Ibn Umar (RA) said, "This verse was revealed concerning this (situation)."

[*Ahmed* 4714,*Bukhari* 402,Nisai 487, *Ibn e Majah* 1009]

(2970)

íóÇ ÑóÓõæáó Çááøóåö áóæú ÕóáøóíúäóÇ ÎóáúÝó ÇáúãóÞóÇãö ÝóäóÒóáóÊú{ æóÇÊøóÎöÐõæÇ ãöäú ãóÞóÇãö ÅöÈúÑóÇåöíãó ãõÕóáøðì }

Anas (RA) narrated that Umar (RA) ibn Khattab yearned, "O Messenger of Allah (SAW) ! Would that we prayed behind the Station of Ibrahim." So the verse was revealed: "And take ye the station of Abraham as a place of prayer." (2 : 125)

(2971)

Ahmad ibn Mani' reported from Hushaym, from Humayed at-Jawil, from Anas (RA) He said that Umar (RA) ibn Khattab narrated : I said, "O Messenger of Allah (SAW) , would that you took the Maqam Ibrahim as a place of prayer (Musallah)." So this verse was revealed: "And take ye the station of Abraham as a place of prayer." (2 : 125)

[*Ahmed* 1068, 11211, *Ibn e Majah* 4284]

(2972)

Úóäú ÇáäøóÈöíøö Õóáøóì Çáááøóåõ Úóáóíúåö æóÓóáøóãó Ýöí ÞóæúáöÜåö¡ æóßóÐóáößó
ÌóÚóáúäóÇßõãú ÃõãøóÉð æóÓóØðÇ ¡ÞóÇáó
ÚóÏúáðÇ

Sayyidina Abu Saeed (RA) reported that the Prophet (SAW) said in explanation of

“Thus, have We made of you an Ummat justly balanced” (2:143)

(2972A)

ÞóÇáó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó íõÏúÚóì äõæÍñ Ýóíõ ÞóÇáõ
áóåõ åóáú ÈóáøóÛúÊó Ýóíó ÞõæáõÜ äóÚóãú Ýóíõ ÏúÚóì
ÞóæúãõÜåõ Ýóíõ ÞóÇáõ áóåõãú åóáú ÈóáøóÛóßõãú
ÝóíóÞõæáõæäó ãóÇ ÃóÊóÇäóÇ ãöäú äóÐöíÑò
æóãóÇ ÃóÊóÇäóÇ ãöäú ÃóÍóÏò ÝóíõÞóÇáõ ãóäú
ÔõåõæÏõßó Ýóíóþõæáõ ãõÍóãøóÏñ æóÃõãøóÊõåõ
ÞóÇáó ÝóíõÄúÊóì Èößõãú ÊóÔúåóÏõæäó Ãóäøóåõ
ÞóÏú ÈóáøóÛó ÝóÐóáößó Þóæúáõ Çááøóåö
ÊóÈóÇÑóß æóÊóÚóÇáóì æóßóÐóáößó ÌóÚóáúäóÇßõãú ÃõãøóÉð
æóÓóØðÇ áöÊóßõæäõæÇ ÔõåóÏóÇÁó Úóáóì
ÇáäøóÇÓö æóíóßõæäó ÇáÑøóÓõæáõ Úóáóíúßõãú
ÔóåöíÏðÇ ¡æóÇáúæóÓóØõ ÇáúÚóÏúáõ

Sayyidina Abu Sa’eed (RA) reported that Allah’s Messenger (SAW) said: Nuh (AS) will be called (on the Day of Resurrection) and asked, “Had you conveyed (My Message)?” He will say, “Yes.” His people will be summoned and asked, “Did he convey to you?” They will say, “No warner came to us. No one came to us.” So, it will be said, “Who is your witness?” He will say, “Muhammad and his ummah.” So, you people will be summoned and you will testify that he did convey. This is as the saying of Allah, the Blessed and Exalted: “Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves.” (2:143) And (wast) mid-most is ‘justly balanced’.

(2973)

áóóãøóÇ ÞóÏöãó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó ÇáúãóÏöíäóÉó æóÌøóåó
ÅöáóìÇáúßóÚúÈóÉö ÞóÇáõæÇ íóÇ ÑóÓõæáó
Çááøóåö ßóíúÝó ÈöÅöÎúæóÇäöäóÇ ÇáøóÐöíäó
ãóÇÊõæÇ æóåõãú íõÕóáøõæäó Åöáóì ÈóíúÊö
ÇáúãóÞúÏöÓö ÝóÃóäúÒóáó Çááøóåõ ÊóÚóÇáóì
æóãóÇ ßóÇäó Çááøóåõ áöíõÖöíÚó ÅöíãóÇäóßõãú
ÇáÂíóÉó¡ ÞóÇáõæÇ

Sayyidina Bara (RA) narrated: When Allah’s Messenger (SAW) came to Madinah, he offered salah facing Bayt ul-Maqdis for sixteen or seventeen months. And, he loved to turn to the Ka’bah. So, Allah, the Majestic, the Glorious, revealed:

“We see the turning of thy face (for guidance to the heavens: now Shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of the sacred Mosque” (2:144)

Hence his face was turned towards the qiblah and he used to like that. Thus, a man who had prayed with him the asr thereafter passed by a group of Ansar and they were in ruku in their salah of asr facing Bayt al-Maqdis. So he said to them that he testified that he had prayed with Allah’s Messenger (SAW) and he had faced the ka’bah. So, they turned while they were in ruku.

[*Ahmed* 5941,*Bukhari* 90,Muslim 525,Nisai 292, *Ibn e Majah* 1010]

(2974)

Úóäú ÇÈúäö ÚõãóÑó ÞóÇáó ßóÇäõæÇ ÑõßõæÚðÇ
Ýöí ÕóáóÇÉö ÇáúÝóÌúÑö

Hannad reported from Waki', from Sufyan from Abdullah bin Dinar, from Ibn Umar (RA) that he said, "They were in the Ruku' in the Salah of Fajr."

(2975)

Sayyidina Ibn Abbas (RA) narrated: When the Prophet (SAW) was turned towards the Ka’bah, the sahabah said, “O Messenger of Allah (SAW) , how will it be with our brothers who have died and they had been praying towards Bayt al-Maqdis?” So, Allah, the Exalted

revealed:

“And never would Allah Make your faith of no effect.” (2:143)

(2976)

Urwah narrated: I submitted to Sayyidah Aisha (RA), “I see no wrong in one who does not make the round of Safa and Marwah and I do not mind not making these rounds.” She said, ‘O nephew, how sad a thing you have spoken! Allah’s Messenger (SAW) had made the rounds and the Muslim s have been making the rounds. Only he who had called the Labbayk for Manah - the idol in Mushallal - did not make the rounds between Safa and Marwah; so Allah, the Blessed and the Exalted, revealed:

“So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them.” (2: 158)

And, if it was as you say then it would have been: There is no blame on him if he does not go round them.(But it is not so).

[*Ahmed* 25166,*Bukhari* 1643,Muslim 1277,Nisai 2967, *Ibn e Majah* 2986]

(2977)

Aasim Ahwal narrated: I asked Anas (RA) ibn Malik about Saf a and Marwah. He said, “They were the symbols of the jahiliyah. When Islam became (our) religion, we abandoned them, but Allah, Blessed and Exalted, revealed: “Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them.” (2:158)

Anas (RA) continued; “And if any one obeyeth his own impulse to good,- be sure that Allah is He Who recogniseth and knoweth.” (2: 158)

[*Bukhari* 1648,Muslim 1278]

(2978)

ÓóãöÚúÊõ ÑóÓõæáó Çááøóåö Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó íóÞõæáõ áóãøóÇ ÞóÏöãó ÇáäøóÈöíøõ Õóáøóì
ÇáøóÈöíúÊó ÓóÈúÚðÇ ÝóÞóÑóÃó
æóÇÊøóÎöÐõæÇ ãöäú ãóÞóÇãö ÅöÈúÑóÇåöíãó }
ãõÕóáøðì {ÝóÕóáøóì ÎóáúÝó ÇáúãóÞóÇãö Ëõãøó
ÃóÊóì ÇáúÍóÌóÑó ÝóÇÓúÊóáóãóåõ Ëõãøó ÞóÇáó
äóÈúÏóÃõ ÈöãóÇ ÈóÏóÃó Çááøóåõ Èöåö æóÞóÑóÃó
Åöäøó ÇáÕøóÝóÇ æóÇáúãóÑúæóÉó ãöäú }
ÔóÚóÇÆöÑö Çááøóåö }

Sayyidina Jabir ibn Abdullah (RA) narrated: I heard that when Allah’s Messenger (SAW) came to Makkah, he circumambulated the House seven times. He recited:

“and take ye the station of Abraham as a place of prayer.” (2 : 125)

And he offered salah behind the maqam. Then he came to the Hajar (Black Stone), made the

istilam and said, “We begin with what Allah had begun.” And he recited.

“Behold! Safa and Marwa are among the Symbols of Allah” (2: 158)

[*Abu Dawud* 3969, *Ibn e Majah* 1098]

(2979)

Sayyidina Bara narrated: If one of the sahabah of the Prophet (SAW) was fasting and when the time of iftar found him sleeping, he would not eat anything in the night nor the next day till it was evening (and time to break fast). Qays ibn Sirmah Ansari was fasting. When it was time for iftar, he went to his wife and asked. “Is there with you anything to eat?” She said, “No, but I will go and seek for you.” He had toiled all day, so sleep overtook him. His wife returned and when she saw him (sleeping). She said, “Your misfortune!” When it was noon next day, he fell unconscious. This was mentioned to the Prophet (SAW) and this verse was revealed.

“Permitted to you, on the night of the fasts, is the approach to your wives.” (2 :187)

This made them very happy.

“And eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears” (2: 187)

[*Bukhari* 1915,*Abu Dawud* 2314,*Nisai* 2167, *Ahmed* 18634]

(2980)

Úóäú ÇáäøóÈöíøö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó Ýöí Þóæúáöåö{ æóÞóÇáó ÑóÈøõßöãú

ÇÏúÚõæäöí ÃóÓúÊóÌöÈú áóßõãú} ÞóÇáó
ÇáÏøõÚóÇÁõ åõæó ÇáúÚöÈóÇÏóÉõ æóÞóÑóÃó
æóÞóÇáó ÑóÈøõßõãú ÇÏúÚõæäöí ÃóÓúÊóÌöÈú }
áóßõãú Ãöäøó Þóæúáóåõ ÏóÇÎöÑöíäó }

Sayyidina Nu'man ibn Bashir (RA) reported that the Prophet (SAW) said about Allah's words:

"And your Lord says: "Call on Me; I will answer your (Prayer)" (40 : 60)

"Prayer (supplication) is worship", and he recited:

"Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!"(40: 60)

[*Abu Dawud* 1479, *Ibn e Majah* 3828]

(2981)

áóãøóÇ äóÒóáóÊú{ ÍóÊøóì íóÊóÈóíøóäó áóßõãú
ÇáúÎóíúØõ ÇáúÃóÈúíóÖõ ãöäú ÇáúÎóíúØö
ÇáúÃóÓúæóÏö ãöäú ÇáúÝóÌúÑö }
ÞóÇáó áöíó ÇáäøóÈöíøõ Õóáøóì Çááøóåõ Úóáóíúåö
æóÓóáøóãó Åöäøóãóç ÐóÇßó ÈóíóÇÖõ
ÇáäøóåóÇÑö ãöäú ÓóæóÇÏö Çááøóíúáö

Sha'bi reported from Adi bn Hatim (RA) that when the verse.

"and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears" (2: 187)was revealed, the Prophet (SAW) said to him. That is only the light of day emerging out of the darkness of night.

[*Ahmed* 19392,*Bukhari* 1916,*Muslim* 1090,*Abu Dawud* 2349]

(2982)

Sayyidina Adi ibn Hatim (RA) narrated: I asked Allah's Messenger (SAW) about fasting. He said: "Until the white thread of dawn appear to you distinct from its black thread." (2 : 187)

So, I took two pieces of cord-a white and a black and kept observing them. Allah's

Messenger (SAW) said something to me - but the sub-narrator Sufyan forgot it. He said, "That is only night and day."

[*Bukhari* 4510]

(2983)

Aslam Abu Imran Tujibi (RA) narrated: We were in Rome and a mighty unit of their army advanced. So, a similar large number of the Muslim s - or a larger number - countered them. At the time the governor of Egypt was Uqbah ibn Aamir and the commander of the army was Fadalah ibn Ubayd. A man of the Muslim s penetrated the ranks of the army of the Romans. So the people shrieked. "Subhan Allah. He has thrown himself into ruin." So, Abu Ayyub Ansari (RA) stood up and said, "O People! You interpret this verse as you say while, in fact, it was revealed about us, Ansars. When Allah gave honour to Islam and the supporters of Islam mutiplied, some of us said to some others, unknown to Allah's Messenger (SAW) that our properties had been wasted after Allah had given honour to Islam and multiplied its supporters, we should repair our fields and properties that had been wasted. So Allah revealed to His Prophet (SAW) in answer to our fears:

"And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction."

(2 :195)

The destruction was that we should devote ourselves to repair of our properties and neglect the battles. Abu Ayyub did not cease to fight in Allah's way till he was buried in the land of Rome.

[*Abu Dawud* 2512]

(2984)

æóÇáøóÐöí äóÝúÓöí ÈöíóÏöåö áóÝöíøó äóÒóáóÊú
åóÐöåö ÇáúÂíóÉõ æóÅöíøóÇíó Úóäóì ÈöåöÇ
ÝóãóäÚ ßóÇäó ãöäúßõãú ãóÑöíÖðÇ Ãóæú Èöåö {
ÃóÐðì ãöäú ÑóÃúÓöåö ÝóÝöÏúíóÉñ ãöäú ÕöíóÇãò
Ãóæú ÕóÏóÞóÉò Ãóæú äõÓõßò }ÞóÇáó ßõäøóÇ
äóÚó ÇáäøóÈöíøö Õóáøóì Çááøóåõ Úóáóíúåö
æóÓóáøóãó ÈöÇáúÍõÏóíúÈöíóÉö æóäóÍúäõ
ãõÍúÑöãõæäó æóÞóÏú
ÍóÕóÑóäóÇ ÇáúãõÔúÑößõæäó æóßóÇäóÊú áöí
æóÝúÑóÉñ ÝóÌóÚóáóÊö ÇáúåóæóÇãøõ
ÊóÓóÇÞóØõ Úóáóì æóÌúåöí ÝóãóÑøó Èöí
ÇáäøóÈöíøõ Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó
ÝóÞóÇáó ßóÃóäøó åóæóÇãøó ÑóÃúÓößó
ÊõÄúÐöíßó ÞóÇáó ÞõáúÊõ äóÚóãú ÞóÇáó
ÝóÇÍúáöÞú æóäóÒóáóÊú åóÐöåö ÇáúÂíóÉõ ÞóÇáó
ãõÌóÇåöÏñ ÇáÕøöíóÇãõ ËóáóÇËóÉõ ÃóíøóÇãò
æóÇáØøóÚóÇãõ ÓöÊøóÉõ ãóÓóÇßöíäó
æóÇáäøõÓõßõ ÔóÇÉñ ÝóÕóÇÚöÏðÇ

Mujahid reported that Sayyidina Ka’b ibn Ujrah narrated: By Him Who has my soul in His hand this verse was revealed concerning myself:

“And if any of you is ill, or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice” (2:196).

We were with the Prophet (SAW) at Hudaybiyah while we had assumed the ihram and the idolators had besieged us. My hair were long up to the ears. Lice had infested them and (were so many that they) fell on my face. The Prophet (SAW) passed by and said. “It seems the lice on your head are menacing you.” I said, “Yes” He said, “So shave your hair off”, and this verse was revealed. Mujahid said, “Fasting is three days while alms are to feed six needy people, offering is one goat - or more.”

[*Bukhari* 1816,Muslim 1201, *Ibn e Majah* 3079,*Ahmed* 18132]

(2985)

ÃóÊóì Úóáóíøó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó æóÃóäóÇ ÃõæÞöÏõ ÊóÍúÊó
ÞöÏúÑò æóÇáúÞóãúáõ íóÊóäóÇËóÑõ Úóáóì
ÌóÈúåóÊöí Ãóæú ÞóÇáó ÍóÇÌöÈóíøó ÝóÞóÇáó
ÃóÊõÄúÐöíßó åóæóÇãøõ ÑóÃúÓößó ÞóÇáó ÞõáúÊõ
äóÚóãú ÞóÇáó ÝóÇÍúáöÞú ÑóÃúÓóßó æóÇäúÓõßú
äóÓöíßóÉð Ãóæú Õõãú ËóáóÇËóÉó ÃóíøóÇãò Ãóæú
ÃóØúÚöãú ÓöÊøóÉó ãóÓóÇßöíäó

Ali ibn Hujr reported from Ismail ibn Ibrahim, from Ayyub, from Mujahid, from Abdur Rahman ibn Abu Layla, from Ka’b ibn Ujrah that he said, “Allah’s Messenger (SAW) came to

me while I was kindling a fire to cook a vessel and lice were falling down on my forehead. He asked me if they hurt me and I said that they did. He said that I should shave my head and make an offering, or fast for three days, or feed six needy people." Ayyub did not remember which thing he mentioned first.

[*Ahmed* 18130,*Bukhari* 1814, Muslim 1201,*Abu Dawud* 1856, Nisai 2848, *Ibn e Majah* 307]

(2986)

Sayyidina Abdur Rahman ibn Ya'mar (RA) reported that Allah's Messenger (SAW) said, "The Hajj is Arafat. The Hajj is Arafat. The Hajj is Arafat. The days of Mina are three days. "But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him" (2:203)

And, he who reaches Arafat before rise of dawn has indeed performed Hajj.

[*Abu Dawud* 1949,Nisai 3016, *Ibn e Majah* 3015]

(2987)

ÞóÇáó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó ÃóÈúÛóÖõ ÇáÑøöÌóÇáö
Åöáóì Çááøóåö ÇáúÃóáóÏøõ ÇáúÎóÕöãõ

Sayyidina Aisha (RA) reported that Allah's Messenger (SAW) said, "The most hated of men in the sight of Allah is the most stubborn in altercation."

[*Ahmed* 24337,*Bukhari* 2157,Muslim 2668,Nisai 5438]

(2988)

ßóÇäóÊú ÇáúíóåõæÏõ ÅöÐóÇ ÍóÇÖóÊú ÇãúÑóÃóÉñ
ãöäúåõãú áóãú íõÄóÇßöáõæåóÇ æóáóãú
íõÔóÇÑöÈõæåóÇ æóáóãú íõÌóÇãöÚõæåóÇ Ýöí
ÇáúÈõíõæÊö ÝóÓõÆöáó ÇáäøóÈöíøõ Õóáøóì
Çááøóåõ Úóáóíúåö æóÓóáøóãó Úóäú Ðóáößó
ÝóÃóäúÒóáó Çááøóåõ ÊóÚóÇáóì
æóíóÓúÃóáõæäóßó Úóäú ÇáúãóÍöíÖö Þõáú åõæó {

Sayyidina Anas (RA) reported that if any of the Jewish women had her menses, they would not eat with her, not drink with her and not have her in their company. The Prophet (SAW) was asked about it and Allah, the Blessed the Exalted, revealed.

"They ask thee concerning women's courses. Say: They are a hurt." (2:222)

So, Allah's Messenger (SAW) commanded them that they should eat with the women and drink with them and be with them in the house and do everything except have sexual intercourse with them. The Jews commented that he did not intend but oppose their affairs. Abbad ibn Bashir and Usayd ibn Hudayr came to Allah's Messenger (SAW) and informed him of that and suggested, "O Messenger of Allah (SAW) shall we not also have sexual intercourse with our women during their menstruation?" The face of Allah's Messenger (SAW) changed colour and they imagined that he was angry at the two of them.O He stood up (and went away). A gift of milk was received at that moment for both of themand the Prophet (SAW) sent it for them. They drank it and learnt that he was not angry at them."

[*Ahmed* 12356,Muslim 302,*Abu Dawud* 258, *Ibn e Majah* 644]

(2989)

Ibn Abu Umar (RA) reported from Sufyan from Ibn Munkadir that he heard Jabir (RA)say, "The Jews used to say that if anyone has sex with his wife from the front but comes from the rear then their child will be sequint eyed. So this verse was revealed;

"Your wives are as a tilth unto you; so approach your tilth when or how ye will." (2: 223)

[*Bukhari* 21528, Muslim 1435,*Abu Dawud* 2163,*Nisai* 2163,*Muslim* 11038, *Ibn e Majah* 1925]

(2990)

Sayyidah Umm Salamah (RA) reported the Prophet's (SAW) explanation of this verse. "Your wives are as a tilth unto you; so approach your tilth when or how ye will." (2: 223)

That it calls for sexual intercourse at only one passage (i.e. vagina).

[*Ahmed* 26768]

(2991)

ÌóÇÁó ÚõãóÑõ ÅöáóìÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÝóÞóÇáó íóÇ ÑóÓõæáó Çááøóåö åóáóßúÊõ ÞóÇáó æóãóÇ Ãóåúáóßóßó ÞóÇáó ÍóæøóáúÊõ ÑóÍúáöí ÇááøóíúáóÉó ÞóÇáó ÝóáóãúíóÑõÏøó Úóáóíúåö ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÔóíúÆðÇ ÞóÇáó ÝóÃõäúÒöáóÊú Úóáóì ÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó åóÐöåö ÇáúÂíóÉõ{ äöÓóÇÄõßõãú ÍóÑúËñ áóßõãú ÝóÃúÊõæÇ ÍóÑúËóßõãú Ãóäøóì ÔöÆúÊõãú }ÃóÞúÈöáú æóÃóÏúÈöÑú æóÇÊøóÞö ÇáÏøõÈõÑó æóÇáúÍóíúÖóÉó

Sayyidina Ibn Abbas (RA) narrated: Umar (RA) came to Allah's Messenger (SAW) and said, "O Messenger of Allah (SAW) , I have perished." He asked how and he said, "Tonight I turned my mount upside down." He did not answer till this verse was revealed: "Your wives are as a tilth unto you; so approach your tilth when or how ye will." (2:223)

Nevertheless, a husband must refrain from having sex at the anus and during menstruation.

[*Ahmed* 2703]

(2992)

ÃóäøóÓó Òóæøóìó ÃõÎúÊóåõ ÑóÌõáðÇ ãöäú

Sayyidina Ma'qil ibn Yasar (RA) reported that during the Prophet's (SAW) times, he married his sister to a Muslim man. She remained with him as long as she was before he divorced her, one divorce. But he did not revoke it till the iddah was over. Then he longed for her and she for him, so he sent message for marriage. Ma'qil retorted, "O vile man! I had honoured you by marrying her to you, but you divorced her. By Allah, she will not return to you ever again." But, Allah knew his need for her and her need for her spouse. So, Allah the Blessed and Exalted, revealed:

"When ye divorce women, and they fulfil the term of their ('Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course Making for) most virtue and purity amongst you and Allah knows, and ye know not." (2 : 232)

On hearing this, Ma'qil (RA) remarked, "I hear and I obey." He called the man and said, "I marry her to you and honour you."

[*Bukhari* 5429,*Abu Dawud* 2081]

(2993)

Úóaøói Çaaøóåo Úóaóiuåo æoÚóaøóao

The freedman of Sayyidah Aisha (RA) Abu Yunus narrated: Sayyidah Aisha (RA) commanded me to write down the Quran for her. She said that I should inform her when I come to the verse:

"Guard strictly your (habit of) prayers, especially the Middle Prayer." (2:238)

So, when I came to it, I reminded her and she dictated to me (to write)

She said that she had heard that from Allah's Messenger (SAW).

[*Ahmed* 24502,Muslim 629,*Abu Dawud* 410,Nisai 471]

(2994)

Ãóäøó äóÈöíøó Çáøáøóåö Õóáøóì Çáøáøóåõ Úóáóíúåö æóÓóáøóãó ÞóÇáó ÕóáóÇÉõ ÇáúæõÓúØóì ÕóáóÇÉõ ÇáúÚóÕúÑö

Sayyidina Sumurah ibn Jundub (RA) reported that the Prophet (SAW) said, "The salat ul-Wusta (midmost salah) is the salah of asr."

[*Ahmed* 20149]

(2995)

Ãóäøó ÇáäøóÈöíøó Õóáøóì Çáøáøóåõ Úóáóíúåö æóÓóáøóãó ÞóÇáó íóæúãó ÇáúÃóÍúÒóÇÈö Çááøóåõãøó ÇãúáóÃú ÞõÈõæÑóåõãú æóÈõíõæÊóåõãú äóÇÑðÇ ßóãóÇ ÔóÛóáõæäóÇ Úóäú ÕóáóÇÉö ÇáúæõÓúØóì ÍóÊøóì ÛóÇÈóÊú ÇáÔøóãúÓõ

Abidah Salmam reported on the authority of Sayyidina Ali (RA) that on the day of the Ahzab (Battle of the Trenches), the Prophet (SAW) prayed (against the idolators). "O Allah, fill their graves and their homes with fire just as they kept us occupied from offering the midmost prayer till sunset."

[*Ahmed* 1132,Muslim 627,*Abu Dawud* 409,Nisai 469]

(2996)

ÞóÇáó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó ÕóáóÇÉõ ÇáúæõÓúØóì
ÕóáóÇÉõ ÇáúÚóÕúÑö

Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger (SAW) said that salat al-wusta is the salah of asr.

[*Ahmed* 19298,*Bukhari* 1200,Muslim 539,*Abu Dawud* 949,Nisai 1218]

(2997)

ßõäøóÇ äóÊóßóáøóãõ Úóáóì Úóåúüö ÑóÓõæáö
Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó Ýöí
ÇáÕøóáóÇÉö ÝóäóÒóáóÊú

æóÞõæãõæÇ áöáøóåö ÞóÇäöÊöíäó }ÝóÃõãöÑúäóÇ }
ÈöÇáÓøõßõæÊö

Sayyidina Zayd ibn Arqam said: We used to talk while engaged in salah in the Prophet's (SAW) times. The verse was revealed:

"and stand before Allah in a devout (frame of mind)."

(2 :238)

We were then commanded to observe silence (in salah).

(2998)

æóáóÇ ÊóíóãøóãõæÇ ÇáúÎóÈöíËó ãöäúåõ }
ÊõäúÝöÞõæäó }ÞóÇáó äóÒóáóÊú ÝöíäóÇ
ãóÚúÔóÑó ÇáúÃóäúÕóÇÑö ßõäøóÇ ÃóÕúÍóÇÈó
äóÎúáò ÝóßóÇäó ÇáÑøóÌõáõ íóÃúÊöí ãöäú äóÎúáöåö
Úóáóì ÞóÏúÑö ßóËúÑóÊöåö æóÞöáøóÊöåö æóßóÇäó
ÇáÑøóÌõáõ íóÃúÊöí ÈöÇáúÞöäúæö
æóÇáúÞöäúæóíúäö ÝóíõÚóáøöÞõåõ Ýöí
ÇáúãóÓúÌöÏö æóßóÇäó Ãóåúáõ ÇáÕøõÝøóÉö áóíúÓó
áóåõãú ØóÚóÇãñ ÝóßóÇäó ÃóÍóÏõåõãú ÅöÐóÇ
ÌóÇÚó ÃóÊóì ÇáúÞöäúæó ÝóÖóÑóÈóåõ
ÈöÚóÕóÇåõ ÝóíóÓúÞõØõ ãöäú ÇáúÈõÓúÑö
æóÇáÊøóãúÑö ÝóíóÃúßõáõ æóßóÇäó äóÇÓñ
ãöãøóäú áóÇ íóÑúÛóÈõ Ýöí ÇáúÎóíúÑö íóÃúÊöí
ÇáÑøóÌõáõ ÈöÇáúÞöäúæö Ýöíåö ÇáÔøöíÕõ
æóÇáÍóÔóÝõ æóÈöÇáúÞöäúæö ÞóÏú ÇäúßóÓóÑó

Sayyidina Bara (RA) narrated: The verse; "And do not even aim at getting anything which is bad, in order that out of it ye may give away something." (2: 267) was revealed concerning us, the company of the Ansars. We owned gardens of date trees. Each man would bring dates according to his ability - much or little. He would bring a bunch or two bunches and hang them in the mosque. The ahl us-suffah had no (regular arrangement of) food. When any of them was hungry, he would come to the bunch and strike it with his staff, and dry and fresh dates would drop down and he would eat. There were (such) men too who were not motivated to good, so a man would bring a bunch which had bad dates, or a broken bunch, and hang it. So Allah the Blessed and Exalted revealed: "O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes." (2 : 267) 'If one of you were presented like what he gives, he would not take it unless he covers up the shortcoming or shows undue modesty."

The narrator said: After that each of us brought the good of what he had.

[*Ahmed* 24031, *Ibn e Majah* 1822]

(2999)

Sayyidina Abdullah Ibn Mas'ud (RA) reported that Allah's Messenger (SAW) "Indeed, the devil has an approach to the son of Adam as the angel has an approach (to him). As for the approach of the devil, it is an assurance of the evil and rejection of the truth. And as for the approach of the angel, it is an assurance of what is good and a confirmation of the truth - so, when one finds that, let him know that it is from Allah and let him praise Allah. And if one

finds the other, he should seek refuge in Allah from devil." Then he recited:

"Satan threatens you of poverty, and enjoins you unto indecency." (2 : 268)

(3000)

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said, "O People! Allah is Pure and the He does not accept but the pure. And He commanded the believers with what He commanded His Messengers. He said: "O you Messengers! Eat of the good things and do righteous deeds. Surely I am the Knower of what you do. (29: 51) And, He said: "O you who believe! Eat of the wholesome things wherewith We have provided you." (2:172) (And the Prophet (SAW) went on to say): A man undertakes a long journey. He is worried. He raises his hands towards heaven (saying). O Lord, O Lord - but his food is unlawful, his drink is unlawful, his dress is unlawful and he is nourished with the unlawful. Then, with that, how does he expect an answer (to his supplication)?'

[*Muslim* 1015,*Ahmed* 8356]

(3001)

Suddi reported that he was narrated this hadith by one who had heard it from Sayyidina Ali (RA) He said about the verse: "And whether you disclose it whatsoever is in your minds or conceal it, Allah will call you to account for it. Then He will forgive whom He will and chastise whom He will. "(2 : 184)

They were grieved because of this, saying, "One of us thinks of something (bad) and he is taken to account for it. We do not know what of it is forgiven and what is not forgiven. So this verse was revealed thereafter, abrogating the previous: 'Allah does not charge a soul save to its capacity. For it is that which it has earned, and against it is that which it has deserved. (2 :286)

That is, thoughts in mind will not be questioned.

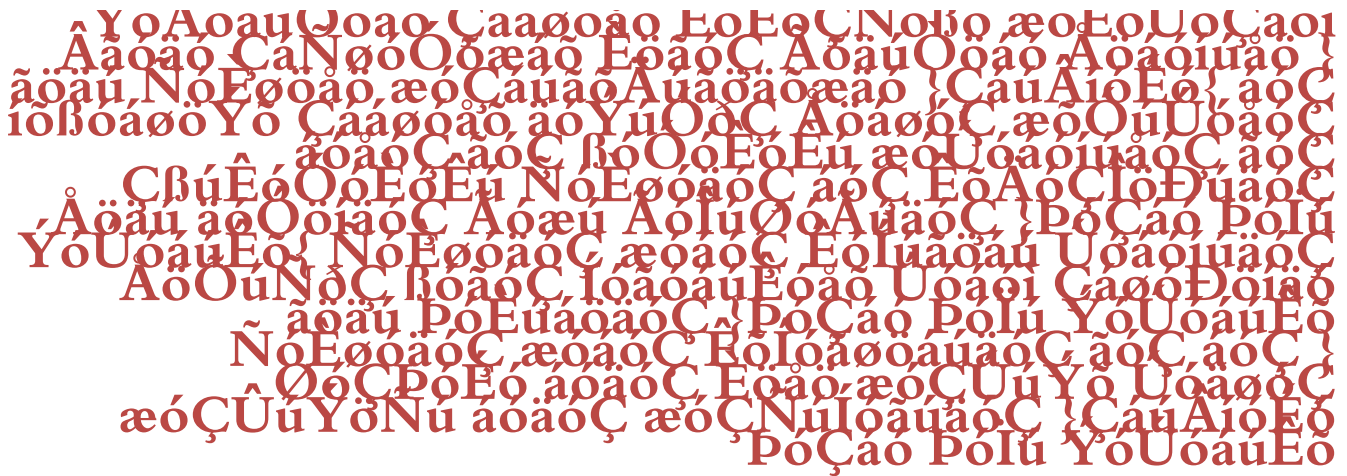
[Muslim 125]

(3002)

Úóäú Þóæúáö Çáøóåö ÊóÚóÇáóì{ Åöäú ÊõÈúÏõæÇ
ãóÇ Ýöí ÃóäúÝõÓößõãú Ãóæú ÊõÎúÝõæåõ
íõÍóÇÓöÈúßõãú Èöåö Çááøóåõ }
æóÚóäú Þóæúáöåö{ ãóäú íóÚúãóáú ÓõæÁðÇ íõÌúÒó
Èöåö }ÝóÞóÇáóÊú ãóÇ ÓóÃóáóäöí Úóäúåóç ÃóÍóÏñ
ãõäúÐõ ÓóÃóáúÊõ ÑóÓõæáó Çááøóåö Óóáøóì
Çááøóåõ Úóáóíúåö æóÓóáøóãó ÝóÞóÇáó åóÐöåö
ãõÚóÇÊóÈóÉõ Çááøóåö ÇáúÚóÈúÏó ÝóíãóÇ
íõÕöíÈõåõ ãöäú ÇáúÍõãøóì æóÇáäøóßúÈóÉö ÍóÊøóì
ÇáúÈöÖóÇÚóÉö íóÖóÚõåóÇ Ýöí ßõãøö ÞóãöíÕöåö
ÝóíóÝúÞöÏõåóÇ ÝóíóÝúÒóÚõ áóåóÇ ÍóÊøóì Åöäøó
ÇáúÚóÈúÏó áóíóÎúÑõÌõ ãöäú ÐõäõæÈöåö ßóãóÇ
íóÎúÑõÌõ ÇáÊøöÈúÑõ ÇáúÃóÍúãóÑõ ãöäú ÇáúßöíÑö

Sayyidina Umayyah asked Sayyidah Aisha (RA) to explain the verses (2:284) and (4 :123) and; "He who does evil shall be recompensed for it."(4:123)She said that no one had asked her about them since she had asked Allah's Messenger (SAW)(about them). He said: This is how Allah afflicts His slaves in difficulties, like fever or misfortune - even loss of something that he places in his shirt pocket and grieves for it. Thus, the slave comes out of his sins just as gold comes out the bellows.

(3003)

áóãøóÇ äóÒóáóÊú åóÐöåö ÇáúÂíóÉõ{ Åöäú
ÊõÈúÏõæÇ ãóÇ Ýöí ÃóäúÝõÓößõãú Ãóæú
ÊõÎúÝõæåõ íõÍóÇÓöÈúßõãú Èöåö Çááøóåõ }
ÞóÇáó ÏóÎóáó ÞõáõæÈóåõãú ãöäúåóÇ ÔóíúÁñ áóãú
íóÏúÎõáú ãöäú ÔóíúÁò ÝóÞóÇáõæÇ áöáäøóÈöíøö
Óóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÝóÞóÇáó
ÞõæáõæÇ ÓóãöÚúäóÇ æóÃóØóÚúäóÇ æóÓóáøóãúäóÇ ÝóÃóáúÞóì
Çááøóåõ ÇáúÅöíãóÇäó Ýöí ÞõáõæÈöåöãú

Sayyidina Ibn Abbas (RA) narrated: When the verse 2 :284: was revealed, fear filled the hearts of the sahabah (RA) as they had never experienced before. They mentioned that to the Prophet (SAW) and he instructed them to say:

"We have heard and we have obeyed." (2:285)

So, Allah put in their hearts faith and He revealed:

"The Messenger (SAW) believes in what has been revealed to him from his Lord. and (so do) the believers. (2:285)

"Allah does not charge a soul save to its capacity. For it is that which it has earned, and against it is that which it has deserved. (Pray) Our Lord’ Take us not to task if we forget, or fall into error."(2: 286)

He said, “I have done it.”

Our Lord! Lay not on us a burden like that which you did Lay on those before us. He said, “I have done it.”

Our Lord! Impose not on us that which we have not the strength to bear. And pardon us, and forgive us, and have mercy on us. You are our Protector . (2:286)

He said, “I have done that” (meaning, accepted your prayer).

[*Ahmed* 2070, Muslim 126]

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 4

About surah Aal Imran

(3004)

ÓóÃóáúÊõ ÑóÓõæáó Çááøóåö Õóáøóì Çááøóåõ

Sayyidah Aisha (RA) narrated : I asked Allah’s Messenger (SAW) about Allah’s Words:

"So those in whose hearts is perversity follow the part thereof that is allegorical, seeking (to cause) discord while seeking its interpretation." (3: 7)

He said, “When you see them, recognise them.” But Yazid narrated that he said, “When (all of) you see them, recognise them.”O He said that twice or thrice.

(3005)

Sayyidah Aisha (RA) reported that Allah’s Messenger (SAW) was asked about the verse:

"He is (Allah) who has revealed to you the Book, some of its verses are perspicuous - they are the substance of the Book - and others are allegorical ." (3: 7, to the end)

He said, “When you see people who pursue the allegorical verses then they are the ones Allah has asked you to shun.’

[*Ahmed* 26257,*Bukhari* 4547,Muslim 2665,*Abu Dawud* 4598]

(3006)

Sayyidina Abdullah reported that Allah's Messenger (SAW) said, "Surely for every Prophet (SAW) there is a friend among the Prophets. My friend is my father - the friend of my Lord (Ibrahim -). He then recited:

"Surely the people of closest claim to Ibrahim are those who followed him, and the Prophet, and those who believe; and Allah is the Protector the believers." (3 : 68)

(3007)

Sayyidina Abdullah (RA) reported that Allah's Messenger (SAW) said, "If anyone swears an oath while he lies about it that he may thereby rob a Muslim of his property then he will meet Allah while He is angry at him." Ash'ath ibn Qays said, "This (hadith) is about me. By Allah, there was a piece of land, belonging jointly to me and a Jew, but he disowned me. So I took him to the Prophet (SAW) who asked me if I had witnesses. I said that I had none. So, he asked the Jew to take an oath but I protested, 'O Messenger of Allah (SAW) ! He will swear and take away my property'. So, Allah revealed this verse:"

"Surely those who barter Allah's covenant and their oaths, for a small price there shall be no share for them in the Hereafter: and Allah shall not speak to them nor shall He look on them on the Day of Resurrection, nor shall He purify them, and for them is a painful punishment." (3:77)

[*Bukhari* 2606,Muslim 220,*Abu Dawud* 3243,*Ahmed* 4049, *Ibn e Majah* 2323]

(3008)

Sayyidina Anas (RA) reported about this verse:

"You cannot attain virtue unless you expend of that which you love." (3:92)

or, this verse: -

"Who is he that will loan to Allah a goodly loan." (2 :245)

When it was revealed, Abu Talhah (RA) who had a garden, said, "O Messenger of Allah (SAW) ' My garden is for Allah. If I could, I would have kept it a secret and not announced." He said, "Give it to your relatives."

[*Ahmed* 12441,*Bukhari* 1461,Muslim 998,*Abu Dawud* 1689,Nisai 3601]

(3009)

Sayyidina Ibn Umar (RA) reported that a man stood up before the Prophet (SAW) and asked, "O Messenger of Allah (SAW) ' Who is a pilgrim (the best of those who perform Hajj)?" He said, "The one with dishevelled appearance and clothes." Another man got up and asked, "O Messenger of Allah (SAW) , which of the Hajj (pilgrimages) is most excellent?" He said, "The Hajj in which labayk is called loudly and many offerings are made." Another man got up, and asked, "O Messenger of Allah (SAW) , what does sabil mean?"O He said, "Provision and riding beast."

[l*Muslim* 2896]

(3010)

Sayyidina Sad ibn Abu Waqqas (RA) reported that when the verse was revealed:

"We will summon our sons and your sons, and our women and your women." (3:61)

Allah's Messenger (SAW) sommoned Sayyidina Ali, Sayyidah Fatimah, Hasan and Husayn. And he said, "O Allah they are my family."

(3011)

Abu Ghalib narrated: Abu Umamah (RA) saw some heads hanging on the eps of Damascus and remarked, "Dogs of the fire worst of the slain under the sky (on the surface of earth)! The best of the slain were the ones they have killed!" Then he recited:

"On the day when (some) faces are brightened and other faces are blackened. " (3:106 to the end of the verse)

I asked Abu Umamah (RA). Have you heard it from Allah's Messenger?" He said, "Had I not heard it once, twice, thrice, four times nay, seven times I would not have mentioned it to you." (He meant that he had heard it often).

[*Ibn e Majah* 176,*Ahmed* 22213]

(3012)

Bahz ibn Hakim reproted from his father, from his grandfather that he heard the Prophet (SAW) say about the Words of Allah:

"You are the best community raised up for mankind." (3:110)

He said, "You are the ones to perfect seventy ummahs and you are the best of them and the most noble of them."

[*Ahmed* 200064, *Ibn e Majah* 4287]

(3013)

Ãóäøó ÇáäøóÈöíøó Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ßõÓöÑóÊú ÑóÈóÇÚöíóÊõåõ íóæúãó ÃõÍõÏò æóÔõÌøó æóÌúåõåõ ÔóÌøóÉð Ýöí ÌóÈúåóÊöåö ÍóÊøóì ÓóÇáó Çáÿøóãõ Úóáóì æóÌúåöåö ÝóÞóÇáó ßóíúÝó íõÝúáöÍõ Þóæúãñ ÝóÚóáõæÇ åóÐóÇ ÈöäóÈöíøöåöãú æóåõæó íóÏúÚõæåõãú Åöáóì Çááøóåö ÝóäóÒóáóÊú {áóíúÓó áóßó ãöäú ÇáúÃóãúÑö ÔóíúÁñ Ãóæú íóÊõæÈó Úóáóíúåöãú Ãóæú íõÚóÐøöÈóåõãú }

Sayyidina Anas (RA) reported that during the Battle of Uhud, the teeth of the Prophet (SAW) were broken, he was wounded in the head and the forehead so that blood flowed down his face. He said, "How can a people prosper if they do this to their Prophet (SAW) while he invites them to Allah." So the verse was revealed:

"Not for you is the decision whether He relents towards them or chastises them, for, they are evildoers." (3:128)

[*Ahmed*, 13136,Muslim 1791, *Ibn e Majah* 4027]

(3014)

Ãóäøó ÑóÓõæáó Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÞóÇáó íóæúãó ÃõÍõÏò Çááøóåõãøó ÇáúÚóäú ÃóÈóÇ ÓõÝúíóÇäó Çááøóåõãøó ÇáúÚóäú ÇáúÍóÇÑöËó Èúäó åöÔóÇãò Çááøóåõãøó ÇáúÚóäú ÓõåóíúáÈúäó ÚóãúÑòæ ...

Sayyidina Anas (RA) reported that the Prophet’s (SAW) face was injured, he lost his teeth and was hit on the shoulder by a stone. Blood trickled down his face. He wiped it and said the while, “How shall such people prosper who do this to their Prophet (SAW) who invites them towards Allah.” So Allah revealed the verse (3 : 128).

"Not for thee, (but for Allah), is the decision: Whether He turn in mercy to them, or punish them; for they are indeed wrong-doers." (3: 128)

(3015)

Saalim ibn Abdullah ibn Umar (RA) reported on the authority of his father that Allah’s Messenger (SAW) said on the day of Uhud, “O Allah! curse Abu Sufyan. 0 Allah, curse Harith ibn Hisham, O Allah, curse Safwan ibn Umayyah.” At that this verse (3:128) was revealed: "Not for thee, (but for Allah), is the decision: Whether He turn in mercy to them, or punish them; for they are indeed wrong-doers." (3:128)

Then Allah forgave them. They embraced Islam and turned out to be good Muslims.

[*Bukhari* 4069,Nisai 1074,*Ahmed* 5678]

(3016)

ÃóäøÓ ÑóÓõæáó ÇáøóåÖ Õóáøóì Çáøóåõ
Úóáóíúåö æóÓóáøóãó ßóÇäó íóÏúÚõæ Úóáóì
ÃóÑúÈóÚóÉö äóÝóÑò ÝóÃóäúÒóáó Çáøóåõ

ÈóÈóÇÑóßó æóÈóÚóÇáóì áóíúÓó áóßó ãóäú
ÇáúÃóãúÑö ÔóíúÁñ Ãóæú íóÊõæÈó Úóáóíúåöãú
Ãóæú íõÚóÐøöÈóåõãú ÝóÅöäøóåõãú ÙóÇáöãõæäó }
ÝóåóÏóÇåõãú Çááøóåõ áöáúÅöÓúáóÇãö

Sayyidina Abdullah ibn Umar (RA) reported that the Prophet (SAW) used to curse four. So Allah revealed the verse. (3 : 128)

"Not for thee, (but for Allah), is the decision: Whether He turn in mercy to them, or punish them; for they are indeed wrong-doers."

But Allah bestowed on them Islam.

[*Ahmed* 5816]

(3017)

Asma ibn Hakam Fazari reported having heard Sayyidina Ali (RA) say: I was such a man that if I heard a hadith from Allah's Messenger (SAW) Allah gave me benefit from it as much as He willed. And if anyone of the sahabah (RA) narrated to me a hadith, I got him to speak on oath. When he took the oath, I confirmed him. And, indeed, Abu Bakr narrated to me a hadith - and Abu Bakr spoke the truth. He said that he heard Allah's Messenger (SAW) say, "There is no man who commits a sin then purifies himself, ofifers salah and seeks Allah's forgiveness but that he is forgiven." He (the Prophet (SAW) then recited this verse:

"And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,- and who can forgive sins except Allah?- and are never obstinate in persisting knowingly in (the wrong) they have done." (3:135)

[*Ahmed* 56,*Abu Dawud* 1521, *Ibn e Majah* 135]

(3018)

Sayyidina Abu Talhah narrated: I raised my head during the Battle of Uhud and observed that there was none of them that day but had his head down because of the doze he had. That is as Allah says:

"Then He sent you, after grief a security - a slumber." (3:154)

(3019)

Sayyidina Anas (RA) reported that Sayyidina Abu Talhah narrated: During the Battle of Uhud, while we were on the battlefield, we were overtaken by slumber. I was one of them on that day and my sword was slipping off my hand. I would pick it and slip it would again and I would pick it up. The other party was of the hypocrites. They had no concern except for their own lives. They were cowards, overawed who had forsaken truth.

(3020)

äóÒóáóÊú åóÐöåö ÇáúÂíóÉó{ ãóÇ ßóÇäó áöäóÈöíøò
Ãóäú íóÛõáøó }Yöí ÞóØöíÝóÉò ÍóãúÑóÇÁó
ÇÝúÊõÞöÏóÊú íóæúãó ÈóÏúÑò ÝóÞóÇáó ÈóÚúÖõ
ÇáäøóÇÓö áóÚóáøó ÑóÓõæáó ÇááøóåöÜ ÃóÎóÐóåóÇ
ÝóÃóäúÒóáó Çááøóåõ{ ãóÇ ßóÇäó áöäóÈöíøò Ãóäú
íóÛõáøó }

Miqsam reported that Sayyidin ibn Abbas narrated about the verse:

"And it behoves not a Prpphet that he should ever betray his trust." (3:161)

(He said that) this verse was revealed concerning a red cotton sheet of cloth that was lost during the Battle of Badr. Some people said, “Perhaps Allah’s Messenger (SAW) has taken it.” So, Allah, the Blessed and Elevated revealed:

"No prophet could (ever) be false to his trust. If any person is so false, He shall, on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due,- whatever it earned,- and none shall be dealt with unjustly. " (3:161)

(3021)

áóÞöíóäöí ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÝóÞóÇáó áöí íóÇ ÌóÇÈöÑõ ãóÇ áöí ÃóÑóÇßó ãõäúßóÓöÑðÇ ÞõáúÊõ íóÇ ÑóÓõæáó Çááøóåö ÇÓúÊõÔúåöÏó ÃóÈöí ÞõÊöáó íóæúãó ÃõÍõÏò æóÊóÑóßó ÚöíóÇáðÇ æóÏóíúäðÇ ÞóÇáó ÃóÝóáóÇ ÃõÈóÔøöÑõßó ÈöãóÇ áóÞöíó Çááøóåõ Èöåö ÃóÈóÇßó ÞóÇáó Þõáú ÈóáóìÜ íóÇ ÑóÓõæáó Çááøóåö ÞóÇáó ãóÇ ßóáøóãó Çááøóåõ ÃóÍóÏðÇ ÞóØøõ ÅöáøóÇ ãöäú æóÑóÇÁö ÍöÌóÇÈòö æóÃóÍúíóÇ ÃóÈóÇßó ÝóßóáøóãóåõÜ ßöÝóÇÍðÇ ÝóÞóÇáó íóÇ ÚóÈúÏöí Êóãóäøó Úóáóíøó ÃõÚúØößó ÞóÇáó íóÇ ÑóÈøö ÊõÍúíöíäöí ÝóÃõÞúÊóáó Ýöíßó ËóÇäöíóÉð ÞóÇáó ÇáÑøóÈøõ Úóáóíúåö æóÊóÚóÇáóì Åöäøóåõ ÞóÏú ÓóÈóÞó ãöäøöí Ãóäøóåõãú áóÇ íõÑúÌóÚõæäó æóäóÒóáóÊú åóÐöåö ÇáúÂíóÉõ { æóáóÇ ÊóÍúÓóÈóäøó ÇáøóÐöíäó ÞõÊöáõæÇ Ýöí ÓóÈöíáö Çááøóåö ÃóãúæóÇÊðÇ }

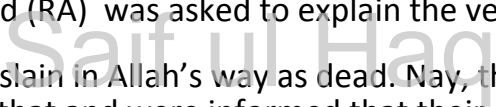
Sayyidina Jabir ibn Abdullah narrated: I met Allah’s Messenger (SAW) and he said to me, “O Jabir, why I see you broken?” I said, “O Messenger of Allah (SAW) , my father is martyred, leaving behind a family and debts.” He said, “Shall I not let you have the glad tidings on how Allah met your father?” I said, “Of course, O Messenger of Allah (SAW) ’s!” He said, “Allah did not speak to anyone except from behind a screen but he revived your father and spoke to him diitly, saying, ‘O My slave! wish from Me and I will grant you’. He said, ‘O Lord, resurrect me that I may be slain for Your sake a second time’. The Lord, Blessed and Exalted said, ‘It has been decreed by Me already that they (who die) will not return (to earth)’. This verse was revealed:

"And never take those killed in the way of Allah as dead." (3:169)

[*Ahmed* 14887, *Ibn e Majah* 190]

(3022)

Ãóäøóåõ ÓõÆöáó Úóäú Þóæúáöåö{ æóáóÇ
ÊóÍúÓóÈóäøó ÇáøóÐöíäó ÞõÊöáõæÇ Ýöí ÓóÈöíáö
Çááøóåö ÃóãúæóÇÊðÇ Èóáú ÃóÍúíóÇÁñ ÚöäúÏó
ÑóÈøöåöãú íõÑúÒóÞõæäó }ÝóÞóÇáó ÃóãóÇ
ÅöäøóÇ ÞóÏú ÓóÃóáúäóÇ Úóäú Ðóáößó
ÝóÃõÎúÈöÑúäóÇ Ãóäøó ÃóÑúæóÇÍóåõãú Ýöí
ØóíúÑò ÎõÖúÑò ÊóÓúÑóÍõ Ýöí ÇáúÌóäøóÉö ÍóíúËõ
ÔóÇÁóÊú æóÊóÃúæöí Åöáóì ÞóäóÇÏöíáó
ãõÚóáøóÞóÉò ÈöÇáúÚóÑúÔö ÝóÇØøóáóÚó
Åöáóíúåöãú ÑóÈøõßó ÇØøöáóÇÚóÉð ÝóÞóÇáó
åóáú ÊóÔúÊóåõæäó ÔóíúÆðÇ ÝóÃóÒöíÏõßõãú
ÞóÇáõæÇ ÑóÈøóäóÇ æóãóÇ äóÓúÊóÒöíÏõ
æóäóÍúäõ Ýöí ÇáúÌóäøóÉö äóÓúÑóÍõ ÍóíúËõ
ÔöÆúäóÇ Ëõãøó ÇØøóáóÚó Åöáóíúåöãú
ÇáËøóÇäöíóÉó ÝóÞóÇáó åóáú ÊóÔúÊóåõæäó
ÔóíúÆðÇ ÝóÃóÒöíÏõßõãú ÝóáóãøóÇ ÑóÃóæúÇ
Ãóäøóåõãú áóãú íõÊúÑóßõæÇ ÞóÇáõæÇ ÊõÚöíÏõ
ÃóÑúæóÇÍóäóÇ Ýöí ÃóÌúÓóÇÏöäóÇ ÍóÊøóì
äóÑúÌöÚó Åöáóì ÇáÏøõäúíóÇ ÝóäõÞúÊóáó Ýöí
ÓóÈöíáößó ãóÑøóÉð ÃõÎúÑóì

Sayyidina Abdullah Ibn Mas'ud (RA) was asked to explain the verse:

Think not of those who were slain in Allah's way as dead. Nay, they are alive. (3:169) He said, "Indeed we had asked about that and were informed that their souls are in green birds that go wherever they like in Paradise and return to the lamps suspended from the Throne. Your Lord looks at them out of familiarity and asks, 'Do you desire anything more that I may give more?' They say, 'Our Lords what more may we seek while we are in Paradise moving about wherever we will?' He then looks at them a second time, saying, 'Do you desire Me to add something for you that I should give more?' When they see that thay will not be spared (till they ask), they desire, 'Return our souls to our bodies that we may go back to earth and be slain in Your path once more.."

[Muslim 1887,*Abu Dawud* 2520, *Ibn e Majah* 2800]

(3022A)

Úóäú ÇÈúäö ãóÓúÚõæÏò ãöËúáóåõ æóÒóÇÏó Ýöíåö æóÊõÞúÑöÆõ äóÈöíøóäóÇ ÇáÓøóáóÇãó æóÊõÎúÈöÑõåõ Úóäøóç Ãóäøóç ÞóÏú ÑóÖöíäóÇ æóÑõÖöíó Úóäøóç

Through the same isnad, the like of the foregoing is reported by Ib Mas’ud (RA) with this much more: Convey to our Prophet (SAW) as-salam and inform him that we are pleased (with Him) and He is pleased with us.

(3023)

íóÈúáõÛõ Èöåö ÇáäøóÈöíøõ Õóáøóì Çáøóåõ
Úóáóíúåö æóÓóáøóãó ÞóÇáó ãóÇ ãöäú ÑóÌõáò áóÇ
íõÄóÏøöí ÒóßóÇÉó ãóÇáöåö ÅöáøóÇ ÌóÚóáó
Çáøóåõ íóæúãó ÇáúÞöíóÇãóÉö Ýöí ÚõäõÞöåö
ÔõÌóÇÚðÇ Éõãøó ÞóÑóÃó ÚóáóíúäóÇ
ãöÕúÏóÇÞóåõ ãöäú ßöÊóÇÈö Çááøóåö ÚóÒøó
æóÌóáøó{ æóáóÇ íóÍúÓóÈóäøó ÇáøóÐöíäó
íóÈúÎóáõæäó ÈöãóÇ ÂÊóÇåõãú Çááøóåõ ãöäú
ÝóÖúáöåö }ÇáúÂíóÉó æóÞóÇáó ãóÑøóÉð ÞóÑóÃó
ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö
æóÓóáøóãó ãöÕúÏóÇÞóåõ{ ÓóíõØóæøóÞõæäó ãóÇ
ÈóÎöáõæÇ Èöåö íóæúãó ÇáúÞöíóÇãóÉö }æóãóäú
ÇÞúÊóØóÚó ãóÇáó ÃóÎöíåö ÇáúãõÓúáöãö
ÈöíóãöíäòÝ áóÞöíó Çáøóåó æóåõæó Úóáóíúåö
ÛóÖúÈóÇäõ Éõãøó ÞóÑóÃó ÑóÓõæáõ Çááøóåö
Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó
ãöÕúÏóÇÞóåõ ãöäú ßöÊóÇÈö Çááøóåö{ Åöäøó
ÇáøóÐöíäó íóÔúÊóÑõæäó ÈöÚóåúÏö Çááøóåö }

Sayyidina Abdullah (ibn Masud reported in a marfu’ form tTat the Prophet (SAW) said, “If anyone does not pay zakah on his property then, on the Day of Resurrection, Allah will create in his neck a large snake.’ He recited the verse appropriate to it

"And as for those who are niggardly in expending that, which Allah has granted them out of His bounty, let them not think that it is good for them." (3:180)

[Nisai 2440, *Ibn e Majah* 1784]

(3024)

ÞóÇáó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó Åöäøó ãóæúÖöÚó ÓóæúØò
Ýöí ÇáúÌóäøóÉö áóÎóíúÑñ ãöäú ÇáÏøõäúíóÇ æóãóÇ
ÝöíåóÇ ÇÞúÑóÄõæÇ Åöäú ÔöÆúÊõãú{ Ýóãóäú
ÒõÍúÒöÍó Úóäö ÇáäøóÇÑö æóÃõÏúÎöáó
ÇáúÌóäøóÉó ÝóÞóÏú ÝóÇÒó æóãóÇ ÇáúÍóíóÇÉõ
ÇáÏøõäúíóÇ ÅöáøóÇ ãóÊóÇÚõ ÇáúÛõÑõæÑö }

Sayyidina Abu Huraira (RA) reported that Allah’s Messenger (SAW) 1’ said: The space for a

whip in Paradise is better than the world and what it contains. Recite if you like:

"Whoever is removed from the fire and admitted to the Garden, he indeed shall attain the triumph. And the life of this world is naught but comfort of illusion." (3:185)

[*Ahmed* 9657]

(3025)

Humayd ibn Abdur Rahman ibn Awf reported that Marwan ibn Hakam commanded his doorkeeper to go to Ibn Abbas and ask him, "If everyone who is happy with what is given to him and loves to be praised for what he has not done is punished than all of us will be punished certainly." So, Ibn Abbas asked, "What is with you while this verse is here? It was revealed concerning the People of the Scripture." Then he recited it:

"(All recall) when Allah took covenant with those who were given the Book 0 (saying), "You shall certainly expound it to mankind. (3:187) and he recited:

Think not that those who rejoice over what they have carried out, and love to be praised for what they have not done. (3:188)

Ibn Abbas narrated: The Prophet (SAW) asked them about something, but they concealed it and told him about something else. They went away suggesting to him that they had informed him of what he had asked, and sought praise over that. And they rejoiced at what they enlightemed him from their Book and at the questions he had asked them).

[*Ahmed* 2712,*Bukhari* 4568,Muslim 2778]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 5

About surah an-Nisa

(3026)

Muhammad ibn Munkadir reported that he heard Sayyidina Jabir ibn Abdullah say: I had fallen ill and Allah's Messenger (SAW) paid me a sick visit. I lay unconscious. When I recovered, I asked him how I should decide about my wealth. He did not say anything till the verse was revealed:

"Allah enjoins you concerning your children, for the male is the share equivalent of that of two females." (4: 11)

[*Ahmed* 14190,*Bukhari* 6723,Muslim 1616,*Abu Dawud* 2886,Nisai 138, *Ibn e Majah* 2728]

(3027)

Sayyidina Abu Saeed Khudri narrated: In the Battle of Awtas, we got possession of women who had their husbands among the polytheists. So, some men of them (sahabah) thought that it was makruh (to have intercourse with them) till Allah revealed:

"And (also forbidden) are all marled women except those whom your right hands posses." (4:24)

[*Ahmed* 11797,Muslim 1456,*Abu Dawud* 2155,Nisai 3330]

(3028)

ÃóÕóÈúäóÇ ÓóÈóÇíóÇ íóæúãó ÃóæúØóÇÓò áóåõäøó ÃóÒúæóÇÌñ Ýöí Þóæúãöåöäøó ÝóÐóßóÑõæÇ Ðóáößó áöÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÝóäóÒóáóÊú æóÇáúãõÍúÕóäóÇÊõ ãöäú ÇáäøöÓóÇÁö ÅöáøóÇ ãóÇ ãóáóßóÊú ÃóíúãóÇäõßõãú}

Sayyidina Abu Sa'eed Khudri (RA) narrated : In the Battle of Awtas female captives came to our hand. They had their husbands among their people. The sahabah mentioned that to Allahs Messenger (SAW). So, this verse was revealed.

"And (also forbidden) are all marled women except those whom your right hands posses." (4:24)

[*Ahmed* 11691]

(3029)

Úóäú ÇáäøóÈöíøö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó Ýöí ÇáúßóÈóÇÆöÑö ÞóÇáó ÇáÔøöÑúßõ ÈöÇááøóåö æóÚõÞõæÞõ ÇáúæóÇáöÏóíúäö æóÞóÊúáõ ÇáäøóÝúÓö æóÞóæúáõ ÇáÒøõæÑö

Sayyidina Anas (RA) ibn Malik reported from the Prophet (SAW) about the major sins. He

said (that they are :) ascribing partners to Allah, disobeying parents, killing someone and bearing false testimony.

[*Ahmed* 12338,*Bukhari* 2653,Muslim 88,Nisai 4016]

(3030)

ÞóÇáó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÃóáóÇ ÃõÍóÏøöËõßõãú ÈöÃóßúÈóÑö ÇáúßóÈóÇÆöÑö ÞóÇáõæÇ Èóáóì íóÇ ÑóÓõæáó Çááøóåö ÞóÇáó ÇáúÅöÔúÑóÇßõ ÈöÇááøóåö æóÚõÞõæÞõ ÇáúæóÇáöÏóíúäö ÞóÇáó æóÌóáóÓó æóßóÇäó ãõÊøóßöÆðÇ ÞóÇáó æóÔóåóÇÏóÉõ ÇáÒøõæÑö Ãóæú ÞóÇáó Þóæúáõ ÇáÒøõæÑö ÞóÇáó ÝóãóÇ ÒóÇáó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó íóÞõæáõåóÇ ÍóÊøóì ÞõáúäóÇ áóíúÊóåõ ÓóßóÊó

Sayyidina Abu Bakrah (RA) reported that Allah's Messenger (SAW) said, "Shall I not tell you of the gravest of major sins?" The sahabah said, "Of course, O Messenger of Allah (SAW) ." He said, "To associate partner with Allah and to disobey parents." He had been reclining, but sat up straight and added, "And a false testimony" or, he said, "A false word." Allah'a Messenger (SAW) did not cease to say that till they hoped that he would stop.

[*Bukhari* 2654, Muslim 87]

(3031)

ÞóÇáó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó Åöäøó ãöäú ÃóßúÈóÑö ÇáúßóÈóÇÆöÑö ÇáÔøöÑúßõ ÈöÇááøóåö æóÚõÞõæÞõ ÇáúæóÇáöÏóíúäö æóÇáúíóãöíäõ ÇáúÛóãõæÓõ æóãóÇ ÍóáóÝó ÍóÇáöÝñ ÈöÇááøóåö

íóãöíäó ÕóÈúÑò ÝóÃóÏúÎóáó Ýöíåó ãöËúáó
ÌóäóÇÍö ÈóÚõæÖóÉò ÅöáøóÇ ÌõÚöáóÊú äõßúÊóÉð
Ýöí ÞóáúÈöåö Åöáóì íóæúãö ÇáúÞöíóÇãóÉö

Sayyidian Abdullah ibn Unays Juhanni reported that Allah’s Messenger (SAW) said, “Of the gravest of the major sins are to ascribe partner to Allah, to displease parents and Stake a false oath, And, if anyone awears an oath on Allah a firm oath introducing therein so much lie as a gnat’s wing then a spot is put in his heart till the Day of Resurrection.”

[*Ahmed* 16043]

(3032)

Sayyidina Abdullah ibn Amr (RA) repoted from the Prophet (SAW) that he said, “The major sins are to associate something with Allah and to disobey parents” or, he said, “A false oath.” Shu’bah was in doubt (about it).

[*Ahmed* 690, 675,Nisai 4017]

(3033)

Sayyidah Umm Salamah (RA) narrated: I said “Men engage in jihad, but women do not. And we have half of the legacy.” So, Allah, the Blessed and Exalted revealed:

"And covet not that whereby Allah has excelled some of you above the others. (4:32)

Mujahid said that this verse was revealed about it:

"Surely the Muslim men and the Muslim women." (33 : 35)

And, Umm Salamah was the first woman who migrated to Madinah.

[*Ahmed* 26798]

(3034)

Sayyidah Umm Salamah (RA) reported that she submitted, "O Messenger of Allah (SAW) , I have not heard Allah mention women making the hijrah." So, Allah, the Blessed, the Exalted, revealed:

"Never will I waste the work of any worker among you, be he male or female, the one of you being from the other."

(3:195)

(3035)

Ibrahim reported from Alqamah and he from Abdullah that he said, "Allah's Messenger (SAW) commanded me that I should recite to him while he was on the pulpit. So, I recited tohim from surah an-Nisa till I reached the verse: "How then shall it be, when we bring from each people a witness, and we bring you as a witness against these"? (4 :41) Allah's Messenger (SAW) indicated to me with his hand to stop. I looked at him and saw tears dropping from his eyes."

[*Bukhari* 4582, *Ibn e Majah* 4194]

(3036)

Ibrahim reported from Ubaydah, from Abdullah who narrated: Allah's Messenger (SAW) said to Me, "Recite to me." I said, "O Messenger of Allah (SAW) shall I recite to you while the Qur'an is revealed to you"? He said, "I love to hear it from others." So, I recited Surah an-Nisa till I came to (4 : 41): "And We brought thee as a witness against these people!" I observed the eyes of the Prophet (SAW)' were tearful.

[*Ahmed* 3550,*Bukhari* 5049,Muslim 800,*Abu Dawud* 3668]

(3037)

Sayyidina Ali ibn Abu Talib (RA) narrated: Abdur Rhaman ibn Awf prepared a meal for us and invited us to it, and also seved us wine. The wine intoxicated us. and they put me forward (to lead the congregation). I recited : So, Allah revealed:

"O you who believe! Draw not near salah while you are intoxicated, until you know what you arsaying. (4:43)

[*Abu Dawud* 3671]

(3038)

Ãóäøó ÑóÌõáðÇ ãöäú ÇáúÃóäúÕóÇÑö ÎóÇÕóãó
ÇáÒøõÈóíúÑó Ýöí ÔöÑóÇÌö ÇáúÍóÑøóÉö ÇáøóÊöí
íóÓúÞõæäó ÈöåóÇ ÇáäøóÎúáó ÝóÞóÇáó
ÇáúÃóäúÕóÇÑöíøõ ÓóÑøöÍú ÇáúãóÇÁó íóãõÑøõ
ÝóÃóÈóì Úóáóíúåö ÝóÇÎúÊóÕóãõæÇ ÚöäúÏó
ÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö
æóÓóáøóãó ÝóÞóÇáó ÑóÓõæáõ Çááøóåö Õóáøóì
Çááøóåõ Úóáóíúåö æóÓóáøóãó áöáÒøõÈóíúÑö
ÇÓúÞö íóÇ ÒõÈóíúÑõ Ëõãøó ÃóÑúÓöáú ÇáúãóÇÁó
Åöáóì ÌóÇÑößó ÝóÛóÖöÈó ÇáúÃóäúÕóÇÑöíøõ
æóÞóÇáó íóÇ ÑóÓõæáó Çááøóåö Ãóäú ßóÇäó
ÇÈúäó ÚóãøóÊößó ÝóÊóáóæøóäó æóÌúåõ ÑóÓõæáö
Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó
Ëõãøó ÞóÇáó íóÇ ÒõÈóíúÑõ ÇÓúÞö æóÇÍúÈöÓú
ÇáúãóÇÁó ÍóÊøóì íóÑúÌöÚó Åöáóì ÇáúÌóÏúÑö
ÝóÞóÇáó ÇáÒøõÈóíúÑõ æóÇááøóåö Åöäøöí
áóÃóÍúÓöÈõ åóÐöåö ÇáúÂíóÉó äóÒóáóÊú Ýöí
Ðóáößó{ ÝóáóÇ æóÑóÈøößó áóÇ íõÄúãöäõæäó
ÍóÊøóì íõÍóßøöãõæßó ÝöíãóÇ ÔóÌóÑó Èóíúäóåõãú }

Urwah ibn Zubayr reported that Abdullah ibn Zubayr narrated to him that a man of the Ansar disputed with Zubayr about a streamlet that watered the palm-trees. He said, "Let the water flow", but Zubayr (RA) disagreed. So they brought the dispute to Allah's Messenger (SAW). He said to Zubayr (RA) "Water your field O Zubayr, then let the water run to your neighbour." The ansar was angered and exclaimed. "O Messenger of Allah (SAW) it is because he is your cousin." The colour of the face of Allah's Messenger (SAW) changed and he said "O Zubayr, water your field, then keep it back so that it returns to the walls." Zubayr said, "By Allah, I think that this verse is revealed conerrning that:

"But no, by your Lord, they will not believe until they make your the judge of what is in disputebetween them." (4:65)

[*Ahmed* 1419,*Bukhari* 2359,Muslim 2357,*Abu Dawud* 363]

(3039)

It is reported from Sayyaidina Zayd ibn Thabit (RA) about this verse:"What is the matter with you (0 Believers), that there are two parties (among you) concerning the hypocrites ?" (4 : 88) He explained : The companions of the Prophet (SAW) returned from the Battle of Uhud and there were two opinions among them about the hypocrites. One of them said, "They should be killed", while another group said, "No!" So the verse (4 : 88) was revealed: Allah's Messenger (SAW) said, "Madinah is pure and it removes impurity just as fire removes erosion from steel."

[*Bukhari* 1884,Muslim 1384,*Ahmed* 21655]

(3040)

Úóäú ÇáäøóÈöíøö Õóáøóì Çáááøóåõ Úóáóíúåö
æóÓóáøóãó ÞóÇáó íóÌöíÁõ ÇáúãóÞúÊõæáõ
ÈöÇáúÞóÇÊöáö íóæúãó ÇáúÞöíóÇãóÉö
äóÇÕöíóÊõåõ æóÑóÃúÓõåõ ÈöíóÏöåö
æóÃóæúÏóÇÌõåõ ÊóÔúÎõÈõ ÏóãðÇ íóÞõæáõ íóÇ
ÑóÈøö åóÐóÇ ÞóÊóáóäöí ÍóÊøóì íõÏúäöíóåõ ãöäú
ÇáúÚóÑúÔö ÞóÇáó ÝóÐóßóÑõæÇ áöÇÈúäö
ÚóÈøóÇÓò ÇáÊøóæúÈóÉó ÝóÊóáóÇ åóÐöåö
ÇáúÂíóÉó{ æóãóäú íóÞúÊõáú ãõÄúãöäðÇ
ãõÊóÚóãøöÏðÇ ÝóÌóÒóÇÄõåõ Ìóåóäøóãõ} ÞóÇáó
ãóÇ äõÓöÎóÊú åóÐöåö ÇáúÂíóÉõ æóáóÇ ÈõÏøöáóÊú
æóÃóäøóì áóåõ ÇáÊøóæúÈóÉõ

Sayyidina Ibn Abbas reported that the Prophet (SAW) said that on the Day of Resurrection, the murdered would drag the murderer by his forelocks and head, blood flowing from the neck of the murderer. The slain person would say, "O Lord! He had killed me", and he will take him up to the throne. The narrator went on to say that people asked Sayyidina Ibn Abbas (RA) "Will his repentance not be accepted?" He recited the verse: "And whosoever slays a believer wilfully, his recompence is Hell ." (4: 93) He added, "This verse is neither abrogated nor changed. How then may his repentance be accepted?"

[*Ahmed* 1941]

(3041)

ãóÑøó ÑóÌõáñ ãöäú Èóäöí Óõáóíúãò Úóáóì äóÝóÑò

Sayyidina Ibn Abbas reported that a man of Banu Sulaym passed by some of sahabah (RA) . He had his sheep with him and he offered salaam to them, but they said to each other that he had not offered salaam but only to earn protection from them. So, they stood up and killed him, and took away his sheep. They went to Allah's Messenger (SAW) with the sheep. Allah, the Exalted revealed this verse appropriate to the occasion:

"O those who believe, when you go out in the way of Allah, be careful, and do not say, to the one who offers you the salaam, You are not a believer. (4 : 94)

[*Ahmed* 2023,Muslim 4591,Muslim 3,*Abu Dawud* 3974]

(3042)

Sayyidina Bara ibn Aazib o reported concerning the verse:"Those among the believers who sit back at home - unless thcy have an injury are not the equals of those who struggle hard in the way of Allah." (4:95) Amr ibn Umm Maktum came to the Propjet (when it was revealed). He had lost his eyesight. He said, '0OMessenger of Allah (SAW), what do you command me (to do)? I am blind." So Allah revealed the words: "Unless they are handicapped." (4: 95) So, the Prophet (SAW) said, "Get me a shoulder-scapulabone and an inkpot or a tablet and an inkpot."

[*Bukhari* 4594,Muslim 1898,Nisai 3098]

(3043)

Sayyidina Ibn Abbas (RA) said about the verse (4:95) i that it refers to the people of Badr and those who did not participate in it. When the Battle of Badr took place, Abdullah ibn Jahsh . and Ibn Umm Maktum (RA) said, "We are blind, O Messenger of Allah (SAW) . So, are we excused? So this verses was revealed:"Such of the believers who sit back at home - unless they have an injury." (4:95)Allah has preferred in rank those who struggle hard with their riches and lives over those who sit back at home, and yet to each Alaah has promised a fair reward. And Allah has preferred those who struggle hard over those who sit back at home.These sitters at home are those who have no excuse."Allah has preferred those who struggle hard over those who sit back at home with a might reward." (4 : 95) Ibn Abbas said that they are not those who have an excuse or are handi-capped.

(3044)

Sahlibn Sad Sa’idi narrated: Isaw Marwan ibn Hakam sitting in the mosque, so I joined him and sat doown beside him. He informed us that Zayd ibn Thabit had informed him that the Prophet (SAW) had dictated to him the verse. (4 : 95)

"Not equal are those of the Believers who sit at home and who struggle hard in Allahs way. Ibn Umm Maktum (RA) came to him while the Prophet (SAW) was thus dictating to Zayd He said, “O Messenger of Allah (SAW) , if I could. I would have waged jihad.” And, he was a blind man. So, Allah revealed to His Messenger (SAW) while his thigh was on Zayds thigh and it became so heavy (because of the revelation) that Zayd was apprehensive it might cause a fracture on his thigh. Then that condition passed over the Prophet (SAW) and Allah (had) revealed: "Unless they have an injury." (4:95)

[*Bukhari* 4592, Muslim 3096]

(3045)

Yala ibn Umayyah narrated : I said to Umar (RA) that Allah has said:Shorten the salah if you fear. (4 : 101) “But people experience peace now.’ (How is allowed to shorten prayers now)? Umar (RA) said, “I too had wondered as you wonder now, so I mentioned that to Allah’s Messenger (SAW). He said to me : This is charity that Allah has bestowed on you, so accept His charity.”

[*Ahmed* 175,Muslim 686,*Abu Dawud* 1199, *Ibn e Majah* 1065]

(3046)

Ãóäøó ÑóÓõæáó Çáøóåö Õóáøóì Çáøóåõ
Úóáóíúåö æóÓóáøóãó äóÒóáó Èóíúäó ÖóÌúäóÇäó
æóÚõÓúÝóÇäó ÝóÞóÇáó ÇáúãõÔúÑößõæäó Åöäøó
áöåóÄõáóÇÁö ÕóáóÇÉð åöíó ÃóÍóÈøõ Åöáóíúåöãú
ãöäú ÂÈóÇÆöåöãú æóÃóÈúäóÇÆöåöãú åöíó

ÇáúÚóÕúÑõ ÝóÃóÌúãöÚõæÇ ÃóãúÑóßõãú
Ýóãöíáõæ Úóáóíúåöãú ãóíúáóÉð æóÇÍöÏóÉð
æóÃóäøó ÌöÈúÑöíáó ÃóÊóì ÇáäøóÈöíøó Õóáøóì
Çááøóåõ Úóáóíúåö æóÓóáøóãó ÝóÃóãóÑóåõ Ãóäú
íóÞúÓöãó ÃóÕúÍóÇÈóåõ ÔóØúÑóíúäö
ÝóíõÕóáøöíó Èöåöãú æóÊóÞõæãõ ØóÇÆöÝóÉñ
ÃõÎúÑóì æóÑóÇÁóåõãú æóáúíóÃúÎõÐõæÇ
ÍöÐúÑóåõãú æóÃóÓúáöÍóÊóåõãú Ëõãøó íóÃúÊöí
ÇáúÂÎóÑõæäó æóíõÕóáøõæäó ãóÚóåõ ÑóßúÚóÉð
æóÇÍöÏóÉð Ëõãøó íóÃúÎõÐõ åóÄõáóÇÁö
ÍöÐúÑóåõãú æóÃóÓúáöÍóÊóåõãú ÝóÊóßõæäõ
áóåõãú ÑóßúÚóÉñ ÑóßúÚóÉñ æóáöÑóÓõæáö
Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó
ÑóßúÚóÊóÇäö

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) encamped between Dujnan and Usfan. So, the idolators said to each other. "To these people, there is a salah dearer to them than their fathers and their sons. It is the salah of asr. So gather together and launch on them a single concentrated attack." But, Jibril came to the Prophet (SAW) and ordered him to divide his sahabah into two divisions. He should lead one of them in salah while the other should stand behind them guarding them and carrying the weapons. Then these others should come and offer salah with him one raka'ah and then these should take up their position and weapons. That would be a raka'ah for them but two raka'at for Allah's Messenger (SAW) .

[*Ahmed* 10769,Nisai 1540]

(3047)

ßóÇäó Ãóåúáõ ÈóíúÊò ãöäøóÇ íõÞóÇáõ áóåõãú
Èóäõæ ÃõÈóíúÑöÞò ÈöÔúÑñ æóÈõÔóíúÑñ
æóãõÈóÔøöÑñ æóßóÇäó ÈõÔóíúÑñ ÑóÌõáðÇ
ãõäóÇÝöÞðÇ íóÞõæáõ ÇáÔøöÚúÑó íóåúÌõæ Èöåö
ÃóÕúÍóÇÈó ÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó Ëõãøó íóäúÍóáõåõ ÈóÚúÖó
ÇáúÚóÑóÈö Ëõãøó íóÞõæáõ ÞóÇáó ÝõáóÇäñ ßóÐóÇ
æóßóÐóÇ ÞóÇáó ÝõáóÇäñ ßóÐóÇ æóßóÐóÇ
ÝóÅöÐóÇ ÓóãöÚó ÃóÕúÍóÇÈõ ÑóÓõæáö Çááøóåö

Qatadah ibn Numan narrated: There was among us (Ansar) a family called Banu UbayriqBishr, Bushayr and Muhashshir. Bushayr was a hypocrite who read poetry whereby he defamed the sahahah hut he attributed his poetry to earlier Arab poets saying such and such had composed it. The sahahah (RA) on hearing him, said, "By Allah, that poet had not read this poetry. It is only this very evil man who has spoken it" - or as the narrator thought that they said "Ibn Uubayriq has spoken it.' The people were needy and poor during the jahiliyat and during Islam. The staple food of the people in Madinah was dates and barley. If a man had some means and a Syrian pedlar made the rounds, he would buy from him fine flour exclusively for himself while the family's meal continued to be dates and barley. Accordingly, when a Syrian pedlar came, my uncle Rifaah ibn Zayd bought from him a bag of fine flour. He placed it in a storeroom where weapons, armour and swords were also kept. Someone made an underground passage and stole his fine flour and weapons, etc. In the morning, my uncle Rifa'ah came and told me about it. I made enquires and learnt that they had seen the sons of Ubayriq with lamps in the night and that they might have done it. Qatadah said that when they made enquries in the house, the children of Ubayriq said, "By Allah, your thief is our pious Muslim Labid ibn Sahi." When Lahid heard it, he drew his sword and asked, "Am I the thief? By Allah, either my sword pierces you or you disclose the thief.' The Banu Ubayriq said, Keep your sword to yourself. You have not stolen anything. We then made more enquiries till we were sure that Banu Ubayriq were the thieves. My uncle said, "If you go to the Prophet (SAW) and mention it (perhaps we would get our things)." So, I went to him and recounted my uncle's plight, saying. 'We are more concerned about the weapons. He said, "I will decide about it soon." When Banu Ubayriq heard of it, they went to one of their man, Usayr ibn Urwah and spoke to him about it. Then many people of the neighbourhood gathered for them and pleaded, "O Messenger of Allah (SAW) , Qatadah ibn Nu'man and his uncle have accused our people of theft without argument or evidence though they are pious and Muslim s." Qatadah said that he went to the Prophet (SAW) and spoke about it and he asked, "Have you accused a Muslim and pious people of theft without proof or evidence?" I wished that I had lost something and not spoken to the Prophet (SAW) about it. Suddenly, my uncle came and asked me what I had done and I told him what Allah's Messenger (SAW) had said, He submitted. "Allah is our Help." Not much time had passed when something of the Qur'an was revealed, Allah said:

"Surely, we have revealed the Book to you with truth, so that you may judge between people by means of what Allah has shown you. So be not an advocate of the traitors." (4:105) (That is) Banu Ubayriq: "And seek forgiveness of Allah" (that is) about what you said to Qatadah: "Surely Allah is ever Forgiving, Merciful." "And contend not on behalf of those who betray themselves. Surely Allah loves not one who is treacherous, sinful. They seek to conceal (their evil deeds) from people, but they cannot conceal from Allah, for He is with them...(till Allah's words) "He shall find Allah Forfgiving, Merciful. (that is) If they seek Allah's forgiveness, He will forgive them. And whosoever earns a sin, earns it against his own soul only." (till Allah's words, "And whoever earns fault or a sin and then casts it upon the innocent, he indeed has burdened himself with calumny and manifest sin." (that is) their accusation of Labid. "And were it not for the bounty of Allah upon you (0 Prophet) and His mercy." (till Allah's words) Allah's bounty upon you is ever great. (4 : 105 - 144) When these words of the Qur'an were revealed they brought to the Prophet (SAW) the weapons and he returned them to Rifa'ah. Qatadah said, "When I came to my uncle with the weapons" - Abu Eesa is doubtful what word was used or - "he was an old man whose eyesight had become weak during the jahiliyah and I had imagined a weakness in his faith, but when I took the weapons, etc. to him-he said, 'I have give them in Allah's path. So, I was convinced of his strong faith.

When the Qur'an was revealed, Bushayr joined the idolators and lodged with Sulafah daughter of Sad ibri Sumayyah. Allah revealed the verse:

And whosoever opposes the Messenger (SAW) after the guidance has become clear to him, and follows a way other then that of the believers, we shall turn him to that to which he has turned, and we shall cast him in Hell; and it is an evil destination. Surely Allah shall not forgive that anything be associated with Him, and He shall forgive all besides that to whom He will. And whosoever

associates anything with Allah, he indeed has gone far astray. (4 : 115 - 116) When he lodged with Sulafah, Hassan composed satirical poetry in answer to him. So, Sulafah carried his luggage on her head and cast them out on an open land, saying. "Have you brought Hassan's poetry as a gift to me? I can never hope for good from you."

(3048)

ãóÇ Ýöí ÇáúÞõÑúÂäö ÂíóÉñ ÃóÍóÈøõ Åöáóíøó ãöäú åóÐöåö ÇáúÂíóÉö{ Åöäøó Çááøóåó áóÇ íóÛúÝöÑõ Ãóäú íõÔúÑóßó Èöåö æóíóÛúÝöÑõ ãóÇ Ïõæäó Ðóáößó áöãóäú íóÔóÇÁõ }

Sayyidina Ali ibn Abu Talib (RA) said, 'Of the verses of the Quran, the dearest to me is this verse: "Surely Allah shall not forgive that anything should be associated with Him, and He shall forgive all besides that to whom He will. (4:48 & 116)

(3049)

Sayyidina Abu Huraira (RA) said about the verse: "He who does evil shall be recompensed for it." (4: 123) He said that when it was revealed, it seemed hard upon the Muslim s, They complained to the Prophet (SAW) about it. He said, "Do not go to the extremes. Keep to the straight path. And everything that afflicts a believer is an expiabion, even a thorn that pricks him, or a difficulty he encounters.'

(3050)

[illegible]

Sayyidina Abu Bakr as-Siddiq narrated: I was with the Prophet (SAW) when this verse was revealed to him:"He who does evil shall be recompensed for it, and shall not find besides Allah, a protector or a helper." (4: 123) Allah's Messenger (SAW) said, "O Abu Bakr, shall I not

get you to recite a verse revealed to me?” I said, “Of course, O Messenger of Allah (SAW) .” He made me recite it and I do not recall anything but my back broke down and I stretched my limbs. I-Ic asked me, “What is the matter. O Abu Bakr?” I said, “O Messenger of Allah (SAW) may my parents be ransomed to you which of us does riot do evil? Shall we be recompensed with what we do?” Allah’s Messenger (SAW) said, “O Abu Bakr, as for you and the believers, you will be recompensed for it in the world itself so that when you meet your Lord, you do not have a sin against you. And as for the others, their evil will be gathered for them so that they get their recompense on the Day of Resurrection.”

(3051)

ÎóÔëíóÊú ÓóæúÏóÉõ Ãóäú íõØóáøöÞóåóÇ ÇáäøóÈöíøõ Óóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÝóÞóÇáóÊú áóÇ ÊõØóáøöÞúäöí æóÃóãúÓößúäöí æóÇÌúÚóáú íóæúãöí áöÚóÇÆöÔóÉó ÝóÝóÚóáó ÝóäóÒóáóÊú{ ÝóáóÇ ÌõäóÇÍó ÚóáóíúåöãóÇ Ãóäú íõÕúáöÍóÇ ÈóíúäóåõãóÇ ÕõáúÍðÇ æóÇáÕøõáúÍõ ÎóíúÑñ }ÝóãóÇ ÇÕúØóáóÍóÇ Úóáóíúåö ãöäú ÔóíúÁò Ýóåõæó ÌóÇÆöÒñ

Sayyidina lbn Abbas (RA) reported that Sayyidah Sawdah (RA) became apprehensive that the Prophet (SAW) might divorce her. She pleaded with him, ‘Do not, divorce me. but retain me and assign my day to Avshah. He did that and the verse was revealed:"There is no blame on the couple if they effect between them a reconciliation; and recomciliation is better (than discord). "(4: 128)

Hence, that on which they reconciled is allowed. The quotes are as if the saying of lbn Abbas.

(3052)

ÂÎöÑõ ÂíóÉò ÃõäúÒöáóÊú Ãóæú ÂÎöÑõ ÔóíúÁò äóÒóáó{ íóÓúÊóÝúÊõæäóßó Þõáú Çááøóåõ íõÝúÊöíßõãú Ýöí ÇáúßóáóÇáóÉö }

Sayvidina Bara (RA) said: The last verse revealed or the last thing revealed was:

"They ask you for a pronouncement. Say Allah pronounces to you concerning (the inheritance of) a kalalah (who has no parents and no child)." (4: 176)

(3053)

Sayyidina Bara (RA) reported that a man came and submitted. 'O Messenger of Allah (SAW) , explain to me the verse. (4: 176)

He said: For you that verse is enough which was revealed during summar.'

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 6

About surah al-Maidah

(3054)

Tariq ibn Shihab reported that a Jew spoke to Sayyidina Umar ibn Khattab (RA) this verse:"This day have I perfected your religoin for you and completed My blessing on you, and approved Al-Islam as a din (code of life) for you." (5: 3) The Jew said, 'O Ameer ul-Muminin, if

it was revealed to us, we would have adopted it a day of Eid (festival).” So, Umar (RA) said, “Indeed, I know the day on which it was It was revealed on the day of Arafah, a Friday.” (It is to say that it was revealed on eed to say of adopting it as one).

[*Bukhari* 45, *Muslim* 3017, *Nisai* 5027]

(3055)

Ammar ibn Abu Ammar reported that when Sayyidina lbn Abbas (RA) recited the verse."This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion."(5:3) A Jew was sitting in his assembly. He remarked, ‘if it had been revealed to us then have taken that day as eed day.” So, Ibn Abbas said, “Indeed, it was revealed on the d eeds on a Friday that was also the day of Arafah (on which Hajj is performed).

(3056)

ÞóÇáó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó íóãöíäõ ÇáÑøóÍúãóäö ãóáúÃóì ÓóÍøóÇÁõ áóÇ íõÛöíÖõåóÇ Çááøóíúáõ æóÇáäøóåóÇÑõ ÞóÇáó ÃóÑóÃóíúÊõãú ãóÇ ÃóäúÝóÞó ãõäúÐõ ÎóáóÞó ÇáÓøóãóæóÇÊö æóÇáúÃóÑúÖó ÝóÅöäøóåõ áóãú íóÛöÖú ãóÇ Ýöí íóãöíäöåö æóÚóÑúÔõåõ Úóáóì ÇáúãóÇÁö æóÈöíóÏöåö ÇáúÃõÎúÑóì ÇáúãöíÒóÇäõ íóÑúÝóÚõ æóíóÎúÝöÖõ

Sayyidina Abu Huraira (RA) reported that Allah’s Messenger (SAW) I said, “The right Hand of

the Compossionate is full (of treasures) showering bounties day and night. There never is any loss at any time. Do you realise how much He has spent since He has created the heavns. It has not diminished what is in His Right Hand in the least. His Throne is on water. In His other Hand are the scales that He lowers and raises.”

[*Ahmed* 10505,*Bukhari* 4684,Muslim 993]

(3057)

ßóÇäó ÇáäøóÈöíøõ Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó íõÍúÑóÓõ ÍóÊøóì äóÒóáóÊú åóÐöåö ÇáúÂíóÉõ { æóÇááøóåõ íóÚúÕöãõßó ãöäú ÇáäøóÇÓö }ÝóÃóÎúÑóÌó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÑóÃúÓóåõ ãöäú ÇáúÞõÈøóÉö ÝóÞóÇáó áóåõãú íóÇ ÃóíøõåóÇ ÇáäøóÇÓõ ÇäúÕóÑöÝõæÇ ÝóÞóÏú ÚóÕóãóäöí Çááøóåõ

Sayyidah Aisha (RA) reported that the Prophet (SAW) used to be guarded and protected till this verse was revealed"And Allah will protect you from (evil-minded) men." (5: 67) So, Allah’s Messenger (SAW) took his head out of his tent and said to them, ‘O you people! Go! Indeed, Allah will protect me.

(3058)

ÞóÇáó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó áóãøóÇ æóÞóÚóÊú Èóäõæ ÅöÓúÑóÇÆöíáó Ýöí ÇáúãóÚóÇÕöí äóåóÊúåõãú ÚõáóãóÇÄõåõãú Ýóáóãú íóäúÊóåõæÇ ÝóÌóÇáóÓõæåõãú Ýöí ãóÌóÇáöÓöåöãú æóæóÇßóáõæåõãú æóÔóÇÑóÈõæåõãú ÝóÖóÑóÈó Çááøóåõ ÞõáõæÈó ÈóÚúÖöåöãú ÈöÈóÚúÖò æóáóÚóäóåõãú { Úóáóì áöÓóÇäö ÏóÇæõÏó æóÚöíÓóì ÇÈúäö ãóÑúíóãó Ðóáößó ÈöãóÇ ÚóÕóæúÇ æóßóÇäõæÇ íóÚúÊóÏõæäó }ÞóÇáó ÝóÌóáóÓó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó æóßóÇäó ãõÊøóßöÆðÇ..ÝóÞóÇáó áóÇ æóÇáøóÐöí äóÝúÓöí ÈöíóÏöåö ÍóÊøóì ÊóÃúØõÑõæåõãú Úóáóì ÇáúÍóÞøö ÃóØúÑðÇ

Sayyidina Abdullah Ibn Mas’ud (RA) reported that Allah’s Messenger said, “When the Banu Israil plunged into sin, their ulama disuaded them. But they did not cease. The ulama attended their company, sat with them, ate and drank with them. So Allah reconciled their hearts with each other and He cursed them with the tongue of Dawud (AS) and and of Eesa

ibn Maryam (AS) because they disbelieved and transgressed the limits."

The narrator went on to say that Allah's Messenger (SAW) who was sitting in a reclined manner, sat up straight and said, No, by Him Who has my soul in His hand, not until you stop the oppressor from committing oppression on others."

[*Abu Dawud* 4336, *Ibn e Majah* 4006, *Ahmed* 37131

(3059)

Sayyidina Abu Ubaydah (RA) reported that Allah's Messenger (SAW) said, "When the Banu Isra'il deteriorated, a person who found his brother commit a sin would reprimand him; but if he found him again the next day, he did not stop him. The mAnas (RA) commission of sin did not even prevent him from eating and drinking and associating with him. So Allah made their hearts compatible with each other and he revealed about them in the Quran:

"Cursed were those who disblieved from among the children of Israil by the tongue of Dawud, and of Eesa, son of Maryam. That was because they disobeyed and used to transgress the limits."

He recited it up to: "And had they believed in Allah and the Prophet (SAW) and that which is revealed to him, they would not have taken the disbelievers as friends; but many of them are transgresors."(5: 78-81) Allah's Messenger (SAW) sat up straight though he had been reclining hitherto. He said, "No! Not until you hold the hand of the oppressar, and incline him

firrnl to the Truth.'

[*Ibn e Majah* 4006]

(3060)

[illegible]

It is reported from Sayyidina Umar (RA) ibn Khattab that he prayed, "O Allah, make clear to us the case of wine, an unambiguous statement. So, the verse that is in al-Baqarah as revealed: -

"They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." (2 :218)

Umar (RA) was summoned and the verse was read out to him. But he prayed again, "O Allah, make clear to us the case of wine, in clear words." So, the verse of an-Nisa was revealed: "O you who believe! Draw not near salah while you are intoxicated." (4:43) Umar (RA) was summoned and this verse was read out to him. But, he again prayed, "O Allah, make the case of wine clear to us absolutely clear." So, the verse in al-Maidah was revealed:

"Satan only desires to percipitate enimity and hatred between you by means of wine and gambling, and would bar you from the remembrance of Allah, and from the salah, Will you then desist! " (5: 91)Umar (RA) was summoned and it was read out to him. He said, "We desist. We desist !"

[*Ibn e Majah* 2884]

(3061)

Sayyidina Bara (RA) reported that some of the sahabah (RA) of the Prophet (SAW) died before prohibition of wine. So, when wine was prohibitted, a man wondered, "How will it be with our friends who died while they used to drink wine?" So, this verse was revealed:

"On those who believe and do righteous deeds there is no blame for what they may have eaten (in the past) provided they abstain (from the forbidden), and believe (firmly), and do righteous deeds." (5: 93)

(3062)

Muhammad ibn Bashshar reported this hadith from Muhammad ibn Ja'far, from Shubah, from Abu Ishaq that Bara ibn Aazib narrated, Many of the sahabah (RA) died while they were accustomed to consume wine. So people thought what would become of them.' So, this verse

"On those who believe and do righteous deeds there is no blame for what they may have eaten (in the past) provided they abstain (from the forbidden), and believe (firmly), and do righteous deeds." (5 : 93) was revealed.

(3063)

Sayyidina Ibn Abbas (RA) reported that when wine was prohibitted, the sahabah said, "O Messenger of Allah (SAW), how will it be with those who have died though they were used to drink wine." So this verse

"On those who believe and do righteous deeds there is no blame for what they may have eaten (in the past) provided they abstain (from the forbidden), and believe (firmly), and do righteous deeds."(5 : 93) was revealed.

(3064)

Sayyidina Abdullah (RA) narrated: When this verse; "On those who believe and do righteous deeds there is no blame for what they may have eaten (in the past) provided they abstain (from the forbidden), and believe (firmly), and do righteous deeds."(5 : 93) was revealed, Allah's Messenger (SAW) said to me, "You are among them.

[Muslim 2459]

(3065)

íóÇ Ãóíøõåóǻ ÇáøóÐöíäó Âãóäõæǻ áóÇ }
ÊõÍóÑøöãõæǻ ØóíøöÈóÇÊö ãóÇ ÃóÍóáøó Çááøóåõ

áóßõãú æóáóÇ ËóÚúËóÏõæÇ Ăöäøó Çááøóåó áóÇ íõÍöÈøõ ÇáúãõÚúÊóÏöíäó æóßõáõæÇ ãöãøóÇ ÑóÒóÞóßõãú Çááøóåõ ÍóáóÇáðÇ { ØóíøöÈðÇ

Sayyidina Ibn Abbas (RA) reported that a man came to the Prophet (SAW) and said, O Messenger of Allah (SAW) , when I consume meat, I long for women and am sexually excited very much. So I have forbidden myself meat." So, Allah, the Exalted, revealed: "O you who believe! Forbid not the wholesome things which Allah has made lawful for you, and do not transgress. Surely Allah loves not the transgressors. And eat of that which Allah has provided you as lawful and wholesome." (5: 87-88)

[*Bukhari* 4615]

(3066)

áóãøóÇ äóÒóáóÊú{ æóáöáøóåö Úóáóì ÇáäøóÇÓö ÍöÌøõ ÇáúÈóíúÊö ãóäö ÇÓúÊóØóÇÚó Åöáóíúåö ÓóÈöíáðÇ }ÞóÇáõæÇ íóÇ ÑóÓõæáó Çááøóåö Ýöí ßõáøö ÚóÇãò ÝóÓóßóÊó ÞóÇáõæÇ íóÇ ÑóÓõæáó Çááøóåö Ýöí ßõáøö ÚóÇãò ÞóÇáó áóÇ æóáóæú ÞõáúÊõ äóÚóãú áóæóÌóÈóÊú ÝóÃóäúÒóáó Çááøóåõ íóÇ ÃóíøõåóÇ ÇáøóÐöíäó Âãóäõæ ÇáóÇ { ÊóÓúÃóáõæÇ Úóäú ÃóÔúíóÇÁó Åöäú ÊõÈúÏó áóßõãú ÊóÓõÄúßõãú }

Sayyidina Ali (RA) narrated: When this verse;"And pilgrimage to the House is a duty of mankind towards Allah for him who is able to make his way to it." (3:97) was revealed, the sahabah asked, 'O Messenger of Allah (SAW), is that every year?" He kept quiet. They repeated (their question), "O Messenger of Allah (SAW) is that every year?" He said, "No, and if I had said 'yes' then that would have become obligatory." Allah the Glorious, the Majestic revealed:

"O you who believe! Question not about things which, if they were disclosed to you, would annoy you."(5 :101)

[*Ibn e Majah* 2884]

(3067)

ÇáÇ ÑóÌõáñ íóÇ ÑóÓõæáó Çááøóåö ãóäú ÃóÈöí

Sayyidina Anas (RA) narrated: A man asked, "O Messenger of Allah (SAW) , who is my father?" He said, "Your father si so-and-so." Then the verse. "O you who believe! Question not about things which, if they were disclosed to you, would annoy you." (5 :101) was revealed.

[*Bukhari* 4621,Muslim 2359,*Ahmed* 13146]

(3068)

Sayyidina Abu Bakr as-Siddiq (RA) said, "O people, you do read this verse:"O you who believe! Guard your own souls. He who has gone astray cannot harm you, if you are rightly guided." (5 : 105) I had heard Allah's Messeneger (SAW) say: When people observe a wrongdoer and do not hold his hand away from that then it is near that Allah may enclose them in His punishment.

(3069)

Abu Umayyah Sha'bani narrated: I went to Abu Tha'labah Khushani and asked him what he said about this verse. He asked, "Which verse?" said: "O you who believe! Guard your own souls. He who has gone astray cannot harm you, if you are rightly guided." (5 : 105) He said, 'Know that I had asked the well- knowing, I had asked Allah's Messenger (SAW) about it. He said, 'Enjoin righteousness and forbid evil till you see that a miser is being obeyed, base desires are pursued, the world is preferred to the Hereafter and everybody goes by his own opinion. Then, it is incumbent on you to think of yourself and leave others alone, for, days await you when patience would be like handling burning coal. In such times, one who abides by the sunnah will be given reward like fifty men's (today)'." Abdullah Ibn Mubarak said that narrators other than Utbah added this portion: Someone asked, "O Messenger of Allah (SAW) , is the reward of fifty men like us or like them?" He said, "No, rather reward of fifty men of you."

[*Abu Dawud* 4341, *Ibn e Majah* 4014]

(3070)

Sayyidina Tamim Dari (RA) referred to this verse: "O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests,- two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by Allah: "We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do, then behold! the sin be upon us!"(5:106)

He said, Apart from me and Adi ibn Baddah everyone was absioved.' They had been both ChistiAnas (RA) travelling to and from Syrian before embracing Islam. Once while they went to Syria on a trade journey, the freedom of Banu Sahm Budayl ibn Abu Maryam came to them. He had a silver drinking glass with him which he intended to present to the king this being a precious merchandise. But, he fell ill and instructed the two men to deliver hie legacy to his family. Tamim said, "When he died, we sold the drinking glass for a thousand dirham and divided the proceeds between the two of us, myself and Adi ibn Badda. When we came to his family, we gave them what we had, and they missed the drinking glass. Theyaske4 us about it and we said that he had not left behind anything besides that (which we gave them) and he had not given us anything else. When I embraced Islam after the Prophet's (SAW) arrival at Madinah, I was overwhelmed with this sin. So, I went to his family and disclosed to them the facts and paid them five hundred dinars telling them that my friend had as much. They took him to Allah's Messenger (SAW) and he asked to produce witness which they did not have. So he commanded them to ask Adi to swear on the most valuable of his religion. He did take the oath." Allah revealed the verse:

"O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests,- two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by Allah: "We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide

not the evidence before Allah: if we do, then behold! the sin be upon us!" (5:106)

But if it be discovered that both of them merited the sin (of perjury), then two others shall stand up in their place, from among the nearest of those whose rights were sinned against so they should both swear by Allah (saying), "Certainly our testimony is truer than the testimony of these two, and we shall not have transgressed, for then we would certainly be among the evildoers." Thus it is more likely that they will bear testimony in its exact form, or else they will fear that after their oaths, other oaths will be admitted in rebuttal of (their) oaths. (5: 106)

So Amr ibn al-Aas stood up as did another man and they each took the oath. The five hundred dinars were taken away from Adi ibn Baddah.

(3071)

Sayyidina Ibn Abbas (RA) reported that a man of Banu Sahm travelled with Tamim Dan and Adi ibn Badda. He died at a place where there was no Muslim . When they came with his property, a drinking cup of silver, gold plated, was missing. So, Allah's Messenger (SAW) made them swear. Later the dirnking cup was found in Makkah and (the buyer) said that it was bought from Tamim Dan and Adi. So, two men to the heirs of Sahm stood up and swore by Allah testifying that their testimony was truer than the testimony of the other two, and that the drinking cup belonged to their man. It was about them that the verse.

O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests,- two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by Allah: "We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do, then behold! the sin be upon us!" (5: 106) was

revealed.

[*Bukhari* 2780,*Abu Dawud* 3606]

(3072)

ÞóÇáó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÃõäúÒöáóÊú ÇáúãóÇÆöÏóÉõ ãöäú ÇáÓøóãóÇÁö ÎõÈúÒðÇ æóáóÍúãðÇ æóÃõãöÑõæÇ Ãóäú áóÇ íóÎõæäõæÇ æóáóÇ íóÏøóÎöÑõæÇ áöÛóÏò ÝóÎóÇäõæÇ æóÇÏøóÎóÑõæÇ æóÑóÝóÚõæÇ áöÛóÏò ÝóãõÓöÎõæÇ ÞöÑóÏóÉð æóÎóäóÇÒöíÑó

Sayyidina Ammar ibn Yasir (RA) reported that Allah’s Messenger (SAW) said, “A tablespread with food was sent down from heaven containing bread and meat. And they were commanded that they should not cheat and not hoard for the morrow. But, they cheated and hoarded for the next day. So they were metamorphosed into apes and swines.”

(3073)

Sayyidina Abu Huraira (RA) said, “Eesa was inspired with his argument. Allah inspired him in His saying."And (recall) when Allah will say, 'O Eesa son of Maryam! Did you say to mankind. Take me andmy mother for two goods besides Allah?'" (5 :116)Abu Huraira (RA) reported from the Prophet (SAW)that Allah will inspire him with:"Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, Thou I know not what is in Thine. For Thou knowest in full all that is hidden."(5:116)

(3074)

ÚóÈúÏö Çáááøóåö Èúäö ÚóãúÑòæ ÞóÇáó ÂÎöÑõ ÓõæÑóÉò ÃõäúÒöáóÊú ÇáúãóÇÆöÏóÉõ æóÇáúÝóÊúÍõ

Sayyidina Abdullah ibn Amr said that the last surahs revealed were the surahs al-Maidah and al-Fath. (surah 5 & 48)

[*Abu Dawud* 1618]

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 7

About Surah Al-Anaam

(3075)

أَنَّ أَبَا جَهْلٍ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّا لَا نُكَذِّبُكَ وَلَكِنْ نُكَذِّبُ بِمَا جِئْتَ بِهِ فَأَنْزَلَ اللَّهُ تَعَالَى { فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ }

Sayyidina Ali (RA) reported that Abu Jahl said to the Prophet(SAW), “We do not belie you. We belie that which you have brought.” So Allah, the Exalted, revealed:

"Though in truth they belie not you, but the evildoers in fact deny the revelations of Allah." (6:33)

(3076)

لَمَّا نَزَلَتْ هَذِهِ الْآيَةَ { قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ } قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعُوذُ بِوَجْهِكَ فَلَمَّا نَزَلَتْ { أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ } قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَاتَانِ أَهْوَنُ أَوْ هَاتَانِ أَيْسَرُ

Sayyidina Jabir ibn Abdullah (RA) reported that the verse was revealed:"Say, "He is able to send forth upon you chastisement from above you or from beneath your feet." (6: 65)The Prophet (SAW) said, "I seek refuge in Your Countenance." Then this portion was revealed: "Or to confuse you in factions and to make you taste the tyranny of one another, (6 : 65) The Prophet (SAW) said, "These are lighter (أَهْوَنُ) ," or he said, "These two easier (أَيْسَرُ)"

[*Ahmed* 14320,*Bukhari* 4629]

(3077)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذِهِ الْآيَةِ { قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ } فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا إِنَّهَا كَائِنَةٌ وَلَمْ يَأْتِ تَأْوِيلُهَا بَعْدُ

Sayyidina Sa'd ibn Abu Waqqas (RA) reported from the Prophet (SAW) said about this verse (6 : 65): "Say, "He is able to send forth upon you chastisement from above you or from beneath your feet." (6: 65) The Prophet (SAW) said, "Know that this (punishment has not been given as yet but) will come."

[*Ahmed* 14661

(3078)

لَمَّا نَزَلَتْ { الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ } شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ فَقَالُوا يَا رَسُولَ اللَّهِ وَأَيُّنَا لَا يَظْلِمُ نَفْسَهُ قَالَ لَيْسَ ذَلِكَ إِنَّمَا هُوَ الشِّرْكُ أَلَمْ تَسْمَعُوا مَا قَالَ لُقْمَانُ لِابْنِهِ { يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ }

Sayyidina Abdullah (RA) reported about this verse: "Those who believe and have not confounded their faith with evildoing." (6 : 82) He said when it was revealed it worried the Muslim s as a burden. They said, "O Messenger of Allah (SAW) which of us has not wronged his soul?" He comforted them, "It is not that, but it is polytheism. Have you not heard what Luqman said to his son? (He had said): "O my son, associate not others with Allah. Surely associating others (with Him) is a mighty evil."

(31 : 13)

[*Ahmed* 4031,*Bukhari* 32,Muslim 124]

(3079)

يَا أَبَا عَائِشَةَ ثَلَاثٌ مَنْ تَكَلَّمَ بِوَاحِدَةٍ مِنْهُنَّ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ مَنْ زَعَمَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ فَقَدْ أَعْظَمَ الْفِرْيَةَ عَلَى اللَّهِ وَاللَّهُ يَقُولُ { لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ

Masruq said that he was sitting in a reclined position in the house of Sayyidah Aisha (RA). She said to him, 'There are three things such that if anyone speaks one of them then he forges a lie against Allah.

(1) He who imagines that Muhammad saw his Lord forges a lie against Allah. Allah says: "Vision comprehends Him not, but He comprehends all vision. He is the Subtle, the Aware."(6:103) "And it is not (vouchsafed) to a mortal that Allah should speak to him, except by revelation or from behind a veil." (42 : 51)

Masruq said that he had been sitting reclined but sat up straight and said, "O Mother of the Believers! Give me respite. Do not hurry. Did not Allah say:

"And certainly he saw him yet another time." (53 : 15) "And certainly he saw him on the clear horizon." (81 : 23)

She said, "By Allah, I was the first one to ask Allah's Messenger (SAW) about it and he said: 'That, indeed, was Jibril. I did not see him in the bodily formin which he was created but twice. I saw him coming down from heaven and I saw his body blocking out everything between heaven and earth.'

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(2) And if anyone imagines that Muhammad concealed anything of what Allah revealed to him then he has indeed forged a lie against Allah who says:

"O Messenger, convey that which has been revealed to you from your Lord." (5:67)

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(3) And, he who imagines that he knows what will happen the next day forges a lie against Allah, for, Allah says:

"None in the heavens and the earth knows the Unseen except Allah."

(27: 65) (This means that no one in the heavens and earth except Allah has knowledge).

[*Ahmed* 26099, *Bukhari* 3234, Muslim 177]

(3080)

أَتَى أُنَاسٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا رَسُولَ اللَّهِ أَنَأْكُلُ مَا نَقْتُلُ وَلَا نَأْكُلُ مَا يَقْتُلُ اللَّهُ فَأَنْزَلَ اللَّهُ { فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ إِلَى قَوْلِهِ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ }

Sayyidina Abdullah ibn Abbas (RA) reported that some people came to Prophet (SAW) and asked, “Shall we eat that which we kill but not eat what Allah kills?” Allah revealed: "Wherefore eat of that (flesh) over which Allah’s name has been pronounced, if you are believers in His revelations And certainly the satAnas (RA) are ever inspiritng their friends to dispute with you; if you obey them, you would surely be associators." (6: 118-121)

[*Abu Dawud* 2818,Nisai 4444]

(3081)

مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى الصَّحِيفَةِ الَّتِي عَلَيْهَا خَاتَمُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلْيَقْرَأْ هَذِهِ الْآيَاتِ { قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ الْآيَةَ إِلَى قَوْلِهِ لَعَلَّكُمْ تَتَّقُونَ }

Sayyidina Abdullah (RA) narrated : He whom it pleases to look at the Scripture which is sealed (the name) Muhammad (SAW) should recite these verses;

"Say (O Prophet), “Come, I will recite to you what your Lord has forbidden you: That you associate not anything with Him, and (He enjoins) that you be good to parents, and that you slay not your offspring for (fear of) poverty - we provide sustenance for you and for them - and that you approach not indecencies such of them as are apparent and such as the concealed. And that you slay not any person whom Allah has forbidden except in the course of justice. Thus He enjoins you so that you ma understand. And that you approach not the wealth of the orphan, save with that which is best, until he attains his maturity. And give full measure and weigh with justice: - We charge not any soul save to its capacity - and when you speak, be just, though be (gainst) a kinsman. And fulfil Allah’s covenant. Thus He enjoins you, so that you may admonished.” And (know) that this is My Way, the straight one; so follow it and follow not (other) ways, for they will deviate you from His way. Thus He enjoins you, so

that you may God - Fearing." (6: 151 -1 53)

(3082)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ{ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ }قَالَ طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا

Sayyidina Abu Sa'eed (RA) reported the saying of the Prophet (SAW), Allah's words:

"Or certiain signs of your Lord should come." (6 : 158) He said, "(These signs include) the rising of the sun, from the west."

(3083)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثٌ إِذَا خَرَجْنَ لَمْ{ يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ }الْآيَةَ الدَّجَّالُ وَالدَّابَّةُ وَطُلُوعُ الشَّمْسِ مِنْ الْمَغْرِبِ أَوْ مِنْ مَغْرِبِهَا

Sayyidina Abu Huraira (RA) reported that the Prophet (SAW) said, "When three things make their appearance, no longer will it benefit anyone to profess belief if he had not been a believer already the dajjal, the dabbah and rise of the sun from the west."

[Muslim 158,*Ahmed* 97591

(3084)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ وَقَوْلُهُ الْحَقُّ إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ فَاكْتُبُوهَا لَهُ حَسَنَةً فَإِنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا وَإِذَا هَمَّ بِسَيِّئَةٍ فَلَا تَكْتُبُوهَا فَإِنْ عَمِلَهَا فَاكْتُبُوهَا بِمِثْلِهَا فَإِنْ تَرَكَهَا وَرُبَّمَا قَالَ لَمْ يَعْمَلْ بِهَا فَاكْتُبُوهَا لَهُ حَسَنَةً ثُمَّ قَرَأَ{ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا }

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said that Allah, the Blessed and the Exalted says - and His Word is True -, "When My slave resolves to do a good deed, I record a good deed for him and if puts it into action, I record for him ten like it. When he resolves to commit a sin, I do not record it, and if he acts on it then I record one like it, but, if he abandons it" - or, perhaps He said, "He does not act on it.""I write down for him a pious deed." The Prophet (SAW) then recited:

"Whoever brings a good deed shall have ten-fold the like of it." (6:160)

[*Ahmed* 7300,*Bukhari* 3501]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 8

About surah al-Araf

(3085)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الآيَةَ { فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا } قَالَ حَمَّادٌ هَكَذَا وَأَمْسَكَ سُلَيْمَانُ بِطَرَفِ إِبْهَامِهِ عَلَى أَنْمُلَةِ إِصْبَعِهِ الْيُمْنَى قَالَ فَسَاخَ الْجَبَلُ { وَخَرَّ مُوسَى صَعِقًا }

Sayyidina Anas (RA) reported that the Prophet (SAW) recited this verse:"So when his Lord appeared to the Mount, He made it smashed." (7: 143) Hamad said like this and Sulayman placed the tip of his right thumb on his right finger and said that the mountain collapsed: "And Musa fell down unconscious." (7: 143)

(3086)

سُئِلَ عَنْ هَذِهِ الآيَةِ { وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ } فَقَالَ عُمَرُ بْنُ الْخَطَّابِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْأَلُ عَنْهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ خَلَقَ آدَمَ ثُمَّ مَسَحَ ظَهْرَهُ بِيَمِينِهِ فَأَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هَؤُلاَءِ لِلْجَنَّةِ وَبِعَمَلِ أَهْلِ الْجَنَّةِ يَعْمَلُونَ ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هَؤُلاَءِ لِلنَّارِ وَبِعَمَلِ أَهْلِ النَّارِ يَعْمَلُونَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ فَفِيمَ الْعَمَلُ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ فَيُدْخِلَهُ اللَّهُ الْجَنَّةَ وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ النَّارِ فَيُدْخِلَهُ اللَّهُ النَّارَ

Muslim ibn Yasar Juhanni reported that Sayyidina Umar (RA) ibn Khattab was asked about this verse: "And when your Lord brought forth from the children of Adam, that is, from their

backs, their progeny, and made them testify about themselves, 'Am I not your Lord?' They said, "Of course, You are, we affirm", lest you should say on the Day of Doom, "We were ignorant of this." (7: 172)

Umar (RA) ibn Khattab said: I had heard that Allah's Messenger (SAW) was asked about it, so he said, "Allah created Adam then stroked his back with His Right Hand and brought forth from it his offspring, saying, 'I have created them for Paradise and they will perform what the inhebitants of Paradise do'. Then He stroked his back and brought forth from it his offspring saying, 'I have created them for the Fire. They will perform what the dwellers of Hell do.'" A man asked 'Then why perform the deeds, O Messenger of Allah (SAW) ?'"So, Allah's Messenger (SAW) said, "When Allah creates a slave for Paradise, He gets him to do deeds of those who will go to Paradise till he dies doing deeds of those who dwell in Paradise. So Allah admits him to Paradise. And, when Allah creates a slave for Hell, He gets him to do deeds of the people of Hell till he dies doing deeds of those who dwell in Hell. So Allah admits him to Hell."

[*Ahmed* 311]

(3087)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَلَقَ اللَّهُ آدَمَ مَسَحَ ظَهْرَهُ فَسَقَطَ مِنْ ظَهْرِهِ كُلُّ نَسَمَةٍ هُوَ خَالِقُهَا مِنْ ذُرِّيَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ وَجَعَلَ بَيْنَ عَيْنَيْ كُلِّ إِنْسَانٍ مِنْهُمْ وَبِيصًا مِنْ نُورٍ ثُمَّ عَرَضَهُمْ عَلَى آدَمَ فَقَالَ أَيْ رَبِّ مَنْ هَؤُلَاءِ قَالَ هَؤُلَاءِ ذُرِّيَّتُكَ فَرَأَى رَجُلًا مِنْهُمْ فَأَعْجَبَهُ وَبِيصُ مَا بَيْنَ عَيْنَيْهِ فَقَالَ أَيْ رَبِّ مَنْ هَذَا فَقَالَ هَذَا رَجُلٌ مِنْ آخِرِ الْأُمَمِ مِنْ ذُرِّيَّتِكَ يُقَالُ لَهُ دَاوُدُ فَقَالَ رَبِّ كَمْ جَعَلْتَ عُمْرَهُ قَالَ سِتِّينَ سَنَةً قَالَ أَيْ رَبِّ زِدْهُ مِنْ عُمْرِي أَرْبَعِينَ سَنَةً فَلَمَّا قُضِيَ عُمْرُ آدَمَ جَاءَهُ مَلَكُ الْمَوْتِ فَقَالَ أَوَلَمْ يَبْقَ مِنْ عُمْرِي أَرْبَعُونَ سَنَةً قَالَ أَوَلَمْ تُعْطِهَا ابْنَكَ دَاوُدَ قَالَ فَجَحَدَ آدَمُ فَجَحَدَتْ ذُرِّيَّتُهُ وَنَسِّيَ آدَمُ فَنُسِّيَتْ ذُرِّيَّتُهُ وَخَطِئَ آدَمُ فَخَطِئَتْ ذُرِّيَّتُهُ

Sayyidina Abu Huraira (RA) reported that Allah's Messenger (SAW) said: "When Allah created Adam, He wiped his back and every soul of his offspring He was to create up to the Day of Resurrection dropped from his back. He made between the eyes of everyone of them a flash of light and pressented them to Adam who asked, "O Lord, who are they?" He said, "These are your offspring." He observed a man among them and was impressed by the light between his eyes and asked, "O Lord, who is he?" He said, "He is a man among the last of the ummahs (communities) of your offspring who is cailled Dawud." He asked, "Lord, how long a life have You given him." He said, "Sixty years." Adam said, '0 Lord, add to it forty years from my life." When Adam's span of life came to an end, the angel of death came to him, and he asked, "Do not another forty years still remain in my life span?" He replied, "Have you not

given them to your son, Daweed?” But, Adam denied and his offspring denied (like him), and Adam forgot and likewise his offspring forgot, and Adam erred, so his offspring also erred."

(3088)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا حَمَلَتْ حَوَّاءُ طَافَ بِهَا إِبْلِيسُ وَكَانَ لَا يَعِيشُ لَهَا وَلَدٌ فَقَالَ سَمِّيهِ عَبْدَ الْحَارِثِ فَسَمَّتْهُ عَبْدَ الْحَارِثِ فَعَاشَ وَكَانَ ذَلِكَ مِنْ وَحْيِ الشَّيْطَانِ وَأَمْرِهِ

Sayyidina Samurah ibn Jundub reported from the Prophet (SAW) that he said: When Hawwa became pregnent, Iblis came to her often. Now, her children did not survive, so he suggested, “Name him Abdul Harith.” So, she did name him Abdul Harith and he survived. That was on the prompting of the devil, and his command.

[*Ahmed* 20137]

(3089)

Abd ibn Humayd reported from Abu Nu’man, from Hisham ibn Sa’d, from Zayd ibn Aslam, from Abu Salih, from Abu Huraira (RA) that Allah’s Messenger (SAW) i said, “When Allah created Adam .“ (the rest of the hadith).

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 9

About surah al-Anfal

(3090)

Sayyidina Sa'd (RA) narrated: During the Battle of Badr, I took a sword and went to Allah's Messenger (SAW) and said, "Indeed Allah has given coolness to my heart with the polytheists" - or something to the effect. "Give me this sword." He said, "It is not mine neither is it yours." I thougth to myself, "Would that it is not given to one who is not put to a trial as I was." Soon, his message came to me, "You had asked me (for it) but it was not mine. Now it has come to me, So, it is yours." And the verse was revealed:

"They ask thee concerning (things taken as) spoils of war. Say: "(such) spoils are at the disposal of Allah and the Messenger: So fear Allah, and keep straight the relations between yourselves: Obey Allah and His Messenger, if ye do believe."(8:21)

(3091)

لَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَدْرٍ قِيلَ لَهُ عَلَيْكَ الْعِيرَ لَيْسَ دُونَهَا شَيْءٌ قَالَ فَنَادَاهُ الْعَبَّاسُ وَهُوَ فِي وَثَاقِهِ لَا يَصْلُحُ وَقَالَ لِأَنَّ اللَّهَ وَعَدَكَ إِحْدَى الطَّائِفَتَيْنِ وَقَدْ أَعْطَاكَ مَا وَعَدَكَ قَالَ صَدَقْتَ

Sayyidina Ibn Abbas (RA) narrated: When Allah's Messenger (SAW) had finished With the Battle of Badr, someone said to him. Seize the caravan. There is no hindrance to it.' Abbas who was in fetters then (being a captive) called out loudly. "This is not correct, for, Allah has promised you one of the two parties and He has given you what He promised." The Prophet (SAW) said, "You spoke the truth."

(3092)

الْخَطَّابِ قَالَ نَظَرَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمُشْرِكِينَ وَهُمْ أَلْفٌ وَأَصْحَابُهُ ثَلَاثُ مِائَةٍ وَبِضْعَةَ عَشَرَ رَجُلًا فَاسْتَقْبَلَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقِبْلَةَ ثُمَّ مَدَّ يَدَيْهِ وَجَعَلَ يَهْتِفُ بِرَبِّهِ اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي اللَّهُمَّ آتِنِي مَا وَعَدْتَنِي اللَّهُمَّ إِنْ تُهْلِكْ هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبَدْ فِي الْأَرْضِ فَمَا زَالَ يَهْتِفُ بِرَبِّهِ مَادًّا يَدَيْهِ مُسْتَقْبِلَ الْقِبْلَةِ حَتَّى سَقَطَ رِدَاؤُهُ مِنْ مَنْكِبَيْهِ فَأَتَاهُ أَبُو بَكْرٍ فَأَخَذَ رِدَاءَهُ فَأَلْقَاهُ عَلَى مَنْكِبَيْهِ ثُمَّ الْتَزَمَهُ مِنْ وَرَائِهِ فَقَالَ يَا نَبِيَّ اللَّهِ كَفَاكَ مُنَاشَدَتَكَ رَبَّكَ إِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى { إِذْ

تسْتَغِيثُونَ رَبّكُمْ فاسْتَجَابَ لكمْ اني مُمِدكمْ بِالفٍ مِنَ المَلائِكَةِ مُرْدِفِينَ }فامَدهُمْ الله بِالمَلائِكَةِ

Sayyidina Umar (RA) ibn Khattab reported that the Prophet (SAW) looked towards the polytheists and they were one thousand in number while his sahahah numbered three hundred and ten plus. So, the Prophet (SAW) of Allah faced towards the qiblah, raised his hands and began to call his Lord, “O Allah make good the promise You had made to me. O Allah, if You let this small band of men of Islam perish then there will be none on earth to worship You.” He did not cease to beseech his Lord with his hands outstretched; facing the qihlah till his mantle fell down from his shoulders. Abu Bakr came and replaced it on his shoulders and Embraced him from behind, he said, “O Prophet (SAW) of Allah, you petition to your Lord is enough. He will surely fulfil His promise.” It was then that Allah revealed:

"When you were calling your Lord for help, so He responded to you (saying), “I am going to support you with one thousand of the angels, one following the other." (8 : 9)Then Allah helped them with the angles.

[*Ahmed* 208, Muslim 1763, *Abu Dawud* 26901

(3093)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْزَلَ اللَّهُ عَلَيَّ أَمَانَيْنِ لِأُمَّتِي
{ وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ }
فَإِذَا مَضَيْتُ تَرَكْتُ فِيهِمْ الِاسْتِغْفَارَ إِلَى يَوْمِ الْقِيَامَةِ

Sayyidina Abu Musa (RA) reported that Allah Messenger (SAW) said, “Allah has sent down to me two things of security for my ummah:

"And Allah is not to send punishment upon them while you are in their midst, nor would Allahsend punishment upon them while they are seeking forgiveness." (8 : 33)

And when I depart, I will leave behind with them the istighar till Las Day.”

(3094)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الْآيَةَ عَلَى الْمِنْبَرِ { وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ } قَالَ أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ ثَلَاثَ مَرَّاتٍ أَلَا إِنَّ اللَّهَ سَيَفْتَحُ لَكُمْ الْأَرْضَ وَسَتُكْفَوْنَ الْمُؤْنَةَ فَلَا يَعْجِزَنَّ أَحَدُكُمْ أَنْ يَلْهُوَ بِأَسْهُمِهِ

Sayyidina Uqbah ibn Aamir reported that Allah’s Messenger (SAW) recited this verse from his pulpit: "And make ready against them whatever you can to the power." (8:60) He said, “Power is to shoot arrows.” He said this three times. Then he said, “Know that Allah will soon

give you victories on land and you will be free of labour and toil. So let not any of you keep away from shooting arrows."

[*Ahmed* 17437, Muslim 1917, *Abu Dawud* 2514, *Ibn e Majah* 2813]

(3095)

لَمَّا كَانَ يَوْمُ بَدْرٍ وَجِيءَ بِالْأَسَارَى قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَقُولُونَ فِي هَؤُلَاءِ الْأَسَارَى فَذَكَرَ فِي الْحَدِيثِ قِصَّةً طَوِيلَةً فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْفَلِتَنَّ مِنْهُمْ أَحَدٌ إِلَّا بِفِدَاءٍ أَوْ ضَرْبِ عُنُقٍ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ فَقُلْتُ يَا رَسُولَ اللَّهِ إِلَّا سُهَيْلَ ابْنَ بَيْضَاءَ فَإِنِّي قَدْ سَمِعْتُهُ يَذْكُرُ الْإِسْلَامَ قَالَ فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَمَا رَأَيْتُنِي فِي يَوْمٍ أَخْوَفَ أَنْ تَقَعَ عَلَيَّ حِجَارَةٌ مِنْ السَّمَاءِ مِنِّي فِي ذَلِكَ الْيَوْمِ قَالَ حَتَّى قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا سُهَيْلَ ابْنَ الْبَيْضَاءِ قَالَ وَنَزَلَ الْقُرْآنُ بِقَوْلِ عُمَرَ { مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الْأَرْضِ }

Sayyidina Abdullah Ibn Mas'ud (RA) narrated: During the Battle of Badr, when the captives were brought, Allah's Messenger (SAW) said, "What do you suggest about these captives?" Then a lengthy account follows in the hadith, Allah's Messenger (SAW) said, "None of them will go without paying ransom or having his neck severed." So, I said, "O Messenger of Allah (SAW) , except Suhayl ibn Bayda. I had heard him remember Islam." But, Allah's Messenger (SAW) did not say anything. So, I did not find myself more afraid any day than on this day - that stones might fall on me from the sky that day. But, Allah's Messenger (SAW) 44 (soon broke his silence and) said, "Except Suhyl ibn Bayda." Then, Umar (RA) said that the Qur'an was revealed:

"It is not for a Prophet (SAW) that there remain prisoners with him until he has had a thorough blood-shed in the land." (8: 67)

[*Ahmed* 5902, *Abu Dawud* 2647]

(3096)

Sayyidina Abu Huraira (RA) reported from the Prophet (SAW) that he said, "The booty was not lawful for anyone before you. A fire used to descend from the heaven and devour it." Sulayman A'mash said, "Who but Abu Huraira (RA) can say this, for after the Battle of Badr, they had seized the booty even before it because lawful?" So, Allah revealed:

"Had there not been a writ from Allah which came earlier, there would have reached you, for what you took, a great pulnishment. (8:68)

[*Ahmed* 7437]

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 10

About surah Al-Taubah

(3097)

ÞõáúÊõ áöÚõËúãóÇäó Èúäö ÚóÝøóÇäó ãóÇ Íóãóáóßõãú Ãóäú ÚóãóÏúÊõãú Åöáóì ÇáúÃóäúÝóÇáö æóåöíó ãöäú ÇáúãóËóÇäöí æóÅöáóì ÈóÑóÇÁóÉñ æóåöíó ãöäú ÇáúãöÆöíäó ÝóÞóÑóäúÊõãú Èóíúäóåõãóå æóáóãú ÊóßúÊõÈõæÇ Èóíúäóåõãóå ÓóØúÑó ÈöÓúãö Çááøóåö ÇáÑøóÍúãóäö ÇáÑøóÍöíãö æóæóÖóÚúÊõãõæåóÇ Ýöí ÇáÓøóÈúÚö ÇáØøõæóáö ãóÇ Íóãóáóßõãú Úóáóì Ðóáößó ÝóÞóÇáó ÚõËúãóÇäõ ßóÇäó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ãöãøóÇ íóÃúÊöí Úóáóíúåö ÇáÒøóãóÇäõ æóåõæó ÊóäúÒöáõ Úóáóíúåö ÇáÓøõæóÑõ ÐóæóÇÊõ ÇáúÚóÏóÏö ÝóßóÇäó ÅöÐóÇ äóÒóáó Úóáóíúåö ÇáÔøóíúÁõ ÏóÚóÇ ÈóÚúÖó ãóäú ßóÇäó íóßúÊõÈõ ÝóíóÞõæáõ

ÖóÚõæÇ åóÄõáóÇÁö ÇáúÃíóÇÊö Ýöí
ÇáÓøõæÑóÉö ÇáøóÊöí íõÐúßóÑõ ÝöíåóÇ ßóÐóÇ
æóßóÐóÇ æóÅöÐóÇ äóÒóáóÊú Úóáóíúåö ÇáúÂíóÉó
ÝóíóÞõæáõ ÖóÚõæÇ åóÐöåö ÇáúÂíóÉó Ýöí
ÇáÓøõæÑóÉö ÇáøóÊöí íõÐúßóÑõ ÝöíåóÇ ßóÐóÇ
æóßóÐóÇ æóßóÇäóÊú ÇáúÃóäúÝóÇáõ ãöäú
ÃóæóÇÆöáö ãóÇ ÃõäúÒöáóÊú ÈöÇáúãóÏöíäóÉö
æóßóÇäóÊú ÈóÑóÇÁóÉñ ãöäú ÂÎöÑö ÇáúÞõÑúÂäö
æóßóÇäóÊú ÞöÕøóÊõåóÇ ÔóÈöíåóÉð
ÈöÞöÕøóÊöåóÇ ÝóÙóäóäúÊõ ÃóäøóåóÇ ãöäúåóÇ
ÝóÞõÈöÖó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó æóáóãú íõÈóíøöäú áóäóÇ
ÃóäøóåóÇ ãöäúåóÇ Ýóãöäú ÃóÌúáö Ðóáößó
ÞóÑóäúÊõ ÈóíúäóåõãóÇ æóáóãú ÃóßúÊõÈú
ÈóíúäóåõãóÇ ÓóØúÑó ÈöÓúãö Çááøóåö
ÇáÑøóÍúãóäö ÇáÑøóÍöíãö ÝóæóÖóÚúÊõåóÇ Ýöí
ÇáÓøóÈúÚö ÇáØøõæóáö

Sayyidina lbn Abbas reported that he asked Sayyidina Uthman ibn Affan, ‘What brought you to place (surah) al-Anfal-which is among al-Mathani-with (surah) Bara-which is among the mi’in (a surah with hundred or more verses) And why the’ are joined without your writing between the two; and, your placing them among as-sab’at-tul (seven long surah), what brought you to do this? So, he replied, “When a time passed over and a number of surah had been revealed to Allah’s Messenger (SAW) with every fresh revelation that he recieved, he summoned some of his scribes and instructed them to insert the verse in the surah that mentoins this-and-that and when a verse was revealed, he instructed them to insert it in such-and-such surah. As for al-Anfal it was among the first to be revealed at Madinah and Bara was the last of the Quran and its subject matter is similar to the subject-matter of the other, and I thought that it was part of the other. Besides, Allah’s Messenger (SAW) had not specified to us till his death, whether it was part of the other, It is for this reason that I paired them without writing "Bismillahi ar-rahman ar-rahim" between them and placed them among as-sabal-tul.”

[*Abu Dawud* 786,*Ahmed* 3991]

(3098)

[illegible]

Sayyidina Amr ibn Ahwas (RA) narrated: I was with Allah's Messenger (SAW) during the farewell pilgrimage. He praised and glorified Allah, gave advice and delivered the sermon, asking, "Which day is it that I declare sacred?" He asked this thrice. The people responded, "The day of Hajj Akbar (great pilgrimage), O Messenger of Allah (SAW) ." He said, "Your blood, your property and your honour are sacred to all of you as the sanctity of this your day in this your city in this your month. Know that a soul commits offence only against himself.

No father commits a crime calling for punishment on the son and no son commits a crime for which his father is punished. Know that a Muslim is a brother of another Muslim , so nothing of his brother is lawful to a Muslim save what he makes lawful. Know, all interest of the jahiliyah is written off, for you is only the principal amount. Do not wrong anyone, nor should you be wronged. And the interest of Abbas ibn Abdul Muttalib is abolished, all of it. Know that all blood of the jahiliyah is abolished, and the first blood that I abolish of the blood of jahiliyah is the blood of Harith ibn Abdul MuttalibO who was suckled among the Banu Layth, Hudayl having killed him. Know that I instruct you about women be good to them, for, they are with you under Allah's security. You own nothing of them save that if they commit open indecency. If they do that then separate them from your bed and beat them lightly. And if they obey you then do not seek pretext against them. Know that you have right over your women and your women have right over you. As for your right over your women, it is that they should not allow those people to come near your bed whom you dislike and allow no one in your house whom you dislike. And know that their right over you is that you be good to them in regard to their clothing and their food."

[*Bukhari* 4406,*Abu Dawud* 3334, *Ibn e Majah* 3055,*Ahmed* 15507]

(3099)

ÓóÃóáúÊõ ÑóÓõæáó Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó Úóäú íóæúãö ÇáúÍóÌøö ÇáúÃóßúÈóÑö ÝóÞóÇáó íóæúãõ ÇáäøóÍúÑö

Sayyidina Ali (RA) reported that he asked Allah's Messenger (SAW) about the day of Hajj Akbar. He said that it was on the day of sacrifice (tenth of Dhul Hajjah).

(3100)

íóæúãõ ÇáúÍóÌøö ÇáúÃóßúÈóÑö íóæúãõ ÇáäøóÍúÑö

Sayyidina Ali (RA) said that the day of Hajj Akbar was the day of sacrifice.

(3101)

Sayyidina Anas ibn Malik (RA) reported that the Prophet (SAW) sent the Bara'ah with Abu Bakr. Then he summoned him and said, "It does not behove anyone to convey it except a man of my family. He then summoned Ali (RA) and gave it to him." (Bara'ah is security or immunity'. See next hadith.

(3102)

Sayyidina Ibn Abbas (RA) narrated: The Prophet (SAW) sent Abu Bakr (RA) commanding him to proclaim these expressions (of bara'ah). Then, he sent Ali (RA) behind him and he caught up with him while he was still on the way. When he heard the cry of the she-camel of Allah's Messenger (SAW), the Quswa, Abu Bakr (RA) thought that he has come, but he was Ali. He gave the letter of Allah's Messenger (SAW) in which he had commaned Ali to proclaim those expressions. So, both of them went ahead, performed Hajj and Ali stood up during the day of tashirq and proclaimed, "Allah and His Messenger are immune from (absolved of) responsibility for every ploytheist. You have four months to move about on land and the polytheists wil not perform Hajj after this year nor make tawaf of the House naked. And no one but a believer will enter Paradise." So, Ali proclamied and when he was tired, Abu Bakr made the proclaimation of it. (Days of tashriq are three days after the eed of sacrifice).

(3103)

ÈöÃóíøö ÔóíúÁò ÈõÚöËúÊó Ýöí ÇáúÍóÌøóÉö ÞóÇáó
ÈõÚöËúÊõ ÈöÃóÑúÈóÚò Ãóäú áóÇ íóØõæÝó
ÈöÇáúÈóíúÊö ÚõÑúíóÇäñ æóãóäú ßóÇäó Èóíúäóåõ
æóÈóíúäó ÇáäøóÈöíøö Õóáøóì Çááøóåõ Úóáóíúåö
æóÓóáøóãó ÚóåúÏñ Ýóåõæó Åöáóì ãõÏøóÊöåö
æóãóäú áóãú íóßõäú áóåõ ÚóåúÏñ ÝóÃóÌóáõåõ
ÃóÑúÈóÚóÉõ ÃóÔúåõÑò æóáóÇ íóÏúÎõáõ
ÇáúÌóäøóÉó ÅöáøóÇ äóÝúÓñ ãõÄúãöäóÉñ æóáóÇ
íóÌúÊóãöÚõ ÇáúãõÔúÑößõæäó æóÇáúãõÓúáöãõæäó
ÈóÚúÏó ÚóÇãöåöãú åóÐóÇ

Zayd ibn Yuthay’ narrated: We asked Ali with what he was sent during the Hajj. He said, “I was sent with four (messages): That the tawaf of the House will not be made in the nude; he who has a covenant with the Prophet (SAW) ,(must know) that it will expire on its term but he who has no convenant has a period of four months; that no one but a beliving soul will enter Paradise; and that the polytheists and the Muslims will not gather together after this year.”

[*Ahmed* 594, Nisai 2955]

(3103A)

Ali ibn Khashram reported from Sufyan ibn Uyaynah, from Abu Ishaq, from Zyad ibn Uthay from Ali the like of it.

(3104)

Sayyidina Abu Sa’eed (RA) reported that Allah’s Messenger (SAW) said, “If you see anyone accustomed to go to the mosque then bear testimony for him that he possesses faith. Allah the Exalted has said:

"The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day." (9:18)

[*Abu Dawud* 1651]

(3105)

áóãøóÇ äóÒóáóÊú{ æóÇáøóÐöíäó íóßúäöÒõæäó ÇáÐøóåóÈó æóÇáúÝöÖøóÉó }Þóáó ßõäøóÇ ãóÚó ÇáäøóÈöíøö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó Ýöí ÈóÚúÖö ÃóÓúÝóÇÑöåö ÝóÞóÇáó ÈóÚúÖõ ÃóÕúÍóÇÈöåö ÃõäúÒöáó Ýöí ÇáÐøóåóÈö æóÇáúÝöÖøóÉö ãóÇ ÃõäúÒöáó áóæú ÚóáöãúäóÇ Ãóíøõ ÇáúãóÇáö ÎóíúÑñ ÝóäóÊøóÎöÐóåõ ÝóÞóÇáó ÃóÝúÖóáõåõ áöÓóÇäñ ÐóÇßöÑñ æóÞóáúÈñ ÔóÇßöÑñ æóÒóæúÌóÉñ ãõÄúãöäóÉñ ÊõÚöíäõåõ Úóáóì ÅöíãóÇäöåö

Sayyidina Thawban (RA) reported about the verse; "And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty."(9:34) When it was revealed, they were with Allah's Messenger (SAW) in one of the travels. Some of the Sahaba said, "This is revealed concerning gold and silver. If we were to know what property is good then we would take it." So the Prophet (SAW) said, "The best of it is a tongue that remembers Allah, a heart that is grateful, a believing wife who helps husband in his faith."

(3106)

ÃóÊóíúÊõ ÇáäøóÈöíøó Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó æóÝöí ÚõäõÞöí ÕóáöíÈñ ãöäú ÐóåóÈò ÝóÞóÇáó íóÇ ÚóÏöíøõ ÇØúÑóÍú Úóäúßó åóÐóÇ ÇáúæóËóäó æóÓóãöÚúÊõåõ íóÞúÑóÃõ Ýöí ÓõæÑóÉö ÈóÑóÇÁóÉñ{ ÇÊøóÎóÐõæÇ ÃóÍúÈóÇÑóåõãú æóÑõåúÈóÇäóåõãú ÃóÑúÈóÇÈðÇ ãöäú Ïõæäö Çááøóåö }ÞóÇáó ÃóãóÇ Åöäøóåõãú áóãú

íóßõæäõæÇ íóÚúÈõÏõæäóåõãú æóáóßöäøóåõãú ßóÇäõæÇ ÅöÐóÇ ÃóÍóáøõæÇ áóåõãú ÔóíúÆðÇ ÇÓúÊóÍóáøõæåõ æóÅöÐóÇ ÍóÑøóãõæÇ Úóáóíúåöãú ÔóíúÆðÇ ÍóÑøóãõæåõ

Adi bin Hatim narrated; I came to the Prophet (SAW) while I wore round my neck a cross made of gold. He said to me, "Adi remove from this idol from you." And I heard him recite from surah al-Bara'ah;

"They take their priests and their anchorites to be their lords in derogation of Allah." (9:31)

He also said, "They did not worship them, but if they made anything lawful for them, they adopted it as lawful. And when they made anything unlawful, they adopted it as unlawful for themselves."

(3107)

ÞõáúÊõ áöáäøóÈöíøö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó æóäóÍúäõ Ýöí ÇáúÛóÇÑö áóæú Ãóäøó ÃóÍóÏóåõãú íóäúÙõÑõ Åöáóì ÞóÏóãóíúåö áóÃóÈúÕóÑóäóÇ ÊóÍúÊó ÞóÏóãóíúåö ÝóÞóÇáó íóÇ ÃóÈóÇ ÈóßúÑò ãóÇ Ùóäøõßó ÈöÇËúäóíúäö Çááøóåõ ËóÇáöËõåõãóÇ

Sayyidina Anas (RA) reported that Sayyidina Abu Bakr (RA) informed him that while they were in the cave, he said to the Prophet (SAW), "If anyone of them looks at his own feet, he will observe us below his feet." He said, "O Abu Bakr, what you think of the two whose third is Allah?"

[*Ahmed* 1, Muslim 2381]

(3108)

áóãøóÇ ÊõæõÝøöíó ÚóÈúÏõ Çááøóåö Èúäõ ÃõÈóíøò

Õóáøóì Çáøóåõ Úóáóíúåö æóÓóáøóãó ÈóÚúÏóåõ Úóáóì ãõäóÇÝöÞò æóáóÇ ÞóÇãó Úóáóì ÞóÈúÑöåö ÍóÊøóì ÞóÈóÖóåõ Çáøóåõ

Sayyidina Ibn Abbas reported that he heard Umar ibn Khattab say:

"When Abdullah ibn Ubayy died, Allah's Messenger (SAW) was invited to lead his funeral salah. So, he stood up to go and consented to it, intending the salah, I intervened till I stood directly opposite him and I said, "O Messenger (SAW) of Allah, over the enemy of Allah, Abdullah ibn Ubbayy who said on such-and-such day this and that, this and that?" and I counted his days. Allah's Messenger (SAW) smiled till I exceeded much. He said, "Move away from me, 0Umar. I have been given choice, so I have chosen. It has been said to me:

"Ask pardon for them or do not ask pardon for them-even if you ask pardon for them seventy

times, Allah shall never pardon them." (9:80)

And if I knew that exceeding over seventy would get him pardon them I would exceeed that.' Then he prayed his funeral salah. Then he walked with the funeral and stood at his grave till it was over. I was surprised at my daring, but Allah and His Messenger (SAW) know better. By Allah, it was not easy till these two verses were revealed:

"And never offer a prayer on any one of them who dies, and do not stand by his grave." (9: 84)

[*Ahmed* 95, *Bukhari* 1366, *Nisai* 1965]

(3109)

ÌóÇÁó ÚóÈúÏõ Çáøóåö Èúäõ ÚóÈúÏö Çáøóåö Èúäö ÃõÈóíøò Åöáóì ÇáäøóÈöíøö Õóáøóì Çáøóåõ Úóáóíúåö æóÓóáøóãó Íöíäó ãóÇÊó ÃóÈõæåõ ÝóÞóÇáó ÃóÚúØöäöí ÞóãöíÕóßó ÃõßóÝøöäúåõ Ýöíåö æóÕóáøö Úóáóíúåö æóÇÓúÊóÛúÝöÑú áóåõ ÝóÃóÚúØóÇåõ ÞóãöíÕóåõ æóÞóÇáó ÅöÐóÇ ÝóÑóÛúÊõãú ÝóÂÐöäõæäöí ÝóáóãøóÇ ÃóÑóÇÏó Ãóäú íõÕóáøöíó ÌóÐóÈóåõ ÚõãóÑõ æóÞóÇáó

ÃóáóíúÓó ÞóÏú äóåóì Çáøóåõ Ãóäú ÊõÕóáøöíó Úóáóì ÇáúãõäóÇÝöÞöíäó ÝóÞóÇáó ÃóäóÇ Èóíúäó ÎöíÑóÊóíúäö

ÇÓúÊóÛúÝöÑú áóåõãú Ãóæú áóÇ }ÊóÓúÊóÛúÝöÑú áóåõãú }ÝóÕóáøóì Úóáóíúåö ÝóÃóäúÒóáó Çááøóåõ{ æóáóÇ ÊõÕóáøö Úóáóì ÃóÍóÏò ãöäúåõãú ãóÇÊó ÃóÈóÏðÇ æóáóÇ ÊóÞõãú Úóáóì ÞóÈúÑöåö }ÝóÊóÑóßó ÇáÕøóáóÇÉó Úóáóíúåöãú

Sayyidina Ibn Umar (RA) narrated: Abdullah son of Abdullah ibn Ubayy came to Allah’s Messenger (SAW) when his father died, and said, ‘Give me your shirt that I may shroud him in it, and offer his funeral sálah and seek forgiveness for him.” So, he gave him his shirt and said, “When you are over (with preparations), call me.” When he intended to offer the salah, Umar pulled him, saying, “Has not Allah forbidden us to pray over the hypocrites?” He said, “I am between two options either to seek forgiveness for them or not to seek forgiveness for them”, and he offered salah over him. So Allah revealed.

"And never offer a prayer on any one of them who dies, and do not stand by his grave." (9: 84)

[*Ahmed* 4680, *Bukhari* 1229, *Muslim* 2774, *Nisai* 1899,1523]

(3110)

ÊóãóÇÑóì ÑóÌõáóÇäö Ýöí ÇáúãóÓúÌöÏö ÇáøóÐöí ÃõÓøöÓó Úóáóì ÇáÊøóÞúæóì ãöäú Ãóæøóáö íóæúãò ÝóÞóÇáó ÑóÌõáñ åõæó ãóÓúÌöÏõ ÞõÈóÇÁó æóÞóÇáó ÇáúÂÎóÑõ åõæó ãóÓúÌöÏõ ÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÝóÞóÇáó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó åõæó ãóÓúÌöÏöí åóÐóÇ

Sayyidina Abu Sa'eed (RA) reported that two men argued on the mosque that was built from the first day on taqwa. 0ne of them said that it was the mosque Quba while the other said that it was the mosque of Allah's Messenger (the Masjid Nabawi). So Allah's Messenger (SAW) said, "It is my mosque, this one."

[*Ahmed* 22869, *Muslim* 1398, *Nisai* 693]

(3111)

Úóäú ÇáäøóÈöíøö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÞóÇáó äóÒóáóÊú åóÐöåö ÇáúÂíóÉõ Ýöí Ãóåúáö ÞõÈóÇÁó

Ýöíåö ÑöÌóÇáñ íõÍöÈøõæäó Ãóäú íóÊóØóåøóÑõæÇ } æóÇááøóåõ íõÍöÈøõ ÇáúãõØøóåøöÑöíäó }ÞóÇáó ßóÇäõæÇ íóÓúÊóäúÌõæäó ÈöÇáúãóÇÁö ÝóäóÒóáóÊú åóÐöåö ÇáúÂíóÉõ Ýöíåöãú

Sayyidina Abu Hurayrah (RA) reported from the Prophet (SAW) that the following verse was revealed concerning the people of Quba.

"In it there are people who like to observe purity; and Allah loves those observing purity." (8:108)

He (the narrator) said that they used to make istinja (abstertion) with water. So this verse was revealed.

(3112)

ÓóãöÚúÊõ ÑóÌõáðÇ íóÓúÊóÛúÝöÑõ áöÃóÈóæóíúåö æóåõãóÇ ãõÔúÑößóÇäö ÝóÞõáúÊõ áóåõ ÃóÊóÓúÊóÛúÝöÑõ áöÃóÈóæóíúßó æóåõãóÇ ãõÔúÑößóÇäö ÝóÞóÇáó ÃóæóáóíúÓó ÇÓúÊóÛúÝóÑó ÅöÈúÑóÇåöíãõ áöÃóÈöíåö æóåõæó ãõÔúÑößñ ÝóÐóßóÑúÊõ Ðóáößó áöáäøóÈöíøö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÝóäóÒóáóÊú

ãóÇ ßóÇäó áöáäøóÈöíøö æóÇáøóÐöíäó ÂãóäõæÇ } { Ãóäú íóÓúÊóÛúÝöÑõæÇ áöáúãõÔúÑößöíäó

Sayyidina Ali (RA) narrated: I heard a man seek forgiveness for his polytheist parents. I asked him, "Do you make istighfar for your parents who were both polytheists?" He retorted, "Did not Ibrahirn make istighfar for his father who was an idolator?" So, I mentioned this to the Prophet (SAW) and this verse was revealed:

"It is not for the Prophet and the believers to seek forgiveness for those who associate partners with Allah." (9:113)

[*Ahmed* 23735, 81360, *Nisai* 2035, *Muslim* 24]

(3113)

áóãú ÃóÊóÎóáøóÝú Úóäú ÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó Ýöí ÛóÒúæóÉò ÛóÒóÇåóÇ ÍóÊøóì ßóÇäóÊú ÛóÒúæóÉõ ÊóÈõæßó ÅöáøóÇ ÈóÏúÑðÇ æóáóãú íõÚóÇÊöÈú ÇáäøóÈöíøõ Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÃóÍóÏðÇ ÊóÎóáøóÝó Úóäú ÈóÏúÑò ÅöäøóãóÇ ÎóÑóÌó íõÑöíÏõ ÇáúÚöíÑó ÝóÎóÑóÌóÊú ÞõÑóíúÔñ ãõÛöíËöíäó áöÚöíÑöåöãú ÝóÇáúÊóÞóæúÇ Úóáóì ÛóíúÑö ãóæúÚöÏò ßóãóÇ ÞóÇáó Çááøóåõ ÚóÒøó æóÌóáøó æóáóÚóãúÑöí Åöäøó ÃóÔúÑóÝó ãóÔóÇåöÏö ÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó Ýöí ÇáäøóÇÓö áóÈóÏúÑñ æóãóÇ ÃõÍöÈøõ Ãóäøöí ßõäúÊõ ÔóåöÏúÊõåóÇ ãóßóÇäó ÈóíúÚóÊöí áóíúáóÉó ÇáúÚóÞóÈóÉö ÍóíúËõ ÊóæóÇËóÞúäóÇ Úóáóì ÇáúÅöÓúáóÇãö Ëõãøó áóãú ÃóÊóÎóáøóÝú ÈóÚúÏõ Úóäú ÇáäøóÈöíøö Õóáøóì

Çáøóåõ Úóáóíúåö æóÓóáøóãó ÍóËøóì ßóÇäóËú
ÛóÒúæóÉõ ÊóÈõæßó æóåöíó ÂÎöÑõ ÛóÒúæóÉò
ÛóÒóÇåóÇ æóÂÐóäó ÇáäøóÈöíøõ Õóáøóì Çáøóåõ
Úóáóíúåö æóÓóáøóãó ÇáäøóÇÓó ÈöÇáÑøóÍöíáö
ÝóÐóßóÑó ÇáúÍóÏöíËó ÈöØõæáöåö ÞóÇáó
ÝóÇäúØóáóÞúÊõ Åöáóì ÇáäøóÈöíøö Õóáøóì
Çáøóåõ Úóáóíúåö æóÓóáøóãó ÝóÅöÐóÇ åõæó
ÌóÇáöÓñ Ýöí ÇáúãóÓúÌöÏö æóÍóæúáóåõ
ÇáúãõÓúáöãõæäó æóåõæó íóÓúÊóäöíÑõ
ßóÇÓúÊöäóÇÑóÉö ÇáúÞóãóÑö æóßóÇäó ÅöÐóÇ
ÓõÑøó ÈöÇáúÃóãúÑö ÇÓúÊóäóÇÑó ÝóÌöÆúÊõ
ÝóÌóáóÓúÊõ Èóíúäó íóÏóíúåö ÝóÞóÇáó ÃóÈúÔöÑú
íóÇ ßóÚúÈõ Èúäó ãóÇáößò ÈöÎóíúÑö íóæúãò ÃóÊóì
Úóáóíúßó ãõäúÐõ æóáóÏóÊúßó Ãõãøõßó ÝóÞõáúÊõ
íóÇ äóÈöíøó Çáøóåö ÃóãöäúÚöäúÏö Çáøóåö Ãóãú
ãöäú ÚöäúÏößó ÞóÇáó Èóáú ãöäú ÚöäúÏö Çáøóåö
Ëõãøó ÊóáóÇ åóÄõáóÇÁö ÇáúÂíóÇÊö{ áóÞóÏú
ÊóÇÈó Çáøóåõ Úóáóì ÇáäøóÈöíøö
æóÇáúãõåóÇÌöÑöíäó æóÇáúÃóäúÕóÇÑö
ÇáøóÐöíäó ÇÊøóÈóÚõæåõ Ýöí ÓóÇÚóÉö
ÇáúÚõÓúÑóÉö ÍóÊøóì ÈóáóÛó Åöäøó Çáøóåó
åõæó ÇáÊøóæøóÇÈõ ÇáÑøóÍöíãõ }ÞóÇáó æóÝöíäóÇ
ÃõäúÒöáóÊú ÃóíúÖðÇ{ ÇÊøóÞõæÇ Çáøóåó
æóßõæäõæÇ ãóÚó ÇáÕøóÇÏöÞöíäó }ÞóÇáó ÞõáúÊõ
íóÇ äóÈöíøó Çáøóåö Åöäøó ãöäú ÊóæúÈóÊöí Ãóäú
áóÇ ÃõÍóÏøöËó ÅöáøóÇ ÕöÏúÞðÇ æóÃóäú
ÃóäúÎóáöÚó ãöäú ãóÇáöí ßõáøöåö ÕóÏóÞóÉð Åöáóì
Çáøóåö æóÅöáóì ÑóÓõæáöåö ÝóÞóÇáó

ÇáäøóÈöíøõ Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÃóãúÓößú Úóáóíúßó ÈóÚúÖó ãóÇáößó Ýóåõæó ÎóíúÑñ áóßó ÝóÞõáúÊõ ÝóÅöäøöí ÃõãúÓößõ Óóåúãöíó ÇáøóÐöí ÈöÎóíúÈóÑó ÞóÇáó ÝóãóÇ ÃóäúÚóãó Çááøóåõ Úóáóíøó äöÚúãóÉð ÈóÚúÏó ÇáúÅöÓúáóÇãö ÃóÚúÙóãó Ýöí äóÝúÓöí ãöäú ÕöÏúÞöí ÑóÓõæáó Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó Íöíäó ÕóÏóÞúÊõåõ ÃóäóÇ æóÕóÇÍöÈóÇíó æóáóÇ äóßõæäõ ßóÐóÈúäóÇ ÝóåóáóßúäóÇ ßóãóÇ åóáóßõæÇ æóÅöäøöí áóÃóÑúÌõæ Ãóäú áóÇ íóßõæäó Çááøóåõ ÃóÈúáóì ÃóÍóÏðÇ Ýöí ÇáÕøöÏúÞö ãöËúáó ÇáøóÐöí ÃóÈúáóÇäöí ãóÇ ÊóÚóãøóÏúÊõ áößóÐöÈóÉò ÈóÚúÏõ æóÅöäøöí áóÃóÑúÌõæ Ãóäú íóÍúÝóÙóäöí Çááøóåõ ÝöíãóÇ ÈóÞöíó

Sayyidina Ka’b ibn Maalik (RA) narrated: I did not stay behind from any battle of the Prophet (SAW) that he fought till the Battle of Tabuk, except the Battle of Badr. And the Prophet (SAW) had not questioned anyone who had stayed behind during the Battle of Badr, for, he had set out only with the caravan in mind. The Quraysh, however, came forward in response to the appeal of the caravan. So they contended one another without a previous declaration. This is as Allah, The Majestic, The Glorious said. (And Ka’b continued to say:) By my life, the noblest of experience with Allah’s Messenger (SAW) for the people was Badr but I would not love to have had that experience in place of the night of Aqabah through which we pledged ourselves in Islam. Thereafter, I never stayed back from any battle till the Battle of anything, his face became bright. So, I came to him and sat down by him. He said, “Good news for you, O Ka’b ibn Maalik with the best day that has come to you since your mother gave birth to you.” I asked, “O Prophet of Allah, is it is from you or from Allah?” He said, “Rather from Allah.” Then he recited these verses:

"Surely, Allah has relented towards the Prophet and the muhajirs (emigrants) and the Ansar (the supporters) who followed him in the hour of hardship after the hearts of a group of them were about to turn crooked, then He relented towards them. Surely, to them He is very Kind, very Merciful." (9: 117)

He recited till he came to these words.

"And (He relented) towards the three whose matter was deferred until when the earth was straitened for them despite all its vastness, and even their own souls were straitened for them, and they realised that there is no refuge from Allah, except in Him. Then He turned towards them, so that they may repent. Allah is the most-Relenting, the very Merciful." (9: 118)

(Ka’b went on to day): It was about us that this was revealed:

"Fear Allah, and be in the company of the truthful." (9:119)

I said, “O Prophet of Allah, my repentance includes (a pledge that) I will speak the truth always and give away all my property in charity in the path of Allah and His Messenger.” He said, “Retain with you some of your property, for, that is best for you.” I submitted, “I keep with me my share of (the booty from) Khaybar.” Allah did not bestow on me a blessing after (my) Islam greater in my sight than the truth I and my two colleagues spoke to Allah’s Messenger (SAW) and we did not lie and ruin ourselves as they ruined themselves. And I imagine that Allah has not tried anyone in speaking truth as He tried me. Never did I speak a lie after that and I hope that Allah will preserve me in what remains.

[*Ahmed* 27245, *Bukhari* 4418, *Muslim* 2769, *Abu Dawud* 3320, *Ibn e Majah* 1393]

(3114)

ÈóÚóËó Åöáóíøó ÃóÈõæ ÈóßúÑò ÇáÕøöÏøöíÞõ ãóÞúÊóáó Ãóåúáö ÇáúíóãóÇãóÉö ÝóÅöÐóÇ ÚõãóÑõ Èúäõ ÇáúÎóØøóÇÈö ÚöäúÏóåõ ÝóÞóÇáó Åöäøó ÚõãóÑó Èúäó ÇáúÎóØøóÇÈö ÞóÏú ÃóÊóÇäöí ÝóÞóÇáó Åöäøó ÇáúÞóÊúáó ÞóÏú ÇÓúÊóÍóÑøó ÈöÞõÑøóÇÁö ÇáúÞõÑúÂäö íóæúãó ÇáúíóãóÇãóÉö æóÅöäøöí áóÃóÎúÔóì Ãóäú íóÓúÊóÍöÑøó ÇáúÞóÊúáõ ÈöÇáúÞõÑøóÇÁö Ýöí ÇáúãóæóÇØöäö ßõáøöåóÇ ÝóíóÐúåóÈó ÞõÑúÂäñ ßóËöíÑñ æóÅöäøöí ÃóÑóì Ãóäú ÊóÃúãõÑó ÈöÌóãúÚö ÇáúÞõÑúÂäö ÞóÇáó ÃóÈõæ ÈóßúÑò áöÚõãóÑó ßóíúÝó ÃóÝúÚóáõ ÔóíúÆðÇ áóãú íóÝúÚóáúåõ ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö

Ăöáóåó Ăöáøó Ç åõæó Úóáóíúåö ËóæóßøóáúËõ { æóåõæó ÑóÈøõ ÇáúÚóÑúÔö ÇáúÚóÙöíãö

Sayyidina Zayd ibn Thabit narrated : Abu Bakr as-Siddiq sent for me after the killing of warriors in (the Battle of) Yamamah. Umar ibn Khattab was with him. He said to me that Umar had come to him and impressed upon him that a large number of reciters of the Qur’an had been killed at Yamamah and if the reciters were killed in this manner in other battles then he was afraid that much of the Quran will be lost. So, Umar suggested that he (Abu Bakr) should give command that the Quran should be collected. Abu Bakr had reminded Umar how he could do something that Allah’s Messenger (SAW) had not done. But Umar insisted that it was a good thing, by Allah, and he did not give in till Allah opened Abu Bakr’s heart for what He had opened Umar’s heart, so that he came to recognize what Umar had recognized. Zayd went on to say: Abu Bakr (RA) said to me, ‘You are an intelligent young man whom we do not suspect. Indeed, you have been transcribing the revelation received by Allah’s Messenger . So, follow the Qur’an.” By Allah, if they had deputed me to transport a mountain from a range that would not have been more burdensome to me than that which they commanded. I said, “How do you propose to do something that Allah’s Messenger (SAW) had not done?” Abu Bakr (RA) said, “By Allah this is the best thing.” Abu Bakr (RA) and Umar (RA) did not cease to coax me tell Allah opened my heart for that which He had opened their hearts. So, I pursued the Qur’an, collecting it from parchments, date fibers, stone, etc. and hearts of men. And I found the last of Bara’ah with Khuzaymah ibn Thabit.

(3115)

ÞóÏöãó Úóáóì ÚõËúãóÇäó Èúäö ÚóÝøóÇäó æóßóÇäó íõÛóÇÒöí Ãóåúáó ÇáÔøóÇãö Ýöí ÝóÊúÍö ÃóÑúãöíäöíóÉó æóÃóÐúÑóÈöíÌóÇäó ãóÚó Ãóåúáö ÇáúÚöÑóÇÞö ÝóÑóÃóì ÍõÐóíúÝóÉõ ÇÎúÊöáóÇÝóåõãú Ýöí ÇáúÞõÑúÂäö ÝóÞóÇáó áöÚõËúãóÇäó Èúäö ÚóÝøóÇäó íóÇ ÃóãöíÑó ÇáúãõÄúãöäöíäó ÃóÏúÑößú åóÐöåö ÇáúÃõãøóÉó ÞóÈúáó Ãóäú íóÎúÊóáöÝõæÇ Ýöí ÇáúßöÊóÇÈö ßóãóÇ ÇÎúÊóáóÝóÊú ÇáúíóåõæÏõ æóÇáäøóÕóÇÑóì

ÞóÇáó ÇáÒøõåúÑöíøõ ÝóÇÎúÊóáóÝõæÇ
íóæúãóÆöÐò Ýöí ÇáÊøóÇÈõæÊö æóÇáÊøóÇÈõæåö
ÝóÞóÇáó ÇáúÞõÑóÔöíøõæäó ÇáÊøóÇÈõæÊõ
æóÞóÇáó ÒóíúÏñ ÇáÊøóÇÈõæåõ ÝóÑõÝöÚó
ÇÎúÊöáóÇÝõåõãú Åöáóì ÚõËúãóÇäó ÝóÞóÇáó
ÇßúÊõÈõæåõ ÇáÊøóÇÈõæÊõ ÝóÅöäøóåõ äóÒóáó
ÈöáöÓóÇäö ÞõÑóíúÔò ÞóÇáó ÇáÒøõåúÑöíøõ
ÝóÃóÎúÈóÑóäöí ÚõÈóíúÏõ Çááøóåö Èúäõ ÚóÈúÏö
Çááøóåö Èúäö ÚõÊúÈóÉó Ãóäøó ÚóÈúÏó Çááøóåö
Èúäó ãóÓúÚõæÏò ßóÑöåó áöÒóíúÏö Èúäö ËóÇÈöÊò
äóÓúÎó ÇáúãóÕóÇÍöÝö æóÞóÇáó íóÇ ãóÚúÔóÑó
ÇáúãõÓúáöãöíäó ÃõÚúÒóáõ Úóäú äóÓúÎö
ßöÊóÇÈóÉö ÇáúãõÕúÍóÝö æóíóÊóæóáøóÇåóÇ
ÑóÌõáñ æóÇááøóåö áóÞóÏú ÃóÓúáóãúÊõ æóÅöäøóåõ
áóÝöí ÕõáúÈö ÑóÌõáò ßóÇÝöÑò íõÑöíÏõ ÒóíúÏó
Èúäó ËóÇÈöÊò æóáöÐóáößó ÞóÇáó ÚóÈúÏõ
Çááøóåö Èúäõ ãóÓúÚõæÏò íóÇ Ãóåúáó
ÇáúÚöÑóÇÞö ÇßúÊõãõæÇ ÇáúãóÕóÇÍöÝó ÇáøóÊöí
ÚöäúÏóßõãú æóÛõáøõæåóÇ ÝóÅöäøó Çááøóåó
íóÞõæáõ{ æóãóäú íóÛúáõáú íóÃúÊö ÈöãóÇ Ûóáøó
íóæúãó ÇáúÞöíóÇãóÉö }ÝóÇáúÞõæÇ Çááøóåó
ÈöÇáúãóÕóÇÍöÝö ÞóÇáó ÇáÒøõåúÑöíøõ
ÝóÈóáóÛóäöí Ãóäøó Ðóáößó ßóÑöåóåõ ãöäú
ãóÞóÇáóÉö ÇÈúäö ãóÓúÚõæÏò ÑöÌóÇáñ ãöäú
ÃóÝóÇÖöáö ÃóÕúÍóÇÈö ÇáäøóÈöíøö Õóáøóì
Çááøóåõ Úóáóíúåö æóÓóáøóãó

Sayyidina Anas (RA) narrated Huzayfah (RA) came to Uthman ibn Affan (Ra). He had been fighting against the people of Syria alongside the people of Iraq in the conquest of Armenia

and Azerbaijan. He had observed the difference in reading the Quran among them. He said to Uthman ibn Affan (RA), "O Commander of the Faithful. Check this ummah before they differ on the Book as the Jews and the Christians differed." So, Uthman (RA) sent message to Sayyidah Hafsah (RA) that she should send to him the mashaf (scripture) that they might make copies of it, assuring her that it would be returned to her. So, she sent the mashaf to him, and Uthman sent for Zayd ibn Thabit , Sa'eed ibn al-Aas Abdur Rahman ibn Harith ibn Hisham and Abdullah ibn Zubayr that they should make out copies of the Qur'an from the mashaf. He instructed the three Qurayshi members that if they and Zayd ibn Thabit disagreed on anything then they should write it down in the dialect of the Quraysh, for it was revealed in their dialect. They complied and made the copies and Uthman sent a copy of that which they had transcribed to every region.

[*Bukhari* 4987]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 11

About surah Yunus

(3116)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ{ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ }قَالَ إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ نَادَى مُنَادٍ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِزَكُمُوهُ قَالُوا أَلَمْ يُبَيِّضْ وُجُوهَنَا وَيُنْجِنَا مِنْ النَّارِ وَيُدْخِلْنَا الْجَنَّةَ قَالَ فَيُكْشَفُ الْحِجَابُ قَالَ فَوَاللَّهِ مَا أَعْطَاهُمْ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنْ النَّظَرِ إِلَيْهِ

Sayyidina Suhaib reported the explanation of the following verse from the Prophet (SAW): "For those who do good there is the best and something more." (10:26) The Prophet (RA) said: When those worthy of Paradise enter Paradise, a caller will call, "For you there is a promise from Allah. He is about to make it good." They will exclaim, "Has He not made our faces radiant and saved us from Hell and admitted us to Paradise?" (It this not a fulfilment of His promise? Has He to give us more?) Then the veil will be removed and, by Allah, they would not have been given anything dearer than the sight of Allah.

[*Muslim* 181, *Ibn e Majah* 187, *Ahmed* 2398]

(3117)

سَأَلْتُ أَبَا الدَّرْدَاءِ عَنْ هَذِهِ الْآيَةِ{ لَهُمْ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا }

قَالَ مَا سَأَلَنِي عَنْهَا أَحَدٌ مُنْذُ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهَا فَقَالَ مَا سَأَلَنِي عَنْهَا أَحَدٌ غَيْرُكَ مُنْذُ أُنْزِلَتْ فَهِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَه

It is reported that an Egyptian asked Sayyidina Abu Darda (RA) to explain this verse: "For them there is the good news in the worldly life and in the Hereafter." (10: 64) He said, "No one else had asked me about it since I asked Allah's Messenger (SAW) about it and he told me that no one had asked him apart from me since it was revealed. It is a good dream of a Muslim - or that which he is shown."

[*Ahmed* 27626]

(3118)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا أَغْرَقَ اللَّهُ فِرْعَوْنَ قَالَ{ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ }فَقَالَ جِبْرِيلُ يَا مُحَمَّدُ فَلَوْ رَأَيْتَنِي وَأَنَا آخُذُ مِنْ حَالِ الْبَحْرِ فَأَدُسُّهُ فِي فِيهِ مَخَافَةَ أَنْ تُدْرِكَهُ الرَّحْمَةُ

Sayyidina Ibn Abbas (RA) reported that the Prophet said: When Allah drowned Pharaoh in the sea, he said: 'I believe that there is no God but the One in Whom the children of Israel believe.' (10: 90) So, Jibr'il said to me, "O Muhammad, would that had seen picking up mud from the sea and pouring it in his mouth, fearing that mercy might embrace him (because of the words he spoke)

[*Ahmed* 2203]

(3119)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ذَكَرَ أَنَّ جِبْرِيلَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ يَدُسُّ فِي فِي فِرْعَوْنَ الطِّينَ خَشْيَةَ أَنْ يَقُولَ لَا إِلَهَ إِلَّا اللَّهُ فَيَرْحَمَهُ اللَّهُ أَوْ خَشْيَةَ أَنْ يَرْحَمَهُ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said, 'Jibril put mud in Pharaoh's mouth that he might not say "*La ilaha illa Allah*" and thus get Allah to show mercy to him." - Or, he said, "I fear He may be merciful to him."

[*Ahmed* 2144]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 12

About surah Hud

(3120)

يَا رَسُولَ اللَّهِ أَيْنَ كَانَ رَبُّنَا قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ قَالَ كَانَ فِي عَمَاءٍ مَا تَحْتَهُ هَوَاءٌ وَمَا فَوْقَهُ هَوَاءٌ وَخَلَقَ عَرْشَهُ عَلَى الْمَاءِقَالَ أَحْمَدُ بْنُ مَنِيعٍ قَالَ يَزِيدُ بْنُ هَارُونَ الْعَمَاءُ أَيْ لَيْسَ مَعَهُ شَيْءٌ

Sayyidina Abu Razin (RA) narrated: I said, "O Messenger of Allah, where was our Lord before He created His creations?' He said, "He was in space. Below him was air and above Him was air. And He created His Throne on water."(Ahmad said that Yazid said that (space) is that which has nothing with it.)

[*Ahmed* 12600, *Ibn e Majah* 1821

(3121)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُمْلِي وَرُبَّمَا قَالَ يُمْهِلُ لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ ثُمَّ قَرَأَ{ وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ }

Sayyidina Abu Musa (RA) reported that Allah's Messenger (SAW) said, "Allah, the Blessed and the Exalted, gives respite to the wrong-doer till when He seizes him, then He does not let go

of him.” He then recited: "And such is the seizing of your Lord when He seizes (the people of) towns while they are transgressing." (11 : 102)

[*Bukhari* 4686, *Muslim* 2583, *Ibn e Majah* 4018]

(3122)

لَمَّا نَزَلَتْ هَذِهِ الْآيَةَ{ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ }سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا نَبِيَّ اللَّهِ فَعَلَى مَا نَعْمَلُ عَلَى شَيْءٍ قَدْ فُرِغَ مِنْهُ أَوْ عَلَى شَيْءٍ لَمْ يُفْرَغْ مِنْهُ قَالَ بَلْ عَلَى شَيْءٍ قَدْ فُرِغَ مِنْهُ وَجَرَتْ بِهِ الْأَقْلَامُ يَا عُمَرُ وَلَكِنْ كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ

Sayyidina Umar ibn Khattab (RA) narrated: When this verse was revealed: "So, some of them are wretched and (some) blessed." (11: 105). I asked Allah's Messenger (SAW), "O Prophet of Allah, on what do we perform deeds, on what has been determined already, or on something that has not been pre-determined?" He said, "Rather on what is pre-determined as the pens have recorded it, O Umar! But only that is made easy for a man for which he is created."

(3123)

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي عَالَجْتُ امْرَأَةً فِي أَقْصَى الْمَدِينَةِ وَإِنِّي أَصَبْتُ مِنْهَا مَا دُونَ أَنْ أَمَسَّهَا وَأَنَا هَذَا فَاقْضِ فِيَّ مَا شِئْتَ فَقَالَ لَهُ عُمَرُ لَقَدْ سَتَرَكَ اللَّهُ لَوْ سَتَرْتَ عَلَى نَفْسِكَ فَلَمْ يَرُدَّ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فَانْطَلَقَ الرَّجُلُ فَأَتْبَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا فَدَعَاهُ فَتَلَا عَلَيْهِ{ وَأَقِمْ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَزُلَفًا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ }

إِلَى آخِرِ الْآيَةِ فَقَالَ رَجُلٌ مِنْ الْقَوْمِ هَذَا لَهُ خَاصَّةً قَالَ لَا بَلْ لِلنَّاسِ كَافَّةً

Sayidina Abdullah (RA) reported that someone came to the Prophet (SAW) and said, "At the outskirt of the city, I approached a woman and did with her everything except sexual intercourse. Now, I am here, decide about me whatever you will." So, Umar said to him, "Allah has concealed your sin. Would that you had concealed it for yourself!" But Allah's Messenger did not say anything. The man walked away. The Prophet sent someone to call him back. Then he recited to him. "And establish salah at both ends of the day, and in the early hours of the night. Surely, good deeds erase bad deeds. That is a reminder for the

mindful." (11: 114) Someone asked, "Is this only for this man?" He said, "No, rather for all men whoever."

[*Muslim* 2736, *Abu Dawud* 4468, *Ahmed* 4250]

(3124)

أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ رَجُلًا لَقِيَ امْرَأَةً وَلَيْسَ بَيْنَهُمَا مَعْرِفَةٌ فَلَيْسَ يَأْتِي الرَّجُلُ شَيْئًا إِلَى امْرَأَتِهِ إِلَّا قَدْ أَتَى هُوَ إِلَيْهَا إِلَّا أَنَّهُ لَمْ يُجَامِعْهَا قَالَ فَأَنْزَلَ اللَّهُ{ وَأَقِمْ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَزُلَفًا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ }فَأَمَرَهُ أَنْ يَتَوَضَّأَ وَيُصَلِّيَ قَالَ مُعَاذٌ فَقُلْتُ يَا رَسُولَ اللَّهِ أَهِيَ لَهُ خَاصَّةً أَمْ لِلْمُؤْمِنِينَ عَامَّةً قَالَ بَلْ لِلْمُؤْمِنِينَ عَامَّةً

Sayyidina Muadh ibn Jabal (RA) reported that a man came to the Prophet (SAW) and asked him, "O Messenger of Allah! Tell me about a man who meets a woman there being no acquaintance between them. The man does with her everything a man does with his wife, except having sexual intercourse. So Allah revealed. "And establish salah at both ends of the day, and in the early hours of the night. Surely, good deeds erase bad deeds. That is a reminder for the mindful." (11: 114) The Prophet commanded him to make ablution and offer salah. Mu'adh (RA) said that he asked, 'O Messenger of Allah! Is it for this man particularly or for the Believers generally?" He said, "Rather for the Believers generally."

(3125)

أَنَّ رَجُلًا أَصَابَ مِنْ امْرَأَةٍ قُبْلَةَ حَرَامٍ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ عَنْ كَفَّارَتِهَا فَنَزَلَتْ{ وَأَقِمْ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَزُلَفًا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ }فَقَالَ الرَّجُلُ أَلِي هَذِهِ يَا رَسُولَ اللَّهِ فَقَالَ لَكَ وَلِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي

Sayyidina Ibn Masud (RA) narrated: A man kissed an unrelated woman. This is unlawful. Then he met the Prophet (SAW) and asked what the expiation was. This verse was revealed; "And establish salah at both ends of the day, and in the early hours of the night. Surely, good deeds erase bad deeds. That is a reminder for the mindful." (11:114) He asked, "O Messenger of Allah, is that only for me?" He said, "It is for you and for everyone of my ummah who abides by it."

[*Bukhari* 526, *Muslim* 2763, *Abu Dawud* 4468, *Ibn e Majah* 1398, *Ahmed* 3653]

(3126)

أَتَتْنِي امْرَأَةٌ تَبْتَاعُ تَمْرًا فَقُلْتُ إِنَّ فِي الْبَيْتِ تَمْرًا أَطْيَبَ مِنْهُ فَدَخَلَتْ مَعِي فِي الْبَيْتِ فَأَهْوَيْتُ إِلَيْهَا فَتَقَبَّلْتُهَا فَأَتَيْتُ أَبَا بَكْرٍ فَذَكَرْتُ ذَلِكَ لَهُ قَالَ اسْتُرْ عَلَى نَفْسِكَ وَتُبْ وَلَا تُخْبِرْ أَحَدًا فَلَمْ أَصْبِرْ فَأَتَيْتُ عُمَرَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ اسْتُرْ عَلَى نَفْسِكَ وَتُبْ وَلَا تُخْبِرْ أَحَدًا فَلَمْ أَصْبِرْ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ أَخَلَفْتَ غَازِيًا فِي سَبِيلِ اللَّهِ فِي أَهْلِهِ بِمِثْلِ هَذَا حَتَّى تَمَنَّى أَنَّهُ لَمْ يَكُنْ أَسْلَمَ إِلَّا تِلْكَ السَّاعَةَ حَتَّى ظَنَّ أَنَّهُ مِنْ أَهْلِ النَّارِ قَالَ وَأَطْرَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَوِيلًا حَتَّى أَوْحَى اللَّهُ إِلَيْهِ{ وَأَقِمْ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَزُلَفًا مِنْ اللَّيْلِ إِلَى قَوْلِهِ ذِكْرَى لِلذَّاكِرِينَ }قَالَ أَبُو الْيَسَرِ فَأَتَيْتُهُ فَقَرَأَهَا عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَصْحَابُهُ يَا رَسُولَ اللَّهِ أَلِهَذَا خَاصَّةً أَمْ لِلنَّاسِ عَامَّةً قَالَ بَلْ لِلنَّاسِ عَامَّةً

Abu Yasar narrated: A woman came to buy dates from me. I told her that there were superior dates in the house. So, she entered the house with me and I bowed towards her and kissed her. Then I came to Abu Bakr and mentioned to him what had transpired. He said, "Conceal your sin and repent (to Allah) and do not tell anyone." But, I was impatient and I came to Umar and told him all that. He said, "Keep your secret, repent (to Allah) and do not tell anyone." But, I was impatient and came to the Prophet and mentioned to him all that had happened. He asked, "Did you do like that to the wife of a ghazi going out in Allah's path?" Eventually, I wished that I had become a Muslim only at that hour and I was convinced that I was one of the dwellers of Hell. Allah's Messenger (SAW) bowed down his head for a long time till he received revelation;

"And establish salah at both ends of the day, and in the early hours of the night. Surely, good deeds erase bad deeds. That is a reminder for the mindful." (11 : 114)

When I came to him, Allah's Messenger (SAW) recited the verse to me. His Sahabah (RA) asked, "O Messenger of Allah, is this a specific command (for him) or for all people generally?" He said, "Rather, for all people generally."

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 13

About surah Yusuf

(3127)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْكَرِيمَ ابْنَ الْكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَقَ بْنِ إِبْرَاهِيمَ قَالَ وَلَوْ لَبِثْتُ فِي السِّجْنِ مَا لَبِثَ يُوسُفُ ثُمَّ جَاءَنِي الرَّسُولُ أَجَبْتُ ثُمَّ قَرَأَ{ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ }قَالَ وَرَحْمَةُ اللَّهِ عَلَى لُوطٍ إِنْ كَانَ لَيَأْوِي إِلَى رُكْنٍ شَدِيدٍ إِذْ قَالَ{ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ }فَمَا بَعَثَ اللَّهُ مِنْ بَعْدِهِ نَبِيًّا إِلَّا فِي ذِرْوَةٍ مِنْ قَوْمِهِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "Indeed, the noble, son of the noble son of the noble, son of the noble was Yusuf son of Ya'qub son of Ishaq son of Ibrahim." He also said, "If I were in prison as long as Yusuf was in prison and a messenger (of the king) had come I would have responded positively." He then recited: So, when the messenger came to him, he said, "Go back to your lord and ask him, 'What about the women who cut their hands?'" (12 :50) He then said, "And may Allah's mercy be on Lot. He wished to get shelter in a strong fort. And, Allah did not send a Prophet after him but from the crest of his (own) people."

[*Ahmed* 8399, *Bukhari* 3375, *Muslim* 151,l*Muslim* 4026)

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 14

About surah Ar-Ra'd

(3128)

أَقْبَلَتْ يَهُودُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا أَبَا الْقَاسِمِ أَخْبِرْنَا عَنْ الرَّعْدِ مَا هُوَ قَالَ مَلَكٌ مِنْ الْمَلَائِكَةِ مُوَكَّلٌ بِالسَّحَابِ مَعَهُ مَخَارِيقُ مِنْ نَارٍ يَسُوقُ بِهَا السَّحَابَ حَيْثُ شَاءَ اللَّهُ

فَقَالُوا فَمَا هَذَا الصَّوْتُ الَّذِي نَسْمَعُ قَالَ زَجْرُهُ بِالسَّحَابِ إِذَا زَجَرَهُ حَتَّى يَنْتَهِيَ إِلَى حَيْثُ أُمِرَ قَالُوا صَدَقْتَ فَأَخْبِرْنَا عَمَّا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ قَالَ اشْتَكَى عِرْقَ النَّسَا فَلَمْ يَجِدْ شَيْئًا يُلَائِمُهُ إِلَّا لُحُومَ الْإِبِلِ وَأَلْبَانَهَا فَلِذَلِكَ حَرَّمَهَا قَالُوا صَدَقْتَ

Sayyidina Ibn Abbas (RA) reported that some Jews came to the Prophet (SAW) and said, "O Abul Qasim!Tell us about al-Ra'd (The Thunder) what is it?" He said, "He is an angle among angels appointed over the clouds. He holds a whip of fire with which he drives the clouds to whatever Allah wills." They asked, "What is this sound that we hear?" He said, "This is his urging the clouds when he drives them till they end up where they are commanded to go." They said "You speak the truth." And they asked, "What had Isra'il forbidden himself?" He said, "He complained of sciatica and he did not find anything comforting him except the flesh of camel and camel milk. So, hed forbid himself these things." They said, "You speak the truth."

(3129)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ{ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأُكُلِ }قَالَ الدَّقَلُ وَالْفَارِسِيُّ وَالْحُلْوُ وَالْحَامِضُ

Sayyidina Abu Hurayrah reported about the words of Allah: And we make some better than others in taste. (13:4) He reported from the Prophet that they are dates of a poor kind and excellent kind, or fruit sweet and,bitter.

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 15

About surah Ibrahim

(3130)

أُتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقِنَاعٍ عَلَيْهِ رُطَبٌ فَقَالَ مَثَلُ

{ كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا }

قَالَ هِيَ النَّخْلَةُ{ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ }
قَالَ هِيَ الْحَنْظَلُ قَالَ فَأَخْبَرْتُ بِذَلِكَ أَبَا الْعَالِيَةِ فَقَالَ صَدَقَ وَأَحْسَنَ

Shuayb ibn Habbab reported from Sayyidina Anas ibn Maalik (RA) that some dates, dry and fresh were presented to Allah’s Messenger (SAW). He recited: "A good word is a good tree, having its root firm and its branches in the sky. It brings its fruits at all times with the will of its Lord. (14: 24-25) He said, “This is the date palm tree. And he recited: And the parable of a bad word is like a bad tree, removed from the top soil, having no firm root. (14:26) He said, “This is colocynth.”

The narrator said that he informed Abul Aaliyah about it and he said that was true and correct.

(3131)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِ اللَّهِ تَعَالَى{ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ }قَالَ فِي الْقَبْرِ إِذَا قِيلَ لَهُ مَنْ رَبُّكَ وَمَا دِينُكَ وَمَنْ نَبِيُّكَ

Sayyidina Bara reported from the Prophet (RA) about this verse: "Allah keeps the believers firm with the stable word in the worldly life and in the Hereafter." (14:27) He explained that this has reference to the grave when it is asked, “Who is your Lord? What is your religion and who was your Prophet?”

[*Bukhari* 1369, *Muslim* 2871, *Abu Dawud* 4750, *Nisai* 2056, *Ibn e Majah* 4269]

(3132)

هَذِهِ الْآيَةَ{ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ }قَالَتْ يَا رَسُولَ اللَّهِ فَأَيْنَ يَكُونُ النَّاسُ قَالَ عَلَى الصِّرَاطِ

Masruq said that Sayyidah Ayshah (RA) asked about the verse: "The day on which this earth will be turned into some other earth." (14: 48) “O Messeger of Allah! Where would people be?’ He said, ‘(They would be) on the sirat lathe bridge).”

[*Ahmed* 24124, *Muslim* 2791, *Ibn e Majah* 4279]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 16

About surah al-Hijr

(3133)

كَانَتْ امْرَأَةٌ تُصَلِّي خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَسْنَاءَ مِنْ أَحْسَنِ النَّاسِ فَكَانَ بَعْضُ الْقَوْمِ يَتَقَدَّمُ حَتَّى يَكُونَ فِي الصَّفِّ الْأَوَّلِ لِئَلَّا يَرَاهَا وَيَسْتَأْخِرُ بَعْضُهُمْ حَتَّى يَكُونَ فِي الصَّفِّ الْمُؤَخَّرِ فَإِذَا رَكَعَ نَظَرَ مِنْ تَحْتِ إِبْطَيْهِ فَأَنْزَلَ اللَّهُ تَعَالَى{ وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ }

Sayyidina Ibn Abbas (RA) narrated: A women used to offer salah behind Allah's Messenger and she was the most beautiful of the beautiful people. Some of the men would come forward as far as the first row so that they may not see her but some others would stay behind as far as the last row and when they went into ruku they would peep through their armpits. So Allah revealed: "And certainly We know those of you who hasten forward, and certainly We know those who lag behind." (15 : 24)

[*Ahmed* 2783, *Nisai* 866, *Ibn e Majah* 1046]

(3134)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِجَهَنَّمَ سَبْعَةُ أَبْوَابٍ بَابٌ مِنْهَا لِمَنْ سَلَّ السَّيْفَ عَلَى أُمَّتِي أَوْ قَالَ عَلَى أُمَّةِ مُحَمَّدٍ

Sayyidina Ibn Umar reported that the Prophet said, "There are seven gates for Hell. One of those gates is for those who raise the sword against my ummah." Or he said, "Against the ummah of Muhammad."

[*Ahmed* 5693]

(3135)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَمْدُ لِلَّهِ أُمُّ الْقُرْآنِ وَأُمُّ الْكِتَابِ وَالسَّبْعُ الْمَثَانِي

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, (surah al-Fatihah) is ummul-Quran (the mother of the Quran), ummul-Kitab (the mother of the Book) and as-

sab'ul Mathani (the seven off repeated).' l*Bukhari* 4704, *Abu Dawud* 1457, *Ahmed* 9797]

(3136)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَنْزَلَ اللَّهُ فِي التَّوْرَاةِ وَلَا فِي الْإِنْجِيلِ مِثْلَ أُمِّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ مَقْسُومَةٌ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ

Sayyidina Abu Hurayrah (RA) reported from Ubayy ibn Ka'b that Allah's Messenger (SAW) said, "Allah did not reveal in Torah and the Injil the like of the umm ul-Quran. It is as-sab ul-mathani (the seven off-repeated). And it is divided between Me and My slave, and for My slave is what he asks."

[*Nisai* 910, *Ahmed* 1152]

(3137)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ{ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ عَمَّا كَانُوا يَعْمَلُونَ }قَالَ عَنْ قَوْلِ لَا إِلَهَ إِلَّا اللَّه

Sayyidina Anas ibn Maalik reported the Prophet's (SAW) explanation of this verse: "We shall certainly question them all together concerning what they used to do. He said, "This means (There is no God but Allah)."

(3138)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ ثُمَّ قَرَأَ{ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ }

Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (SAW) said, 'Guard yourself against a Believer's insight, for, he sees with the light of Allah." He then recited:

Surely in that are signs for the sagacious. (15: 75)

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 17

About surah an-Nahl

(3139)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعٌ قَبْلَ الظُّهْرِ بَعْدَ الزَّوَالِ تُحْسَبُ بِمِثْلِهِنَّ فِي صَلَاةِ السَّحَرِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَيْسَ مِنْ شَيْءٍ إِلَّا وَيُسَبِّحُ اللَّهَ تِلْكَ السَّاعَةَ ثُمَّ قَرَأَ { يَتَفَيَّأُ ظِلَالُهُ عَنْ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ } الْآيَةَ كُلَّهَا

Sayyidina Umar ibn Khattab (RA) reported that Allah's Messenger (SAW) said, "Four rakat before zuhr after za'val are counted like the salah of tahajjud." Allah's Messenger (SAW) also said, "There is nothing but glorifies Allah at that hour." And he recited: Their shadows inclining to the right and to the left, prostrating before Allah while being lowly. (16: 48 more till verse 50. This verse calls for prostration).

(3140)

لَمَّا كَانَ يَوْمُ أُحُدٍ أُصِيبَ مِنْ الْأَنْصَارِ أَرْبَعَةٌ وَسِتُّونَ رَجُلًا وَمِنْ الْمُهَاجِرِينَ سِتَّةٌ فِيهِمْ حَمْزَةُ فَمَثَّلُوا بِهِمْ فَقَالَتْ الْأَنْصَارُ لَئِنْ أَصَبْنَا مِنْهُمْ يَوْمًا مِثْلَ هَذَا لَنُرْبِيَنَّ عَلَيْهِمْ قَالَ فَلَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ فَأَنْزَلَ اللَّهُ تَعَالَى { وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ } فَقَالَ رَجُلٌ لَا قُرَيْشَ بَعْدَ الْيَوْمِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُفُّوا عَنْ الْقَوْمِ إِلَّا أَرْبَعَةً

Sayyidina Ubayy ibn Ka'b narrated: In the Battle of Uhud, sixty-four Ansar and six Muhajirs were martyred, Hamzah among them. They (the polytheists) mutilated his body. And if you (0Believers) have to punish them, then punish them with the like of that where with you were afflicted. But if you endure patiently, that is certainly better for the persevering. (16:126)

A man said, "There will be no Quraysh after today." Allah's Messenger (SAW) said, "Spare the people, but four (of them)."

[*Ahmed* 21288]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 18

About surah Banu Isra'il (al-Asra)

(3141)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أُسْرِيَ بِي لَقِيتُ مُوسَى قَالَ فَنَعَتَهُ فَإِذَا رَجُلٌ حَسِبْتُهُ قَالَ مُضْطَرِبٌ رَجِلُ الرَّأْسِ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ قَالَ وَلَقِيتُ عِيسَى قَالَ فَنَعَتَهُ قَالَ رَبْعَةٌ أَحْمَرُ كَأَنَّمَا خَرَجَ مِنْ دِيمَاسٍ يَعْنِي الْحَمَّامَ وَرَأَيْتُ إِبْرَاهِيمَ قَالَ وَأَنَا أَشْبَهُ وَلَدِهِ بِهِ قَالَ وَأُتِيتُ بِإِنَاءَيْنِ أَحَدُهُمَا لَبَنٌ وَالْآخَرُ خَمْرٌ فَقِيلَ لِي خُذْ أَيَّهُمَا شِئْتَ فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ فَقِيلَ لِي هُدِيتَ لِلْفِطْرَةِ أَوْ أَصَبْتَ الْفِطْرَةَ أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) said, "When I was taken for the isra, I met Musa." The narrator reported that the Prophet then described him and also thought that he said, "Musa's hairs were disheveled as though he was a member of the shanu'ah." He then said, "And I met Eesa," and he described him, "He is medium-height, red complexioned as though he has just emerged from the bath. And, I saw Ibrahim. I resemble his offspring. Then, two vessels were brought to me, one containing milk and the other wine. I was told, 'Pick whichever one you like. So, I chose milk and drank it. I was told, "You are guided or nature or, 'you walked the path of guidance. If you had chosen wine then your ummah would have gone astray'."

[*Ahmed* 10652, *Bukhari* 3394, *Muslim* 168, *Nisai* 5657]

(3142)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِالْبُرَاقِ لَيْلَةَ أُسْرِيَ بِهِ مُلْجَمًا مُسْرَجًا فَاسْتَصْعَبَ عَلَيْهِ فَقَالَ لَهُ جِبْرِيلُ أَبِمُحَمَّدٍ تَفْعَلُ هَذَا فَمَا رَكِبَكَ أَحَدٌ أَكْرَمُ عَلَى اللَّهِ مِنْهُ قَالَ فَارْفَضَّ عَرَقًا

Sayyidina Anas reported that the Buraq was brought for the Prophet (SAW) on the night of the isra (mi'raj, ascension), bridled and saddled. It showed some resistance, so, Jibril asked it, "Will you do that with Muhammad? No one nobler than he in Allah's sight has ridden you."That brought it perspiration.

[*Ahmed* 12672]

(3143)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا انْتَهَيْنَا إِلَى بَيْتِ الْمَقْدِسِ قَالَ جِبْرِيلُ بِإِصْبَعِهِ فَخَرَقَ بِهِ الْحَجَرَ وَشَدَّ بِهِ الْبُرَاقَ

Sayyidina Buraydah (RA) reported that Allah's Messenger (SAW) said, "When we came to Bayt al-Maqdis, Jibril gestured with his finger. So, he made (thereby) a hole in a stone and tied the Buraq to it."

(3144)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا كَذَّبَتْنِي قُرَيْشٌ قُمْتُ فِي الْحِجْرِ فَجَلَّى اللَّهُ لِي بَيْتَ الْمَقْدِسِ فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ

Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger (SAW) said, "When the Quraysh rejected me, I stood by the stone. The Bayt al-Maqdis was brought before me and I informed them of its details (signs) while I looked at it."

[*Bukhari* 3886, *Muslim* 170, *Ahmed* 15038]

(3145)

فِي قَوْلِهِ{ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ }قَالَ هِيَ رُؤْيَا عَيْنٍ أُرِيَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ أُسْرِيَ بِهِ إِلَى بَيْتِ الْمَقْدِسِ قَالَ

{ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ }هِيَ شَجَرَةُ الزَّقُّومِ

Sayyidina Ibn Abbas (RA) explained the words of Allah, the Exalted: "And We made not the vision We showed you but as a trial for mankind." (17: 60) He said, "This is a vision that the Prophet (SAW) saw with his eyes on the night of isra to Bayt al_Maqdis." And he said about: "As also the tree cursed in the Qur'an. (He said,) "It is tree of zaqqum."

[*Ahmed* 1916, *Bukhari* 3888]

(3146)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ{ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا }قَالَ تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ

Sayyidina Abu Hurayrah (RA) reported the Prophet's (SAW) explanation of the words of Allah: "And the recital of the Quran at dawn surely the recital of the Quran at dawn is witnessed."(17: 78) (He said,) The angels of the night and the angels of the day witness it.'

[*Ahmed* 10139, *Ibn e Majah* 670]

(3147)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِ اللَّهِ تَعَالَى{ يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ }قَالَ يُدْعَى أَحَدُهُمْ فَيُعْطَى كِتَابَهُ بِيَمِينِهِ وَيُمَدُّ لَهُ فِي جِسْمِهِ سِتُّونَ ذِرَاعًا وَيُبَيَّضُ وَجْهُهُ وَيُجْعَلُ عَلَى رَأْسِهِ تَاجٌ مِنْ لُؤْلُؤٍ يَتَلَأْلَأُ فَيَنْطَلِقُ إِلَى أَصْحَابِهِ فَيَرَوْنَهُ مِنْ بَعِيدٍ فَيَقُولُونَ اللَّهُمَّ ائْتِنَا بِهَذَا وَبَارِكْ لَنَا فِي هَذَا حَتَّى يَأْتِيَهُمْ فَيَقُولُ أَبْشِرُوا لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلُ هَذَا قَالَ وَأَمَّا الْكَافِرُ فَيُسَوَّدُ وَجْهُهُ وَيُمَدُّ لَهُ فِي جِسْمِهِ سِتُّونَ ذِرَاعًا عَلَى صُورَةِ آدَمَ فَيُلْبَسُ تَاجًا فَيَرَاهُ أَصْحَابُهُ فَيَقُولُونَ نَعُوذُ بِاللَّهِ مِنْ شَرِّ هَذَا اللَّهُمَّ لَا تَأْتِنَا بِهَذَا قَالَ فَيَأْتِيهِمْ فَيَقُولُونَ اللَّهُمَّ أَخْزِهِ فَيَقُولُ أَبْعَدَكُمْ اللَّهُ فَإِنَّ لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلَ هَذَا

Sayyidina Abu Hurayrah (RA) reported the Prophet's (SAW) saying about these words of Allah: "On the day when We shall summon every people with their record."(17: 71) He said, "A man will be summoned and his body made sixty cubits tall and his face will be brightened and a crown will be placed on his head. It will be made of rubies, shining. He will go towards his people and they will see him from afar and say, 0 Allah, give us like this and bless with this'. He wil come nearer to them and say to them, 'Good news for each one of you like this'. But, as for the disbeliever, his face will be blackened, his height increased to sixty cubits on the pattern of Aadam and he will be made to wear a crown. His people will see him and say, 'We seek refuge in Allah from the mischief of this one. 0 Allah, do not give us this'. He will come closer to them and they will say, 'O Allah, put him away'. He will say, 'May Allah put you away and for each of you be the like of it'."

(3148)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ{ عَسَى أَنْ يَبْعَثَكَ رَبُّكَمَقَامًا مَحْمُودًا }سُئِلَ عَنْهَا قَالَ هِيَ الشَّفَاعَةُ

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) was asked about Allah's words: "Soon your Lord will raise you to a Station Praised." (17: 79) He said, "It is intercession."

(3149)

دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ عَامَ الْفَتْحِ وَحَوْلَ الْكَعْبَةِ ثَلَاثُ مِائَةٍ وَسِتُّونَ نُصُبًا فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَطْعَنُهَا بِمِخْصَرَةٍ فِي يَدِهِ وَرُبَّمَا قَالَ بِعُودٍ وَيَقُولُ{ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا }جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ

Sayyidina lbn Masud (RA) narrated: Allah's Messenger (SAW) entered Makkah with its conquest while three hundred and sixty idols were rooted around the Ka'bah. He began to strike them with his staff or a stick, as the narrator was unsure, he recited at the same time. "The Truth has come, and falsehood has vanished away; surely falsehood is ever certain to vanish."(17:81) He also said, "And falsehood would never return now."

(3150)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ ثُمَّ أُمِرَ بِالْهِجْرَةِ فَنَزَلَتْ عَلَيْهِ{ وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا }

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) was in Makkah. Then he was commanded to migrate to Madinah. This verse was revealed to him at that time. "And say, 'O my Lord, cause me to enter a truthful entrance, and cause me to go forth a truthful out-going, and grant me from your presence an authority to help (me)." (17: 30)

(3151)

قَالَتْ قُرَيْشٌ لِيَهُودَ أَعْطُونَا شَيْئًا نَسْأَلُ هَذَا الرَّجُلَ فَقَالَ سَلُوهُ عَنْ الرُّوحِ قَالَ فَسَأَلُوهُ عَنْ الرُّوحِ فَأَنْزَلَ اللَّهُ تَعَالَى{ وَيَسْأَلُونَكَ عَنْ الرُّوحِ قُلْ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنْ الْعِلْمِ إِلَّا قَلِيلًا }قَالُوا أُوتِينَا عِلْمًا كَثِيرًا أُوتِينَا التَّوْرَاةَ وَمَنْ أُوتِيَ التَّوْرَاةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا فَأُنْزِلَتْ { قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ }إِلَى آخِرِ الْآيَةِ

Sayyidina Ibn Abbas (RA) reported that the Quraysh requested the Jews, Teach us something about which we may ask this man.' They said, Ask him about the spirit (Ruh)." So, Allah, the Exalted, revealed:" And they ask you concerning the spirit Say "The Spirit is by the command of my Lord and you have not been given of knowledge except a little." (17: 85) They said, "We have been given plenty of knowledge. Indeed, we are given the Torah and he who is given the Torah is given much good." So, this verse was revealed: "Say, 'If the sea were ink for the words of my Lord, the sea would certainly be exhausted before the words of my Lord are exhausted - though we brought the like of it for support." (18: 109)

[*Ahmed* 2309]

(3152)

كُنْتُ أَمْشِي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَرْثٍ بِالْمَدِينَةِ وَهُوَ يَتَوَكَّأُ عَلَى عَسِيبٍ فَمَرَّ بِنَفَرٍ مِنْ الْيَهُودِ فَقَالَ بَعْضُهُمْ لَوْ سَأَلْتُمُوهُ فَقَالَ بَعْضُهُمْ لَا تَسْأَلُوهُ فَإِنَّهُ يُسْمِعُكُمْ مَا تَكْرَهُونَ فَقَالُوا لَهُ يَا أَبَا الْقَاسِمِ حَدِّثْنَا عَنْ الرُّوحِ فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاعَةً وَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَعَرَفْتُ أَنَّهُ يُوحَى إِلَيْهِ حَتَّى صَعِدَ الْوَحْيُ ثُمَّ قَالَ{ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنْ الْعِلْمِ إِلَّا قَلِيلًا }

Sayyidina Abdullah - narrated: I was walking with the Prophet (SAW) in a field of Madinah. He leaned on a branch of a date tree (as he walked). We came across a company of Jews. Some of them said to the others, "Would that you ask him something",some others said, "Do not ask him, for he makes you hear what you dislike." But, they said, "O Abul Qasim, tell us about the spirit." So, the Prophetd (SAW) paused for a moment, raised his heard towards the sky and I realised that he was receiving a revelation till the (bringer of) revelation went up and he recited: "The Spirit is by the command of my Lord and you have not been given of knowledge except a little." (17: 85)

[*Ahmed* 3688, R 125, *Muslim* 2794]

(3153)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَةَ أَصْنَافٍ صِنْفًا مُشَاةً

وَصِنْفًا رُكْبَانًا وَصِنْفًا عَلَى وُجُوهِهِمْ قِيلَ يَا رَسُولَ اللَّهِ وَكَيْفَ يَمْشُونَ عَلَى وُجُوهِهِمْ قَالَ إِنَّ الَّذِي أَمْشَاهُمْ عَلَى أَقْدَامِهِمْ قَادِرٌ عَلَى أَنْ يُمْشِيَهُمْ عَلَى وُجُوهِهِمْ أَمَا إِنَّهُمْ يَتَّقُونَ بِوُجُوهِهِمْ كُلَّ حَدَبٍ وَشَوْكٍ

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) said, "On the Day of Resurrection, mankind will be gathered in three categories - a category of those walking on foot, another of riders and the third of those walking on their faces." Someone asked, "O Messenger of Allah, how would they walk on their faces?" He said, 'Surely, he who makes them walk on their feet is Able to make them walk on their faces. Know that they will walk on their faces safeguarding from every ascent and thorn."

[*Ahmed* 8763]

(3154)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكُمْ مَحْشُورُونَ رِجَالًا وَرُكْبَانًا وَتُجَرُّونَ عَلَى وُجُوهِكُمْ

Bahz ibn Hakim reported from his father who from his grand father that Allah's Messenger , said, "You will be assembled (on the Day of Resurrection) walking, riding and dragging on your face."

[*Ahmed* 20051]

(3155)

أَنَّ يَهُودِيَّيْنِ قَالَ أَحَدُهُمَا لِصَاحِبِهِ اذْهَبْ بِنَا إِلَى هَذَا النَّبِيِّ نَسْأَلُهُ فَقَالَ لَا تَقُلْ نَبِيٌّ فَإِنَّهُ إِنْ سَمِعَهَا تَقُولُ نَبِيٌّ كَانَتْ لَهُ أَرْبَعَةُ أَعْيُنٍ فَأَتَيَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَاهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ{ وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ }فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَزْنُوا وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا تَسْرِقُوا وَلَا تَسْحَرُوا وَلَا تَمْشُوا بِبَرِيءٍ إِلَى سُلْطَانٍ فَيَقْتُلَهُ وَلَا تَأْكُلُوا الرِّبَا وَلَا تَقْذِفُوا مُحْصَنَةً وَلَا تَفِرُّوا مِنْ الزَّحْفِ شَكَّ شُعْبَةُ وَعَلَيْكُمْ يَا مَعْشَرَ الْيَهُودِ خَاصَّةً لَا تَعْدُوا فِي السَّبْتِ فَقَبَّلَا يَدَيْهِ وَرِجْلَيْهِ وَقَالَا نَشْهَدُ أَنَّكَ نَبِيٌّ قَالَ فَمَا يَمْنَعُكُمَا أَنْ تُسْلِمَا قَالَا إِنَّ دَاوُدَ دَعَا اللَّهَ أَنْ لَا يَزَالَ فِي ذُرِّيَّتِهِ نَبِيٌّ وَإِنَّا نَخَافُ إِنْ أَسْلَمْنَا أَنْ تَقْتُلَنَا الْيَهُودُ

Sayyidina Safwan ibn Assal al-Muradi reported that of two Jews one said to the other, "Come let us go to this Prophet that we may question him." The other said, "Do not call him a

Prophet, for, if he hears you say Prophet he will be overjoyed.' So they came to him and asked him about the words of Allah the Exalted: "And certainly we gave Musa nine manifest signs." (17:101)

He said that they were: (1) Associate nothing with Allah, (2) Do not commit fornication, (3) Do not unjustly take the life of one whose killing has been forbidden by Allah, (4) Do not steal, (5) Do not practice magic, (6) Do not take an innocent to the king with false charges) that he might execute him, (7) Do not devour interest, (8) Do not accuse a chaste woman falsely of fornication, (9) And, do not desert the battlefield.

Shu'bah was unsure if this was included: And particularly for you, O Jews, that you do not contravene (the injunctions on) the Sabbath (Saturday). So, they kissed his hand and his feet, saying, "We bear testimony that you are a Prophet. He asked. 'Then what prevents you from submitting (in Isaim)?" They said, 'Dawood had prayed that Prophets should not cease to come in his offspring and we fear that if we submit the Jews will kill us.'

[*Ahmed* 18814]

(3156)

{ وَلَا تَجْهَرْ بِصَلَاتِكَ }قَالَ نَزَلَتْ بِمَكَّةَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ صَوْتَهُ بِالْقُرْآنِ سَبَّهُ الْمُشْرِكُونَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ فَأَنْزَلَ اللَّهُ{ وَلَا تَجْهَرْ بِصَلَاتِكَ }فَيَسُبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ

{ وَلَا تُخَافِتْ بِهَا }عَنْ أَصْحَابِكَ بِأَنْ تُسْمِعَهُمْ حَتَّى يَأْخُذُوا عَنْكَ الْقُرْآنَ

Sayyidina Ibn Abbas (RA) reported about the verse: "And speak not your prayer aloud, nor speak it low." (17:110) He said, "This was revealed at Makkah. When Allah's Messenger (SAW) raised his voice while reciting the Qur'an, the idolaters reviled it and him who revealed it and Him who brought it. So Allah revealed: "And do not raise your voice in your salah." Lest they abuse the Quran, Him who has revealed it and him who brought it. "And do not keep your voice low." from your companions that they do not hear you. Keep it such that they take the Qur'an from you.

[*Ahmed* 1853, *Bukhari* 4772, *Muslim* 446, *Nisai* 1007]

(3157)

فِي قَوْلِهِ{ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا }

قَالَ نَزَلَتْ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُخْتَفٍ بِمَكَّةَ فَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ فَكَانَ الْمُشْرِكُونَ إِذَا سَمِعُوهُ شَتَمُوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ فَقَالَ اللَّهُ لِنَبِيِّهِ{ وَلَا تَجْهَرْ بِصَلَاتِكَ }

أَيْ بِقِرَاءَتِكَ فَيَسْمَعَ الْمُشْرِكُونَ فَيَسُبُّوا الْقُرْآنَ{ وَلَا تُخَافِتْ بِهَا }

عَنْ أَصْحَابِكَ{ وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا }

Sayyidina Ibn Abbas said about the words of Allah: "And speak not your prayer aloud, not speak it low, but seek a middle course between." (17:110)

That it was revealed to Allah’s Messenger (SAW) when he was hiding in Makkah and raised his voice when he offered salah with his sahabah while reciting the Quran. When the idolaters heard him, they abused the Qur’an and him who brought it, Allah said to His Prophet: "And do not raise your voice in your salah, that is in your recital." Lest the idolaters hear it and revile the Qur’an, "And do not speak low", with your sahabah, but "Seek a middle course between."

[*Ahmed* 1853, *Bukhari* 4722, *Muslim* 446, *Nisai* 1007]

(3158)

قُلْتُ لِحُذَيْفَةَ بْنِ الْيَمَانِ أَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ الْمَقْدِسِ قَالَ لَا قُلْتُ بَلَى قَالَ أَنْتَ تَقُولُ ذَاكَ يَا أَصْلَعُ بِمَ تَقُولُ ذَلِكَ قُلْتُ بِالْقُرْآنِ بَيْنِي وَبَيْنَكَ الْقُرْآنُ فَقَالَ حُذَيْفَةُ مَنْ احْتَجَّ بِالْقُرْآنِ فَقَدْ أَفْلَحَ قَالَ سُفْيَانُ يَقُولُ فَقَدْ احْتَجَّ وَرُبَّمَا قَالَ قَدْ فَلَجَ فَقَالَ{ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنْ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى }قَالَ أَفَتُرَاهُ صَلَّى فِيهِ قُلْتُ لَا قَالَ لَوْ صَلَّى فِيهِ لَكُتِبَتْ عَلَيْكُمْ الصَّلَاةُ فِيهِ كَمَا كُتِبَتْ الصَّلَاةُ فِي الْمَسْجِدِ الْحَرَامِ قَالَ حُذَيْفَةُ أُتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِدَابَّةٍ طَوِيلَةِ الظَّهْرِ مَمْدُودَةٍ هَكَذَا خَطْوُهُ مَدُّ بَصَرِهِ فَمَا زَايَلَا ظَهْرَ الْبُرَاقِ حَتَّى رَأَيَا الْجَنَّةَ وَالنَّارَ وَوَعْدَ الْآخِرَةِ أَجْمَعَ ثُمَّ رَجَعَا عَوْدَهُمَا عَلَى بَدْئِهِمَا قَالَ وَيَتَحَدَّثُونَ أَنَّهُ رَبَطَهُ لِمَ أَيَفِرُّ مِنْهُ وَإِنَّمَا سَخَّرَهُ لَهُ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ

Zirr ibn Hubaysh narrated: I asked Sayyidina Hudhayfah (RA) ibn Yaman whether Allah’s Messenger had offered salah in Bayt al-Maqdis He said, “No.” I said to him, “Yes, indeed” He remarked “You say that O Bald man, How do you say so?” I said “By the Qur’an. Between you

and me is the Qur’an.” He said, “He who cites evidence from the Qur’an, indeed, prospers.” Sufyan narrated that the sub-narrator said (perhaps), “He has indeed given an argument” - or he said, “He has prospered.” Then Hudhayfah recited: "Glorified be He who carried His servant (Muhammad) by night from the Sacred Mosque (of Makkah) to the Remote Mosque (of Jerusalem)." (17: 1)

Then he asked, “Do you trump up from this that he offered salah there?” I said, “No.” He said, “If he had offered salah there then that would have become wajib on you to offer salah there just as it is wajib to offer salah in the Masjid al-Haram.” Hudhayfah said further that a long-backed animal was brought to Allah’s Messenger (SAW) . Its stride was as long as the reach of its sight. And both of them did not dismount from the Buraq’s back till they had seen Paradise and Hell and the promises of the Hereafter. Then it returned leaving both of them to where they had begun. He said, “People say that it was tied in Bayt al-Maqdis (though it was not necessary). Why? Would it have escaped? Indeed, the Knower of the unknown and the known had subjected it to him, (the Prophet).

(3159)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَبِيَدِي لِوَاءُ الْحَمْدِ وَلَا فَخْرَ وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ آدَمَ فَمَنْ سِوَاهُ إِلَّا تَحْتَ لِوَائِي وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ وَلَا فَخْرَ قَالَ فَيَفْزَعُ النَّاسُ ثَلَاثَ فَزَعَاتٍ فَيَأْتُونَ آدَمَ فَيَقُولُونَ أَنْتَ أَبُونَا آدَمُ فَاشْفَعْ لَنَا إِلَى رَبِّكَ فَيَقُولُ إِنِّي أَذْنَبْتُ ذَنْبًا أُهْبِطْتُ مِنْهُ إِلَى الْأَرْضِ وَلَكِنْ ائْتُوا نُوحًا فَيَأْتُونَ نُوحًا فَيَقُولُ إِنِّي دَعَوْتُ عَلَى أَهْلِ الْأَرْضِ دَعْوَةً فَأُهْلِكُوا وَلَكِنْ اذْهَبُوا إِلَى إِبْرَاهِيمَ فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ إِنِّي كَذَبْتُ ثَلَاثَ كَذِبَاتٍ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْهَا كَذِبَةٌ إِلَّا مَا حَلَّ بِهَا عَنْ دِينِ اللَّهِ وَلَكِنْ ائْتُوا مُوسَى فَيَأْتُونَ مُوسَى فَيَقُولُ إِنِّي قَدْ قَتَلْتُ نَفْسًا وَلَكِنْ ائْتُوا عِيسَى فَيَأْتُونَ عِيسَى فَيَقُولُ إِنِّي عُبِدْتُ مِنْ دُونِ اللَّهِ وَلَكِنْ ائْتُوا مُحَمَّدًا قَالَ فَيَأْتُونَنِي فَأَنْطَلِقُ مَعَهُمْ قَالَ ابْنُ جُدْعَانَ قَالَ أَنَسٌ فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَآخُذُ بِحَلْقَةِ بَابِ الْجَنَّةِ فَأُقَعْقِعُهَا فَيُقَالُ مَنْ هَذَا فَيُقَالُ مُحَمَّدٌ فَيَفْتَحُونَ لِي وَيُرَحِّبُونَ بِي فَيَقُولُونَ مَرْحَبًا فَأَخِرُّ سَاجِدًا فَيُلْهِمُنِي اللَّهُ مِنْ الثَّنَاءِ وَالْحَمْدِ فَيُقَالُ لِي ارْفَعْ رَأْسَكَ وَسَلْ تُعْطَ وَاشْفَعْ تُشَفَّعْ وَقُلْ يُسْمَعْ لِقَوْلِكَ وَهُوَ الْمَقَامُ الْمَحْمُودُ الَّذِي قَالَ اللَّهُ { عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا }قَالَ سُفْيَانُ لَيْسَ عَنْ أَنَسٍ إِلَّا هَذِهِ الْكَلِمَةُ فَآخُذُ بِحَلْقَةِ بَابِ الْجَنَّةِ فَأُقَعْقِعُهُ

Sayyidina Abu Saa’eed Khudri reported that Allah’s Messenger (SAW) said : I will be the chief of the children of Aadam on the Day of Resurrection - no boast about it. And, in my hand will

be the standard of hamd (praise) and this is no boast. There will be no Prophet that day, including Aadam, but will be under my standard, and I will be the first for whom the earth will be split open (on resurrection) - and this is no boast. People will be terrified three times. They will come to Aadam and say, "You are our father. So intercede for us with your Lord." He will say, "I committed a sin for which I was sent down to the earth. But go to Nuh. So, they will come to Nuh and he will say. "I had prayed against the people of the earth (to be punished) and they were destroyed. But, go to Ibrahim." They will come too Ibrahim and he will say, "I lied three times." Allah's Messenger (SAW) said: None of that was a lie except that he helped Allah's religion with it. (Ibrahim will tell them.) "But, go to Musa." So, they will come to Musa and he will say, "I had killed a soul. But go to Eesa." They will go to Eesa. He will say, "I was worshipped at the exclusion of Allah. But go to Muhammad (SAW)." So, they will come to me and I will go with them.

Ibn Jad'an reported that Anas said, "As though I see Allah's Messenger!" (The Prophet's saying continues:) I will take hold of the latch of the gate of Paradise and knock at it. It will asked, "Who is there?" Someone will answer, "(He is) Muhammad." So, it will be opened for me and I will be welcomed. They will say, "Welcome!" And I will fall down in prostration and Allah will inspire me with (words of His) praise and glorification. I will be told, "Raise your head and ask. You will be given. Intercede and t will be accepted. And say, your word will be heard." This is al-Maqaam al-Mahmud (Praised Station) about which Allah has said: "Soon your Lord will raise you to a Station Praised." (17: 79) Sufyan said that the version of Anas also has the Prophet's (SAW) saying. "I will take hold of the latch of the gate of Paradise and knock at it."

[*Ahmed* 10987, *Ibn e Majah* 4308, *Muslim* 2278]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 19

About surah al-Kahf

(3160)

إِنَّ نَوْفًا الْبِكَالِيَّ يَزْعُمُ أَنَّ مُوسَى صَاحِبَ بَنِي إِسْرَائِيلَ لَيْسَ بِمُوسَى صَاحِبِ الْخَضِرِ قَالَ كَذَبَ عَدُوُّ اللَّهِ سَمِعْتُ أُبَيَّ بْنَ كَعْبٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَامَ مُوسَى خَطِيبًا فِي بَنِي إِسْرَائِيلَ فَسُئِلَ أَيُّ النَّاسِ أَعْلَمُ فَقَالَ أَنَا أَعْلَمُ فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ

إِلَيْهِ فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّ عَبْدًا مِنْ عِبَادِي بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ قَالَ أَيْ رَبِّ فَكَيْفَ لِي بِهِ فَقَالَ لَهُ احْمِلْ حُوتًا فِي مِكْتَلٍ فَحَيْثُ تَفْقِدُ الْحُوتَ فَهُوَ ثَمَّ فَانْطَلَقَ وَانْطَلَقَ مَعَهُ فَتَاهُ وَهُوَ يُوشَعُ بْنُ نُونٍ فَجَعَلَ مُوسَى حُوتًا فِي مِكْتَلٍ فَانْطَلَقَ هُوَ وَفَتَاهُ يَمْشِيَانِ حَتَّى أَتَيَا الصَّخْرَةَ فَرَقَدَ مُوسَى وَفَتَاهُ فَاضْطَرَبَ الْحُوتُ فِي الْمِكْتَلِ حَتَّى خَرَجَ مِنْ الْمِكْتَلِ فَسَقَطَ فِي الْبَحْرِ قَالَ وَأَمْسَكَ اللَّهُ عَنْهُ جِرْيَةَ الْمَاءِ حَتَّى كَانَ مِثْلَ الطَّاقِ وَكَانَ لِلْحُوتِ سَرَبًا وَكَانَ لِمُوسَى وَلِفَتَاهُ عَجَبًا فَانْطَلَقَا بَقِيَّةَ يَوْمِهِمَا وَلَيْلَتِهِمَا وَنُسِّيَ صَاحِبُ مُوسَى أَنْ يُخْبِرَهُ فَلَمَّا أَصْبَحَ مُوسَى قَالَ لِفَتَاهُ{ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا }قَالَ وَلَمْ يَنْصَبْ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أُمِرَ بِهِ قَالَ{ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا }قَالَ مُوسَى{ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا }قَالَ يَقُصَّانِ آثَارَهُمَا قَالَ سُفْيَانُ يَزْعُمُ نَاسٌ أَنَّ تِلْكَ الصَّخْرَةَ عِنْدَهَا عَيْنُ الْحَيَاةِ وَلَا يُصِيبُ مَاؤُهَا مَيِّتًا إِلَّا عَاشَ قَالَ وَكَانَ الْحُوتُ قَدْ أُكِلَ مِنْهُ فَلَمَّا قُطِرَ عَلَيْهِ الْمَاءُ عَاشَ قَالَ فَقَصَّا آثَارَهُمَا حَتَّى أَتَيَا الصَّخْرَةَ فَرَأَى رَجُلًا مُسَجًّى عَلَيْهِ بِثَوْبٍ فَسَلَّمَ عَلَيْهِ مُوسَى فَقَالَ أَنَّى بِأَرْضِكَ السَّلَامُ قَالَ أَنَا مُوسَى قَالَ مُوسَى بَنِي إِسْرَائِيلَ قَالَ نَعَمْ قَالَ يَا مُوسَى إِنَّكَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَكَهُ لَا أَعْلَمُهُ وَأَنَا عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَنِيهِ لَا تَعْلَمُهُ فَقَالَ مُوسَى { هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا }قَالَ لَهُ الْخَضِرُ { فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا }قَالَ نَعَمْ فَانْطَلَقَ الْخَضِرُ وَمُوسَى يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ فَمَرَّتْ بِهِمَا سَفِينَةٌ فَكَلَّمَاهُمْ أَنْ يَحْمِلُوهُمَا فَعَرَفُوا الْخَضِرَ فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ فَعَمَدَ الْخَضِرُ إِلَى لَوْحٍ مِنْ أَلْوَاحِ السَّفِينَةِ فَنَزَعَهُ فَقَالَ لَهُ مُوسَى قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ عَمَدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا{ لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا }ثُمَّ خَرَجَا مِنْ السَّفِينَةِ فَبَيْنَمَا هُمَا يَمْشِيَانِ عَلَى السَّاحِلِ وَإِذَا غُلَامٌ يَلْعَبُ مَعَ الْغِلْمَانِ فَأَخَذَ الْخَضِرُ بِرَأْسِهِ فَاقْتَلَعَهُ بِيَدِهِ فَقَتَلَهُ قَالَ لَهُ مُوسَى{ أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا }قَالَ وَهَذِهِ أَشَدُّ مِنْ الْأُولَى{ قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ }يَقُولُ مَائِلٌ فَقَالَ الْخَضِرُ بِيَدِهِ هَكَذَا{ فَأَقَامَهُ }فَقَالَ لَهُ مُوسَى قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُضَيِّفُونَا وَلَمْ يُطْعِمُونَا

{ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ

صَبْرًا }قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْحَمُ اللَّهُ مُوسَى لَوَدِدْنَا أَنَّهُ كَانَ صَبَرَ حَتَّى يَقُصَّ عَلَيْنَا مِنْ أَخْبَارِهِمَا قَالَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأُولَى كَانَتْ مِنْ مُوسَى نِسْيَانٌ قَالَ وَجَاءَ عُصْفُورٌ حَتَّى وَقَعَ عَلَى حَرْفِ السَّفِينَةِ ثُمَّ نَقَرَ فِي الْبَحْرِ فَقَالَ لَهُ الْخَضِرُ مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلَّا مِثْلُ مَا نَقَصَ هَذَا الْعُصْفُورُ مِنْ الْبَحْرِقَالَ سَعِيدُ بْنُ جُبَيْرٍ وَكَانَ يَعْنِي ابْنَ عَبَّاسٍ يَقْرَأُ وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْبًا وَكَانَ يَقْرَأُ وَأَمَّا الْغُلَامُ فَكَانَ كَافِرًا

Sa’eed ibn Jubayr said that he told Ibn Abbas (RA) that Nawf al-Bikali believed that Musa of the Banu Israel was not (the same as) Musa of Khidr, He replied, “The enemy of Allah lies.” Then he said that he had heard Ubayy ibn Ka’b say that he heard Allah’s Messenger (SAW) say: Musa stood up among the Banu Israel to deliver a sermon. He was asked, “Which of mankind is the most learned?” He said, “I am the most learned.” Allah admonished him for not attributing knowledge to Him (Allah). So Allah revealed to him, “A slave among My slaves at the meeting point of the two seas is more learned than you.” Musa said, “O Lord! How can I go to him?” He said to him, “Take a fish in your basket. Wherever you lose the fish - that is the place where he is” So he went with him went his servant he was Yusha’ ibn Nun Musa placed the fish in the basket and he and his servant departed. They walked till they came to a rock. Musa and his servant lied down there. The fish stirred within the basket and came out of it and dropped into the sea. Allah stopped the current of the water so that it was like a tunnel and there was a passage for the fish. For Musa and his servant it was strange. They departed walking the remainder of their day and their night, and the servant of Musa forgot to inform him. When it was morning, Musa said to his servant: "Bring us our breakfast, certainly we have encountered fatigue from this journey of ours.” (18:62) Indeed, Musa did not feel fatigued but only after they had gone past the place which they had been commanded to seek. The servant said: "Did you see when we took refuge on the rock, then I indeed forgot the fish - and none but Satan made me forget that I should speak of it - and it took its way into the sea; what a wonder!"(18:63) Musa said: "That is what we were seeking." (18: 64) “So they returned retracing their footsteps.” (18: 64) They both returned retracing their footsteps. Sufyan said that people imagine that at this rock lies the spring of life to which no dead thing is brought but it revives. The fish had been eaten partly but drops of; ter poured on it, it revived. So they retraced their footsteps till they were at the rock. They observed a man covered with a garment. Musa greeted him (with salaam). He asked, “is there (a greeting like) salaam on your land?’ He said, “I am Musa.” He asked, “Musa of Banu Israel?” He said, “Yes.” He said, “Musa, you have knowledge from Allah that Alalh taught you but He did not teach me. And, I possess knowledge from Allah that He taught me but did not teach you.” Musa pleaded: "May I follow you, so that you may teach me of what you have been taught of right judgment." (18:66) He said: "Surely you will not be able to bear with me patiently. And how can you have patience in that you have not encompassed in (your) knowledge?’ He said, “If Allah will you shall find me patient; and I shall not disobey you in any affair.” (18: 67-69) Khidr said in response to him: "If you follow me, question me not about anything until I muself mention it to you about it."(18: 70) He said, “Yes. So they - Khidr and Musa - departed walking along the coast, when a boat passed by them. They

requested them to let them board it and they recognized Khidr and took them on board without any fare. Khidr pulled out a plank of the boat. Musa said to him, “These people took us in without fare but you damaged it with a hole that it may drown.” He added: "In order to drown its occupants. You have certainly done a grievous thing." (18: 71) He said: "Did I not say that you would not be able to bear with me patiently?" He (Musa) said: Reproach me not for what I forgot, and oppress me not in my affair distressingly." (18: 73) Then they came out of the boat. While they were walking along the coast, they came across a boy playing with other two lads. Khidr grabbed him by his head and jerked him by his hand and killed him. So, Musa said to him: "Have you slain an innocent person who has slain no one. Certainly you have done a horrible thing." (18: 74) He said reminding him: "Did I not say to you that you would not be able to bear with me patiently?" (18: 75) And, indeed, this was more severe than the first time. He (Musa) pleaded: If I question you about anything after this, keep not company with me; indeed you have received an excuse from me. ”So they departed until, when they came to the people of a township, they asked its people for food, but they refused to entertain them as guests. Then they found therein a wall about to fall down." (18: 76-77) That is, leaning down and Khidr gestured to it with his hand like this, "and so he set it up." (18:77) So, Musa protested, “A people to whom we came but they did not play host to us and did not serve us food.” And, also: if you had wished you could have taken a wage for it.” He (Khidr) said, “This is the parting between me and you. Now I will inform you the interpretation of that you were not able to bear patiently." (18: 77-78).

(Allah’s Messenger’s (SAW) narration continues :) May Allah have mercy on Musa! We wish that Musa had shown patience until (Allah) described to us more about the two of them! The first - it was from Musa’s forgetfulness. Then a swallow came and sitting on the edge of the boat, dipped its beak in the sea. Khidr thereupon said to Musa, “My knowledge and your knowledge have not lessened Allah’s knowledge even so much as this sparrow has withdrawn from the sea.” Sa’eed ibn Jubayr said that Ibn Abbas (RA) recited: "And there was before them a king who seized every perfect boat forcibly." And he recited: "And as for the lad, he was a disbeliever."

[*Ahmed* 21167, *Bukhari* 74, *Muslim* 2380, *Abu Dawud* 4707]

(3161)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْغُلَامُ الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ يَوْمَ طُبِعَ كَافِرًا

Sayyidina Ubayy ibn Ka’b reported from the Prophet (SAW) who said, ‘The lad whom Khidr had killed was born a disbeliever.”

[*Ahmed* 21181, *Muslim* 2661, *Abu Dawud* 4705]

(3162)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا سُمِّيَ الْخَضِرَ لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ بَيْضَاءَ فَاهْتَزَّتْ تَحْتَهُ خَضْرَاءَ

Sayyidina Abu Hurayrah reported that Allah’s Messenger said, ‘He was named Khidr because he sat down on barren land which turned green below him.” (Khidr means ‘green.)

[*Ahmed* 8119, *Bukhari* 3402]

(3163)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ{ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا }قَالَ ذَهَبٌ وَفِضَّةٌ

Sayyidina Abu Darda (RA) reported from the Prophet about Allah’s words: "And there was beneath it a treasure belonging to them." (18:82)

(3164)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السَّدِّ قَالَ يَحْفِرُونَهُ كُلَّ يَوْمٍ حَتَّى إِذَا كَادُوا يَخْرِقُونَهُ قَالَ الَّذِي عَلَيْهِمْ ارْجِعُوا فَسَتَخْرِقُونَهُ غَدًا فَيُعِيدُهُ اللَّهُ كَأَشَدِّ مَا كَانَ حَتَّى إِذَا بَلَغَ مُدَّتَهُمْ وَأَرَادَ اللَّهُ أَنْ يَبْعَثَهُمْ عَلَى النَّاسِ قَالَ الَّذِي عَلَيْهِمْ ارْجِعُوا فَسَتَخْرِقُونَهُ غَدًا إِنْ شَاءَ اللَّهُ وَاسْتَثْنَى قَالَ فَيَرْجِعُونَ فَيَجِدُونَهُ كَهَيْئَتِهِ حِينَ تَرَكُوهُ فَيَخْرِقُونَهُ فَيَخْرُجُونَ عَلَى النَّاسِ فَيَسْتَقُونَ الْمِيَاهَ وَيَفِرُّ النَّاسُ مِنْهُمْ فَيَرْمُونَ بِسِهَامِهِمْ فِي السَّمَاءِ فَتَرْجِعُ مُخَضَّبَةً بِالدِّمَاءِ فَيَقُولُونَ قَهَرْنَا مَنْ فِي الْأَرْضِ وَعَلَوْنَا مَنْ فِي السَّمَاءِ قَسْوَةً وَعُلُوًّا فَيَبْعَثُ اللَّهُ عَلَيْهِمْ نَغَفًا فِي أَقْفَائِهِمْ فَيَهْلِكُونَ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ دَوَابَّ الْأَرْضِ تَسْمَنُ وَتَبْطَرُ وَتَشْكَرُ شَكَرًا مِنْ لُحُومِهِمْ

Abu Rafi’ reported on the authority of Sayyidina Abu Hurayrah (RA) that Allah’s Messenger (SAW) said about the Sadd: They (Yajuj and Majuj) dig it every day till they nearly bore a hole in it. Then he who is over them (their chief) says, “Return. We shall bore the hole tomorrow.” So, (they go away and) Allah replaces it stronger than before (This) till the term appointed arrives and Allah intends that they should go and overpower mankind, and the one who is over them will say, “Return. We shall bore the hole tomorrow if Allah wills” - included this proviso. Thus, they will return and find it exactly as they had left it and they will bore the hole and pounce on the people. They will drink all their water (and dry them out). The people will flee from them. They (Yajuj Majuj) will shoot arrows towards the sky and the arrows will come back to them with blood thereon. They will boast, “We have subdued those on earth and have overpowered those in the sky”, showing their hard-heartedness and

pride. Then, Allah will grow a worm in their necks and they will perish. And by Him in Whose Hand is the soul of Muhammad the beasts of the earth will fatten and flourish and give thanks on (eating) their flesh.

[*Ahmed* 10637, *Ibn e Majah* 4080]

(3165)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا جَمَعَ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ لِيَوْمٍ لَا رَيْبَ فِيهِ نَادَى مُنَادٍ مَنْ كَانَ أَشْرَكَ فِي عَمَلٍ عَمِلَهُ لِلَّهِ أَحَدًا فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللَّهِ فَإِنَّ اللَّهَ أَغْنَى الشُّرَكَاءِ عَنْ الشِّرْكِ

Sayyidina Abu Sa'eed ibn Abu Fadalah al-Ansari.who was One of the sahabah reported that he heard Allah's Messenger say, "When- Allah will gather -mankind on the Day of Resurrection- a day of which there is no doubt - a crier will proclaim, "He who associated in his deeds (someone) which is done for Allah alone, must demand its reward from (that) other than Allah - for, Allah is independent of partners and of association."

[*Ahmed* 15838, *Ibn e Majah* 4203, *Muslim* 2985]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 20

About Surah Maryam

(3166)

بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى نَجْرَانَ فَقَالُوا لِي أَلَسْتُمْ تَقْرَءُونَ يَا أُخْتَ هَارُونَ وَقَدْ كَانَ بَيْنَ عِيسَى وَمُوسَى مَا كَانَ فَلَمْ أَدْرِ مَا أُجِيبُهُمْ فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَقَالَ أَلَا أَخْبَرْتَهُمْ أَنَّهُمْ كَانُوا يُسَمُّونَ بِأَنْبِيَائِهِمْ وَالصَّالِحِينَ قَبْلَهُمْ

Sayyidina Mughirah ibn Shu'bah (RA) reported that Allah's Messenger (SAW) sent him to Najran (to the Christians there). They asked him, "Do you not recite: "O sister of (the household of) Harun!. (19:28 in reference to Sayyidah Maryam (AS)). While there has been a

long period between Sayyidina Musa and Eesa ?" He did not know how to answer them, so he returned to the Prophet (SAW) and informed him (about it). He asked him, "Did you not tell them that they used to name (their children) after their Prophets and righteous people who had preceded them?"

[*Ahmed* 18226, *Muslim* 2135]

(3167)

قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ{ وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ }

قَالَ يُؤْتَى بِالْمَوْتِ كَأَنَّهُ كَبْشٌ أَمْلَحُ حَتَّى يُوقَفَ عَلَى السُّورِ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيُقَالُ يَا أَهْلَ الْجَنَّةِ فَيَشْرَئِبُّونَ وَيُقَالُ يَا أَهْلَ النَّارِ فَيَشْرَئِبُّونَ فَيُقَالُ هَلْ تَعْرِفُونَ هَذَا فَيَقُولُونَ نَعَمْ هَذَا الْمَوْتُ فَيُضْجَعُ فَيُذْبَحُ فَلَوْلَا أَنَّ اللَّهَ قَضَى لِأَهْلِ الْجَنَّةِ الْحَيَاةَ فِيهَا وَالْبَقَاءَ لَمَاتُوا فَرَحًا وَلَوْلَا أَنَّ اللَّهَ قَضَى لِأَهْلِ النَّارِ الْحَيَاةَ فِيهَا وَالْبَقَاءَ لَمَاتُوا تَرَحًا

Sayyidina Abu Sa'eed Khudri (RA) is reported that Allah's Messenger (SAW) recited: "And warm them of the day of anguish." (19: 39) He said, Death will be brought in the form of a black and white ram and stopped at the fence between Paradise and Hell. A crier will call out, "O people of Paradise!" They will raise their heads and look carefully. Then he will call out, "O People of Hell!" They will stretch their necks and look carefully. He will ask, "Do you recognize this?" They will answer, "Yes, this is death." Then it will be made to lie down and slaughtered." Thus had Allah not decreed eternal life for the ' people of Paradise, they would have died of joy?d, had he not decreed eternal life for the inhabitants of Hell, there, they would have died of grief.

[*Ahmed* 11066, *Bukhari* 4730]

(3168)

{ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا }قَالَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍأَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا عُرِجَ بِي رَأَيْتُ إِدْرِيسَ فِي السَّمَاءِ الرَّابِعَةِ

Sayyidina Anas ibn Maalik (RA) reported that the Prophet (SAW) said, "When I was taken to the heavens, I saw Idris on the fourth heaven."

[*Ahmed* 17850, *Bukhari* 3207, *Muslim* 162, *Nisai* 447]

(3169)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِجِبْرِيلَ مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا قَالَ فَنَزَلَتْ هَذِهِ الْآيَةَ{ وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ }إِلَى آخِرِ الْآيَةَ

Sayyifina Ibn Abbas (RA) reported that Allah's Messenger (SAW) asked Jibril "What prevents you from visiting us more often than you do?" So, this verse was revealed: "And we (the angels) descend no ut by the command of your Lord. To Him belongs whatsoever is before us, and whatsoever is behind us." (19: 64)

(3170)

{ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا }فَحَدَّثَنِي أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ حَدَّثَهُمْ قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرِدُ النَّاسُ النَّارَ ثُمَّ يَصْدُرُونَ مِنْهَا بِأَعْمَالِهِمْ فَأَوَّلُهُمْ كَلَمْحِ الْبَرْقِ ثُمَّ كَالرِّيحِ ثُمَّ كَحُضْرِ الْفَرَسِ ثُمَّ كَالرَّاكِبِ فِي رَحْلِهِ ثُمَّ كَشَدِّ الرَّجُلِ ثُمَّ كَمَشْيِهِ

Suddi reported that he asked Murrah Hamdani about the saying of Allah, the Glorious, the Majestic: "And there is not one of you, but shall come to it." (19: 77) So, he narrated that Abdullah ibn Mas'ud had narrated to him that Allah's Messenger (SAW), said, "People will pass by Hell and go away from it according to their deeds. The first of them will go away as fast as the spark of lightning, the second batch like wind, the next at horse speed, the next like a camel-rider and then like a man running away and then as one who walks.

[*Ahmed* 4128]

(3171)

{ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا }قَالَ يَرِدُونَهَا ثُمَّ يَصْدُرُونَ بِأَعْمَالِهِمْ

Muhammad ibn Bashaar reported from Yahya ibn Sa'eed, from Shu'bah, from Suddi, from Murrah that Abdullah said about: "And there is not one of you, but shall come to it." (19: 77) They will come to it and then go away from it relative to their deeds. [*Ahmed* 4141]

(3171A)

Muhammad Muhammad ibn Bashshar reported from Abdur Rahman, from Shu'bah, from Suddi a similar hadith. Abdur Rahman said to Shu'bah that Israel reported to him from Suddi, from Murrah, from Abdullah from the Prophet. Shu'bah said that he heard that from Suddi in a marfu' manner.

(3172)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَحَبَّ اللَّهُ عَبْدًا نَادَى جِبْرِيلَ إِنِّي قَدْ أَحْبَبْتُ فُلَانًا فَأَحِبَّهُ قَالَ فَيُنَادِي فِي السَّمَاءِ ثُمَّ تَنْزِلُ لَهُ الْمَحَبَّةُ فِي أَهْلِ الْأَرْضِ فَذَلِكَ قَوْلُ اللَّهِ{ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمْ الرَّحْمَنُ وُدًّا }وَإِذَا أَبْغَضَ اللَّهُ عَبْدًا نَادَى جِبْرِيلَ إِنِّي أَبْغَضْتُ فُلَانًا فَيُنَادِي فِي السَّمَاءِ ثُمَّ تَنْزِلُ لَهُ الْبَغْضَاءُ فِي الْأَرْضِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said: "When Allah loves a slave, He calls Jibril (and says), "I love so-and-so, Thus, you too love him." So, he proclaims that in heaven. Then love for him is sent down among the inhabitants of earth. That is the saying of Allah: "Surely those who believe and do righteous deeds, for them the Compassionate (Allah) shall assign love." (19:96) And when Allah hates anyone, He says to Jibril, "I detest so-and-so." Thus, he proclaims that in the heaven and then hate for him descends on earth.

[*Ahmed* 10679, *Bukhari* 3209, *Muslim* 2637]

(3173)

جِئْتُ الْعَاصَ بْنَ وَائِلٍ السَّهْمِيَّ أَتَقَاضَاهُ حَقًّا لِي عِنْدَهُ فَقَالَ لَا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ فَقُلْتُ لَا حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ قَالَ وَإِنِّي لَمَيِّتٌ ثُمَّ مَبْعُوثٌ فَقُلْتُ نَعَمْ فَقَالَ إِنَّ لِي هُنَاكَ مَالًا وَوَلَدًا فَأَقْضِيكَ فَنَزَلَتْ{ أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا }الْآيَةَ

Sayyidina Khabbab ibn Arat narrated: I went to Aas ibn Wail Sahmi to demand my right over him. He said, "I will not give it to you till you reject Muhammad." I said, "No – not even if you die and come back to life." He asked, "Will I die and be resurrected." I replied, "Yes", So, he said, "Surely, I will have wealth and children there and will give you (there)." So, this was revealed: "Have you (O Prophet) considered him who disbelieves in Our revelations and says, 'I shall certainly be given wealth and children?" (19: 77)

[*Ahmed* 21125, *Bukhari* 2091, *Muslim* 2751]

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 21

About Surah Ta Ha

(3174)

لَمَّا قَفَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ خَيْبَرَ أَسْرَى لَيْلَةً حَتَّى أَدْرَكَهُ الْكَرَى أَنَاخَ فَعَرَّسَ ثُمَّ قَالَ يَا بِلَالُ اكْلَأْ لَنَا اللَّيْلَةَ قَالَ فَصَلَّى بِلَالٌ ثُمَّ تَسَانَدَ إِلَى رَاحِلَتِهِ مُسْتَقْبِلَ الْفَجْرِ فَغَلَبَتْهُ عَيْنَاهُ فَنَامَ فَلَمْ يَسْتَيْقِظْ أَحَدٌ مِنْهُمْ وَكَانَ أَوَّلَهُمْ اسْتِيقَاظًا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَيْ بِلَالُ فَقَالَ بِلَالٌ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ أَخَذَ بِنَفْسِي الَّذِي أَخَذَ بِنَفْسِكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْتَادُوا ثُمَّ أَنَاخَ فَتَوَضَّأَ فَأَقَامَ الصَّلَاةَ ثُمَّ صَلَّى مِثْلَ صَلَاتِهِ لِلْوَقْتِ فِي تَمَكُّثٍ ثُمَّ قَالَ{ أَقِمْ الصَّلَاةَ لِذِكْرِي }

Sayyidina Abu Hurayrah (RA) reported that while returning from Khaybar to Madinah in the night, Allah’s Messenger (SAW) felt sleepy. He made the camel kneel down and went to sleep. He said, “O Bilal, keep vigil tonight.” Bilal offered salah and reclining on his camel-saddle, waited for dawn. But his eyes were overcome by sleep and he (too) slept. Then, none of them woke up until the Prophet (SAW) was the first to wake up and he said, “O Bilal!” Bilal said, “May my parents be ransomed to you, O Messenger of Allah! The same thing took over me as took over you.” So, Allah’s Messenger (SAW) said, “Saddle the camels.” After a little journey, they stopped the camels again, made ablution and stood up for salah. He offered salah like the salah at its time with gentle pauses. Then he said: "Establish salah for my remembrance." (20: 14)

[*Muslim* 680, *Ibn e Majah* 697, *Abu Dawud* 435]

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 22

About surah al-Anbiya

(3175)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْوَيْلُ وَادٍ فِي جَهَنَّمَ يَهْوِي فِيهِ الْكَافِرُ أَرْبَعِينَ خَرِيفًا قَبْلَ أَنْ يَبْلُغَ قَعْرَهُ

Sayyidina Abu Sa'eed (RA) reported from the Prophet (SAW) that he said, 'There is a valley in Hell called "wayl." The disbeliever will drop down into it for forts' years before reaching its bottom.

[*Ahmed* 11712]

(3176)

أَنَّ رَجُلًا قَعَدَ بَيْنَ يَدَيْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي مَمْلُوكِينَ يُكَذِّبُونَنِي وَيَخُونُونَنِي وَيَعْصُونَنِي وَأَشْتُمُهُمْ وَأَضْرِبُهُمْ فَكَيْفَ أَنَا مِنْهُمْ قَالَ يُحْسَبُ مَا خَانُوكَ وَعَصَوْكَ وَكَذَّبُوكَ وَعِقَابُكَ إِيَّاهُمْ فَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ بِقَدْرِ ذُنُوبِهِمْ كَانَ كَفَافًا لَا لَكَ وَلَا عَلَيْكَ وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ دُونَ ذُنُوبِهِمْ كَانَ فَضْلًا لَكَ وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ فَوْقَ ذُنُوبِهِمْ اقْتُصَّ لَهُمْ مِنْكَ الْفَضْلُ قَالَ فَتَنَحَّى الرَّجُلُ فَجَعَلَ يَبْكِي وَيَهْتِفُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا تَقْرَأُ كِتَابَ اللَّهِ{ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ }

الْآيَةَ فَقَالَ الرَّجُلُ وَاللَّهِ يَا رَسُولَ اللَّهِ مَا أَجِدُ لِي وَلِهَؤُلَاءِ شَيْئًا خَيْرًا مِنْ مُفَارَقَتِهِمْ أُشْهِدُكُمْ أَنَّهُمْ أَحْرَارٌ كُلُّهُمْ

Sayyidah Ayshah reported that a man sat down opposite Allah's Messenger (SAW) and said, "O Messenger of Allah! I have some slaves. They lie to me and cheat me and disobey me. So, I abuse them and beat them. So, how am I with them?' He said, "Their treachery with you, disobedience to you and lying to you will be reckoned against your punishing them. Thus, if your punishment is commensurate with their crime then it would be squared up-nothing for you and nothing against you. But if your punishment is softer than their crime then that would be favourable to you. If your punishment is harsher than their crime then favour will be cut off from you for them." The man wept and shrieked and set off to go. Allah's Messenger said, "Have you not read Allah's Book?" (He recited: "We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least, and if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account." (21:47) The man submitted. "O Messenger of Allah, I could not find anything better for myself and for them than separating them. Be witness that they

are free-all of them.’

[*Ahmed* 2661]

(3177)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ السَّلَام فِي شَيْءٍ قَطُّ إِلَّا فِي ثَلَاثٍ قَوْلِهِ{ إِنِّي سَقِيمٌ }وَلَمْ يَكُنْ سَقِيمًا وَقَوْلُهُ لِسَارَّةَ أُخْتِي وَقَوْلِهِ{ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا }

Sayyidina Abu Hurayrah (RA) reported that Allah’s Messenger (SAW) said: Ibrahim never lied in anything except on three occasions : When he said, “I am sick” though he was not sick, and when he said about Sarah, “She is my sister,” and when he said, “Rather, the biggest of them has done it.”

[*Ahmed* 9252, *Bukhari* 2217, *Muslim* 2371, *Abu Dawud* 2212]

(3178)

قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَوْعِظَةِ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ عُرَاةً غُرْلًا ثُمَّ قَرَأَ{ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا }إِلَى آخِرِ الْآيَةِ قَالَ أَوَّلُ مَنْ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ وَإِنَّهُ سَيُؤْتَى بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ فَأَقُولُ رَبِّ أَصْحَابِي فَيُقَالُ إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ{ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ }إِلَى آخِرِ الْآيَةِ فَيُقَالُ هَؤُلَاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ

Sayyidina Ibn Abbas (RA) reported that Allah’s Messenger (SAW) stood up to deliver admonition. He said, “O people, you will be assembled before Allah naked, and uncircumcised.” Then he recited: "As we originated the first creation so We shall restore it." (21:104) He said “The first one who will be clothed on the Day of Resurrection will be Ibrahim Then some men of my ummah will be brought and taken away to the left and I will plead, “My Lord! (They are) my companions.” It will be said, “You do not realize what they innovated (in religion) after you.” So I will say as the righteous slave (Eesa) said: "And I was a witness over them, while I dwelt among them; but when you did take me, You were the watcher over them. And You are Witness over everything. If You chastise them, surely they are Your slaves; and if you forgive them." (5:117-118) It will be said, These people never ceased to be apostates turning their backs since (the day) you separated from them.’

[*Ahmed* 1950, *Bukhari* 3319, *Muslim* 2869, *Nisai* 2083]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 23

About surah al-Hajj

(3179)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا نَزَلَتْ { يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ إِلَى قَوْلِهِ وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ }قَالَ أُنْزِلَتْ عَلَيْهِ هَذِهِ الْآيَةُ وَهُوَ فِي سَفَرٍ فَقَالَ أَتَدْرُونَ أَيُّ يَوْمٍ ذَلِكَ فَقَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ ذَلِكَ يَوْمَ يَقُولُ اللَّهُ لِآدَمَ ابْعَثْ بَعْثَ النَّارِ فَقَالَ يَا رَبِّ وَمَا بَعْثُ النَّارِ قَالَ تِسْعُ مِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ إِلَى النَّارِ وَوَاحِدٌ إِلَى الْجَنَّةِ قَالَ فَأَنْشَأَ الْمُسْلِمُونَ يَبْكُونَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَارِبُوا وَسَدِّدُوا فَإِنَّهَا لَمْ تَكُنْ نُبُوَّةٌ قَطُّ إِلَّا كَانَ بَيْنَ يَدَيْهَا جَاهِلِيَّةٌ قَالَ فَيُؤْخَذُ الْعَدَدُ مِنْ الْجَاهِلِيَّةِ فَإِنْ تَمَّتْ وَإِلَّا كَمُلَتْ مِنْ الْمُنَافِقِينَ وَمَا مَثَلُكُمْ وَالْأُمَمِ إِلَّا كَمَثَلِ الرَّقْمَةِ فِي ذِرَاعِ الدَّابَّةِ أَوْ كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ ثُمَّ قَالَ إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ فَكَبَّرُوا ثُمَّ قَالَ إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ فَكَبَّرُوا ثُمَّ قَالَ إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ فَكَبَّرُوا قَالَ لَا أَدْرِي قَالَ الثُّلُثَيْنِ أَمْ لَا

Sayyidina Imran ibn Husayn (RA) reported about these verses: "O Mankind! Fear you Lord. Surely the earthquake of the Hour (of Resurrection) is a mighty thing. On the day when you behold it, every suckling woman shall neglect the babe she suckled, and every pregnant woman shall lay down her burden, and you shall see mankind as drunk, yet they shall not be drunk, but the chastisement of Allah shall be severe." (22:1-2) He said: When they were revealed to the Prophet, he was on a journey, he asked, "Do you know what day that is?" They said, "Allah and His Messenger know best." He said, "That is the day when Allah will say to Aadam, 'Send! (Prepare) the batch for Hell." He will ask, 'O Lord what is the batch for Hell'. He will say 'Nine hundred and ninety-nine are in Hell while one is in Paradise'." The Muslims will begin to weep and Allah's Messenger (SAW) will say, "Adopt nearness and the straight path, for, Prophet Hood come only after ignorance. So, the number will be made up from there. So if that is achieved (good), otherwise it will be completed through the hypocrites. And your example against past ummahs is like a piece of flesh on the inside of an animal's foreleg, or a mole on the side of a camel. And I hope that you comprise one-fourth of the people of Paradise." They all exclaimed, "Allah is the Greatest." He then said, "I hope that you form one-third of the people of Paradise." They again extolled Allah (saying Allah is

Akbar). Then he said, “I hope that you make up half the number of inhabitants of Paradise.” They exclaimed, “Allah is the Greatest.” They narrator said that he could not say if he hoped that there were two-thirds or not.

(3180)

كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَتَفَاوَتَ بَيْنَ أَصْحَابِهِ فِي السَّيْرِ فَرَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَوْتَهُ بِهَاتَيْنِ الْآيَتَيْنِ

{ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ إِلَى قَوْلِهِ عَذَابَ اللَّهِ شَدِيدٌ }فَلَمَّا سَمِعَ ذَلِكَ أَصْحَابُهُ حَثُّوا الْمَطِيَّ وَعَرَفُوا أَنَّهُ عِنْدَ قَوْلٍ يَقُولُهُ فَقَالَ هَلْ تَدْرُونَ أَيُّ يَوْمٍ ذَلِكَ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ ذَاكَ يَوْمٌ يُنَادِي اللَّهُ فِيهِ آدَمَ فَيُنَادِيهِ رَبُّهُ فَيَقُولُ يَا آدَمُ ابْعَثْ بَعْثَ النَّارِ فَيَقُولُ يَا رَبِّ وَمَا بَعْثُ النَّارِ فَيَقُولُ مِنْ كُلِّ أَلْفٍ تِسْعُ مِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ فِي النَّارِ وَوَاحِدٌ فِي الْجَنَّةِ فَيَئِسَ الْقَوْمُ حَتَّى مَا أَبَدَوْا بِضَاحِكَةٍ فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي بِأَصْحَابِهِ قَالَ اعْمَلُوا وَأَبْشِرُوا فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّكُمْ لَمَعَ خَلِيقَتَيْنِ مَا كَانَتَا مَعَ شَيْءٍ إِلَّا كَثَّرَتَاهُ يَأْجُوجَ وَمَأْجُوجَ وَمَنْ مَاتَ مِنْ بَنِي آدَمَ وَبَنِي إِبْلِيسَ قَالَ فَسُرِّيَ عَنْ الْقَوْمِ بَعْضُ الَّذِي يَجِدُونَ فَقَالَ اعْمَلُوا وَأَبْشِرُوا فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ أَوْ كَالرَّقْمَةِ فِي ذِرَاعِ الدَّابَّةِ

Sayyidina Imran ibn Husayn (RA) narrated: We were with the Prophet (SAW) on a journey. The sahabah separated from each other (outpacing or lagging behind). Allah’s Messenger (SAW) raised his voice with these two verses: "O Mankind! Fear you Lord. Surely the earthquake of the Hour (of Resurrection) is a mighty thing. On the day when you behold it, every suckling woman shall neglect the babe she suckled, and every pregnant woman shall lay down her burden, and you shall see mankind as drunk, yet they shall not be drunk, but the chastisement of Allah shall be severe." (22:1-2)When the sahabah heard him, they knew that he was to say something and they directed their mounts towards him. He asked them if they knew what day that would be. They said that only Allah and His Messenger knew that. He said, “That’s a day when Allah will call Aadam.” His Lord will summon him, saying, “0Aadam! Send forth the group of Hell.” He will ask, “O Lord! And what is the group of Hell?” So, He will say, “Out of every thousand, nine hundred and ninety-nine will go to Hell and one to Paradise.” That brought grief to the people so that none could smile. When Allah’s Messenger (SAW) observed the state of his sahabah, he said, “Perform deeds and give good tidings, for, by Him in Whose hand is the soul of Muhammad, you will be (in relation) with two kinds of creatures who will multiply whatever they are with. They are Ya’juj and Ma’juj,

and who died among the children of Aadam and the progeny of Iblis.” So, something of what was found over the people was mitigated from them. he said, “Perform deeds and convey glad tidings, for, by Him Who has Muhammad’s soul in His Hand! You are not as many compared to other ummah but as a mole on the side of camel, or an overgrown flesh on the inside of an animal's foreleg.’

[*Ahmed* 19922, *Bukhari* 3348, *Muslim* 222]

(3181)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا سُمِّيَ الْبَيْتَ الْعَتِيقَ لِأَنَّهُ لَمْ يَظْهَرْ عَلَيْهِ جَبَّارٌ

Sayyidina Abdullah ibn Zubayr (RA) reported that Allah’s Messenger said, “The House (of Allah) is named al-Atiq only because no tyrant has taken over it.’

(3182)

لَمَّا أُخْرِجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَكَّةَ قَالَ أَبُو بَكْرٍ أَخْرَجُوا نَبِيَّهُمْ لَيَهْلِكُنَّ فَأَنْزَلَ اللَّهُ تَعَالَى{ أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ }الْآيَةَ فَقَالَ أَبُو بَكْرٍ لَقَدْ عَلِمْتُ أَنَّهُ سَيَكُونُ قِتَالٌ

Sayyidina Ibn Abbas reported that when the Prophet was driven out of Makkah, Abu Bakr said, “They have driven out their Prophet so they will perish certainly.” So, Allah revealed: Permission (to fight) is given to those -who are fought against because they have been wronged. And surely Allah is able to help them. (22: 39)

So, Abu Bakr said, “Surely I knew that it was to be fighting.”

(3183)

لَمَّا أُخْرِجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَكَّةَ قَالَ رَجُلٌ أَخْرَجُوا نَبِيَّهُمْ فَنَزَلَتْ{ أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ }النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ

Sayyidina Sa’eed ibn Jubayr narrataed : When the Prophet (RA) was driven out of Makkah, a man commented, “They have driven out their Prophet.” So, this was revealed. "Permission (to fight) is given to those who are fought against, because they have been wronged. And surely Allah is Able to help them-those who were expelled from their habitations without right."

(22: 39-40)

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 24

About surah al-Muminun

(3184)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ سُمِعَ عِنْدَ وَجْهِهِ كَدَوِيِّ النَّحْلِ فَأُنْزِلَ عَلَيْهِ يَوْمًا فَمَكَثْنَا سَاعَةً فَسُرِّيَ عَنْهُ فَاسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ وَقَالَ اللَّهُمَّ زِدْنَا وَلَا تَنْقُصْنَا وَأَكْرِمْنَا وَلَا تُهِنَّا وَأَعْطِنَا وَلَا تَحْرِمْنَا وَآثِرْنَا وَلَا تُؤْثِرْ عَلَيْنَا وَارْضِنَا وَارْضَ عَنَّا ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُنْزِلَ عَلَيَّ عَشْرُ آيَاتٍ مَنْ أَقَامَهُنَّ دَخَلَ الْجَنَّةَ ثُمَّ قَرَأَ { قَدْ أَفْلَحَ الْمُؤْمِنُونَ } حَتَّى خَتَمَ عَشْرَ آيَاتٍ

Sayyidina Umar ibn Khattab (SAW) reported: Whenever revelation descended on Allah's Messenger (SAW) a sound was heard near his face like the humming of bees. 0ne day, it descended on him and we waited a while (near him), but it went away from him. He faced the qiblah, raised his hands and prayed, "0Allah, give us m0re but do not give us less; honour us but do not humiliate us; grant us but do not deprive us; prefer us but do not prefer others over us; do please us and be pleased with us." Then, he said, "Ten verses have been revealed to me. he who abides by them will enter Paradise." Then he recited: Prosperous indeed are the Believers . (till he finished the tenth verse) (23 : 1-10)

(3184A)

Muhammad ibn Aban reported from Abdur Razzaq from Yunus ibn Sulay, from Vunus ibn Yazid from Zuhri through this sanad, a hadith similar in meaning.

(3185)

أَنَّ الرُّبَيِّعَ بِنْتَ النَّضْرِ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ ابْنُهَا الْحَارِثُ بْنُ سُرَاقَةَ أُصِيبَ يَوْمَ بَدْرٍ أَصَابَهُ سَهْمٌ غَرَبٌ فَأَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ أَخْبِرْنِي عَنْ حَارِثَةَ لَئِنْ كَانَ أَصَابَ خَيْرًا احْتَسَبْتُ وَصَبَرْتُ وَإِنْ لَمْ يُصِبْ الْخَيْرَ اجْتَهَدْتُ فِي الدُّعَاءِ فَقَالَ النَّبِيُّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أُمَّ حَارِثَةَ إِنَّهَا جَنَّةٌ فِي جَنَّةٍ وَإِنَّ ابْنَكِ أَصَابَ الْفِرْدَوْسَ الْأَعْلَى وَالْفِرْدَوْسُ رَبْوَةُ الْجَنَّةِ وَأَوْسَطُهَا وَأَفْضَلُهَا

Sayyidina Anas ibn Maalik (RA) reported that Sayyidah Rubay' bint Nadr came to the Prophet Her son, Harithah ibn Suraqah (RA) had been martytred in the Battle of Badr being hit by an arrow whose shooter was unkown. She said to Allah's Messenger "Inform me about Harithah. If he has found good then! will hope for reward and be patient; but if he has not found good, I will engage in more supplication." The Prophet (SAW) said, "0Umm Harithah, there are gardens in Pardise and your son has gained the elevated Firdaws. Firdaws is the hummock in Paradise, in its center and the most excellent of it."

[*Ahmed* 12254, *Bukhari* 2819]

(3186)

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ هَذِهِ الْآيَةِ{ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ }قَالَتْ عَائِشَةُ أَهُمْ الَّذِينَ يَشْرَبُونَ الْخَمْرَ وَيَسْرِقُونَ قَالَ لَا يَا بِنْتَ الصِّدِّيقِ وَلَكِنَّهُمْ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ وَيَتَصَدَّقُونَ وَهُمْ

يَخَافُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ أُولَئِكَ الَّذِينَ يُسَارِعُونَ فِي الْخَيْرَاتِ

Sayyisah Ayshah (RA) wife of the Prophet (SAW) reported that she asked Allah's Messenger (SAW) about this verse: "And those who give whatsoever they give, while their hearts are full of fear ." (23 : 60)

She asked, "Are they who drink wine and steal?" He said, "No, 0daughter of Siddiq! But they are who keep fast, offer salah, give charity and fear lest this is not accepted from them.

Those hasten to good things and they are foremost there in. (23: 61)

[*Ahmed* 2538, *Ibn e Majah* 4198]

(3187)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ{ وَهُمْ فِيهَا كَالِحُونَ }قَالَ تَشْوِيهِ النَّارُ فَتَقَلَّصُ شَفَتُهُ الْعَالِيَةُ حَتَّى تَبْلُغَ وَسَطَ رَأْسِهِ وَتَسْتَرْخِي شَفَتُهُ السُّفْلَى حَتَّى تَضْرِبَ سُرَّتَهُ

Saryidina Abu Sa'eed Khudri (RA) reported that the Prophet 3i -L explained the verse: "While they shall be glum therein." (23 : 104)

He said, "The fire will roast him, and his upper lip will shrink till it comes to the middle of this head and his lower lip will dangle till it touches his navel."(22: 39-40)

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 25

About Surah Nur

(3188)

ßóÇäó ÑóÌõáñ íõÞóÇáõ áóåõ ãóÑúËóÏõ Èúäõ ÃóÈöí ãóÑúËóÏò æóßóÇäó ÑóÌõáÇð íóÍúãöáõ ÇáúÃóÓúÑóì ãöäú ãóßøóÉó ÍóÊøóì íóÃúÊöíó Èöåöãú ÇáúãóÏöíäóÉó ÞóÇáó æóßóÇäóÊú ÇãúÑóÃóÉñ ÈóÛöíøñ ÈöãóßøóÉó íõÞóÇáõ áóåóÇ ÚóäóÇÞñ æóßóÇäóÊú ÕóÏöíÞóÉð áóåõ æóÅöäøóåõ ßóÇäó æóÚóÏó ÑóÌõáÇð ãöäú ÃõÓóÇÑóì ãóßøóÉó íóÍúãöáõåõ ÞóÇáó ÝóÌöÆúÊõ ÍóÊøóì ÇäúÊóåóíúÊõ Åöáóì Ùöáøö ÍóÇÆöØò ãöäú ÍóæóÇÆöØö ãóßøóÉó Ýöí áóíúáóÉò ãõÞúãöÑóÉò ÞóÇáó ÝóÌóÇÁóÊú ÚóäóÇÞñ ÝóÃóÈúÕóÑóÊú ÓóæóÇÏó Ùöáøöí ÈöÌóäúÈö ÇáúÍóÇÆöØö ÝóáóãøóÇ ÇäúÊóåóÊú Åöáóíøó ÚóÑóÝóÊúåõ ÝóÞóÇáóÊú ãóÑúËóÏñ ÝóÞõáúÊõ ãóÑúËóÏñ ÝóÞóÇáóÊú ãóÑúÍóÈðÇ æóÃóåúáðÇ åóáõãøó ÝóÈöÊú ÚöäúÏóäóÇ ÇááøóíúáóÉó ÞóÇáó ÞõáúÊõ íóÇ ÚóäóÇÞõ ÍóÑøóãó Çááøóåõ ÇáÒøöäóÇ ÞóÇáóÊú íóÇ Ãóåúáó ÇáúÎöíóÇãö åóÐóÇ ÇáÑøóÌõáõ íóÍúãöáõ ÃóÓúÑóÇßõãú ÞóÇáó ÝóÊóÈöÚóäöí ËóãóÇäöíóÉñ æóÓóáóßúÊõ ÇáúÎóäúÏóãóÉó ÝóÇäúÊóåóíúÊõ Åöáóì ßóåúÝò Ãóæú ÛóÇÑò ÝóÏóÎóáúÊõ ÝóÌóÇÁõæÇ

ÍóËøóì ÞóÇãõæÇ Úóáóì ÑóÃúÓöí ÝóÈóÇáõæÇ ÝóÙóáøó Èóæúáõåõãú Úóáóì ÑóÃúÓöí æóÃóÚúãóÇåõãú Çááøóåõ Úóäøöí ÞóÇáó Ëõãøó ÑóÌóÚõæÇ æóÑóÌóÚúÊõ Åöáóì ÕóÇÍöÈöí ÝóÍóãóáúÊõåõ æóßóÇäó ÑóÌõáÇð ËóÞöíáÇð ÍóÊøóì ÇäúÊóåóíúÊõ Åöáóì ÇáúÅöÐúÎöÑö ÝóÝóßóßúÊõ Úóäúåõ ßóÈúáóåõ ÝóÌóÚóáúÊõ ÃóÍúãöáõåõ æóíõÚúíöíäöí ÍóÊøóì ÞóÏöãúÊõ ÇáúãóÏöíäóÉó ÝóÃóÊóíúÊõ ÑóÓõæáó Çááøóåö ÕóáøóÌ Çááøóåõ Úóáóíúåö æóÓóáøóãó ÝóÞõáúÊõ íóÇ ÑóÓõæáó Çááøóåö ÃóäúßöÍõ ÚóäóÇÞðÇ ÝóÃóãúÓóßó ÑóÓõæáõ Çááøóåö ÕóáøóÌ Çááøóåõ Úóáóíúåö æóÓóáøóãó Ýóáóãú íóÑõÏøó Úóáóíøó ÔóíúÆðÇ ÍóÊøóì äóÒóáóÊú

ÇáÒøóÇäöí áóÇ íóäúßöÍõ ÅöáøóÇ ÒóÇäöíóÉð } Ãóæú ãõÔúÑößóÉð æóÇáÒøóÇäöíóÉõ áóÇ íóäúßöÍõåóÇ ÅöáøóÇ ÒóÇäò Ãóæú ãõÔúÑößñ æóÍõÑøöãó Ðóáößó Úóáóì ÇáúãõÄúãöäöíäó } ÝóÞóÇáó ÑóÓõæáõ Çááøóåö ÕóáøóÌ Çááøóåõ Úóáóíúåö æóÓóáøóãó íóÇ ãóÑúËóÏõ{ ÇáÒøóÇäöí áóÇ íóäúßöÍõ ÅöáøóÇ ÒóÇäöíóÉð Ãóæú ãõÔúÑößóÉð æóÇáÒøóÇäöíóÉõ áóÇ íóäúßöÍõåóÇ ÅöáøóÇ ÒóÇäò Ãóæú ãõÔúÑößñ }ÝóáóÇ ÊóäúßöÍúåóÇ

Amr ibn Shu’ayb reported on the authority of his father who from his grandfather that there was a man named Marthad ibn Abu Marthad. He used to carry captives from Makkah to Madinah. There was an immodest woman in Makkah, called Anaq, who was his friend. He had promised one of the captives of Makkah that he would.carry him (away). He said: I came (to Makkah) and concealed myseif in the shade of one of the walls of Makkah in a mooonilt night. Now, Anaq came and she detected the back of my shadow on the side of the wall.

When she ended up near me, She recognised me and asked, “Marthad?” I said, “Marthad.’ She said, “Welcome. Come spend the night with us.” I said, ‘Anaq, Allah has forbidden adultery.’ She called out, “0people of the tents! This man carries away your captives.” So eight men pursued me and I made towards (the mount) Khandamah and ended up in a cave. I entered it. They pursued me till they stood over my head. They passed urine on my head but Allah blinded them from detecting me. Then they returned and I returned to my man and carried him away. He was a heavy man. I took him to Azkhir where I broke his fetters. Then I put him on my back and he tired me till I came to Madinah. I came to Allah’s Messenger r1 &ic (SAW) and said, “O Messenger of Allah! I will marry Anaq.” He did not say anything and made no reply to me till this revelation:

The adulterer weds not but an adulteress or an associatoress, and the adulterssnone weds her but an adulterer or an associator.

(24 : 3)

So, Allah’s Messenger (SAW) said, “"O Marthad! The adulterer weds not but an adulteress or an associatoress, and the adulteress none weds her but an adulterer or an associator. So, do not marry her.”

[*Abu Dawud* 2051, *Nisai* 3225]

(3189)

ÓõÆöáúÊõ Úóäú ÇáúãõÊóáóÇÚöäóíúäö Ýöí ÅöãóÇÑóÉö ãõÕúÚóÈö Èúäö ÇáÒøõÈóíúÑö ÃóíõÝóÑøóÞõ Èóíúäóåõãóǡ ÝóãóÇ ÏóÑóíúÊõ ãóÇ ÃóÞõæáõ ÝóÞõãúÊõ ãöäú ãóßóÇäöí Åöáóì ãóäúÒöáö ÚóÈúÏö Çááøóåö Èúäö ÚõãóÑó ÝóÇÓúÊóÃÚúÐóäúÊõ Úóáóíúåö ÝóÞöíáó áöí Åöäøóåõ ÞóÇÆöáñ ÝóÓóãöÚó ßóáóÇãöí ÝóÞóÇáó áöíó ÇÈúäó ÌõÈóíúÑò ÇÏúÎõáú ãóÇ ÌóÇÁó Èößó ÅöáøóÇ ÍóÇÌóÉñ ÞóÇáó ÝóÏóÎóáúÊõ ÝóÅöÐóÇ åõæó ãõÝúÊóÑöÔñ ÈóÑúÏóÚóÉó ÑóÍúáò áóåõ ÝóÞõáúÊõ íóÇ ÃóÈóÇ ÚóÈúÏö ÇáÑøóÍúãóäö ÇáúãõÊóáóÇÚöäóÇäö ÃóíõÝóÑøóÞõ Èóíúäóåõãóǡ ÝóÞóÇáó ÓõÈúÍóÇäó Çááøóåö äóÚóãú Åöäøó

Ãóæøóáó ãóäú ÓóÃóáó Úóäú Ðóáößó ÝõáóÇäõ Èúäõ ÝõáóÇäò ÃóÊóì ÇáäøóÈöíøó Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÝóÞóÇáó íóÇ ÑóÓõæáó Çááøóåö ÃóÑóÃóíúÊó áóæú Ãóäøó ÃóÍóÏóäóÇ ÑóÃóì ÇãúÑóÃóÊóåõ Úóáóì ÝóÇÍöÔóÉò ßóíúÝó íóÕúäóÚõ Åöäú Êóßóáøóãó Êóßóáøóãó ÈöÃóãúÑò ÚóÙöíãò æóÅöäú ÓóßóÊó ÓóßóÊó Úóáóì ÃóãúÑò ÚóÙöíãò ÞóÇáó ÝóÓóßóÊó ÇáäøóÈöíøõ Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó Ýóáóãú íõÌöÈúåõ ÝóáóãøóÇ ßóÇäó ÈóÚúÏó Ðóáößó ÃóÊóì ÇáäøóÈöíøó Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÝóÞóÇáó Åöäøó ÇáøóÐöí ÓóÃóáúÊõßó Úóäúåõ ÞóÏö ÇÈúÊõáöíÊõ Èöåö ÝóÃóäúÒóáó Çááøóåõ åóÐöåö ÇáúÂíóÇÊö Ýöí ÓõæÑóÉö ÇáäøõæÑö æóÇáøóÐöíäó íóÑúãõæäó ÃóÒúæóÇÌóåõãú æóáóãú } íóßõäú áóåõãú ÔõåóÏóÇÁõ ÅöáøóÇ ÃóäúÝõÓõåõãú }

ÍóÊøóì ÎóÊóãó ÇáúÂíóÇÊö ÞóÇáó ÝóÏóÚóÇ ÇáÑøóÌõáó ÝóÊóáóÇåõäøó Úóáóíúåö æóæóÚóÙóåõ æóÐóßøóÑóåõ æóÃóÎúÈóÑóåõ Ãóäøó ÚóÐóÇÈó ÇáÏøõäúíóÇ Ãóåúæóäõ ãöäú ÚóÐóÇÈö ÇáúÂÎöÑóÉö ÝóÞóÇáó áóÇ æóÇáøóÐöí ÈóÚóËóßó ÈöÇáúÍóÞøö ãóÇ ßóÐóÈúÊõ ÚóáóíúåóÇ Ëõãøó Ëóäøóì ÈöÇáúãóÑúÃóÉö æóæóÚóÙóåóÇ æóÐóßøóÑóåóÇ æóÃóÎúÈóÑóåóÇ Ãóäøó ÚóÐóÇÈó ÇáÏøõäúíóÇ Ãóåúæóäõ ãöäú ÚóÐóÇÈö ÇáúÂÎöÑóÉö ÝóÞóÇáóÊú áóÇ æóÇáøóÐöí ÈóÚóËóßó ÈöÇáúÍóÞøö ãóÇ ÕóÏóÞó ÝóÈóÏóÃó ÈöÇáÑøóÌõáö

ÝóÖóåöÏó ÃóÑúÈóÚó ÖóåóÇÏóÇÊò ÈöÇááøóåö Åöäøóåõ áóãöäú ÇáÕøóÇÏöÞöíäó æóÇáúÎóÇãöÓóÉó Ãóäøó áóÚúäóÉó Çááøóåö Úóáóíúåö Åöäú ßóÇäó ãöäú ÇáúßóÇÐöÈöíäó Ëõãøó Ëóäøóì ÈöÇáúãóÑúÃóÉö ÝóÔóåöÏóÊú ÃóÑúÈóÚó ÔóåóÇÏóÇÊò ÈöÇááøóåö Åöäøóåõ áóãöäú ÇáúßóÇÐöÈöíäó æóÇáúÎóÇãöÓóÉó Ãóäøó ÛóÖóÈó Çááøóåö ÚóáóíúåóC Åöäú ßóÇäó ãöäú ÇáÕøóÇÏöÞöíäó Ëõãøó ÝóÑøóÞó ÈóíúäóåõãóC

Sa’eed ibn Jubayr narrated: During the rule of Mus’ab in Zubayr, someone asked me about a man and woman who have cursed one another-are they separated. I did not know what to say. So, I got up from my place and went to the house of Abdullah Ibn Umar. I sought permission to meet him, but I was told that he was having a nap. However, he had heard me and said to me, “Ibn Jubayr, come in! Nothing but a need has brought you.” I went in. He was lying down on a packsaddle. I asked him, “0Abdur Rahman! Are the two who curse one another to be separated”? He said, “Glory be to Allah! Yes! The first person to ask about it was so-and-so son of so-and so. He came to Allah’s Messenger and asked, ‘O Messenger of Allah! What do you say about one of us who sees his wife commit indecency? What should he do? If he speaks, he speaks of a great affair but if he keeps quiet then he keeps quiet about a grave affair.’ The Prophet (SAW) did not say anything and gave him no answer. Then after that, he came to the Prophet (SAW) and said. ‘As for the question I had asked you.’ So Allah revealed the verses of surah an-Nur:

And those who accuse their wives and there are no witneses for them except themselves, the testimony of one of them shall be swearing by Allah four times . (24 : 6 to the end of 9)

The Prophet (SAW) called the man and recited to him these verses and gave him advice, saying. ‘The worldly punishment is softer then the punishment of the Hereafter.’ The man said, ‘No, by Him who has sent you with the Truth, I have not lied against her.’ Then the Prophet (SAW) turned towards the woman and gave her advice and admonition and informed her that the punishment of the world was softer than the punishment of the hereafter. She said, ‘No! By Him Who with the Truth, he does not speak the truth. So, he began with the man. He swore by Allah, four testimonies, that he was among the truthful, and the fifth that Allah’s curse be on him if he was among the liars. Then he followed up with the woman. She bore testimony four testimonies, by Allah that he was among the liars, and the fifth that Allah’s wrath be on her if he was of the truthful. Then, he separated the two of them. [*Muslim* 1493, *Nisai* 470]

(3190)

Çááøóåö ÚóáóíúåóÇ Ăöäú ßóÇäó ãöäú ÇáÕøóÇÏöÞöíäó }ÞóÇáõæÇ áóåóÇ ÅöäøóåóÇ ãõæÌöÈóÉñ ÝóÞóÇáó ÇÈúäõ ÚóÈøóÇÓò ÝóÊóáóßøóÃóÊú æóäóßóÕóÊú ÍóÊøóì ÙóäøóäóÇ Ãóäú ÓóÊóÑúÌöÚõ ÝóÞóÇáóÊú áóÇ ÃóÝúÖóÍõ Þóæúãöí ÓóÇÆöÑó Çáúíóæúãö ÝóÞóÇáó ÇáäøóÈöíøõ Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÃóÈúÕöÑõæåóÇ ÝóÅöäú ÌóÇÁóÊú Èöåö ÃóßúÍóáó ÇáúÚóíúäóíúäö ÓóÇÈöÛó ÇáúÃóáúíóÊóíúäö ÎóÏóáøóÌó ÇáÓøóÇÞóíúäö Ýóåõæó áöÔóÑöíßö Èúäö ÇáÓøóÍúãóÇÁö ÝóÌóÇÁóÊú Èöåö ßóÐóáößó ÝóÞóÇáó ÇáäøóÈöíøõ Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó áóæúáóÇ ãóÇ ãóÖóì ãöäú ßöÊóÇÈö Çááøóåö ÚóÒøó æóÌóáøó áóßóÇäó áóäóÇ æóáóåóÇ ÔóÃúäñ

Sayyidina Ibn Abbas (RA) reported that Hilal ibn Umayyah accused his wife of committing adultery with Shank ibn Sahma. So Allah's Messenger (SAW) said, "Either you bring wit-ness or you will face the hadd (lashes) on your back." He said, "If one of us sees a man over his wife, will he seek witnesses"? But, Allah's Messenger (SAW) insisted, "Witness, or the prescribed punishment on you back." So Hilal said, "By Him who has sent you with the truth, this is true (I am true) and surely there will be revealed for my case that which will free my back from the prescribed punishment." So, the revelation came: " And for those who launch a charge against their spouses, and have (in support) no evidence but their own,- their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth." (24:6)

And he recited till he came to; "And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth." (24:9)

The Prophet (SAW) left and summoned both of them. The came and Hill stood up and gave the testimony. The Prophet (SAW) said, "Surely Allah knows that one of you is a liar. So is there among you two, who repents?" Then the woman stood up and bore testimony. When she was about to give the fifth testimony that Allah's wrath be upon her if he is the truthful, the people around her said to her, "It will make punishment definite." Ibn Abbas said, "She hesitated and stopped short of taking oath. So we presumed that she would repent and withdraw her testimony." But she said, "I shall not fail my people all through the day." The

Prophet (SAW) said, "Watch her, if she bears a child with large black eyes, fat hips and thick thighs then the child belongs to Sharik bin Sharma." Indeed, that is what happened. The Prophet (SAW) said, "If what has been prescribed in the Book of Allah had not come down, then there would have been something else between us and her." (I would have given her the Hadd)

(3191)

áóãøóÇ ÐõßöÑó ãöäú ÔóÃúäöí ÇáøóÐöí ÐõßöÑó æóãóÇ ÚóáöãúÊõ Èöåö ÞóÇãó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó Ýöíøó ÎóØöíÈðÇ ÝóÊóÔóåøóÏó æóÍóãöÏó Çááøóåó æóÃóËúäóì Úóáóíúåö Èöãóǡ åõæó Ãóåúáõåõ Ëõãøó ÞóÇáó ÃóãøóÇ ÈóÚúÏõ ÃóÔöíÑõæÇ Úóáóíøó Ýöí ÃõäóÇÓò ÃóÈóäõæÇ Ãóåúáöí æóÇáøóåö ãóÇ ÚóáöãúÊõ Úóáóì Ãóåúáöí ãöäú ÓõæÁò ÞóØøõ æóÃóÈóäõæÇ Èöãóäú æóÇáøóåö ãóÇ ÚóáöãúÊõ Úóáóíúåö ãöäú ÓõæÁò ÞóØøõ æóáóÇ ÏóÎóáó ÈóíúÊöí ÞóØøõ ÅöáøóÇ æóÃóäóÇ ÍóÇÖöÑñ æóáóÇ ÛöÈúÊõ Ýöí ÓóÝóÑò ÅöáøóÇ ÛóÇÈó ãóÚöí ÝóÞóÇãó ÓóÚúÏõ Èúäõ ãõÚóÇÐò ÑóÖöíó Çááøóåõ Úóäúåõ ÝóÞóÇáó ÇÆúÐóäú áöí íóÇ ÑóÓõæáó Çááøóåö Ãóäú ÃóÖúÑöÈó ÃóÚúäóÇÞóåõãú æóÞóÇãó ÑóÌõáñ ãöäú Èóäöí ÇáúÎóÒúÑóÌö æóßóÇäóÊú Ãõãøõ ÍóÓøóÇäó ÇÈúäö ËóÇÈöÊò ãöäú ÑóåúØö Ðóáößó ÇáÑøóÌõáö ÝóÞóÇáó ßóÐóÈúÊó ÃóãóÇ æóÇááøóåö Ãóäú áóæú ßóÇäõæÇ ãöäú ÇáúÃóæúÓö ãóÇ ÃóÍúÈóÈúÊó Ãóäú ÊõÖúÑóÈó ÃóÚúäóÇÞõåõãú ÍóÊøóì ßóÇÏó Ãóäú íóßõæäó Èóíúäó

ÇáúÃóæúÓö æóÇáúÏóÒúÑóÌö ÖóÑøñ Ýöí ÇáúãóÓúÌöÏö æóãóÇ ÚóáöãúÊõ Èöåö ÝóáóãøóÇ ßóÇäó ãóÓóÇÁõ Ðóáößó Çáúíóæúãö ÎóÑóÌúÊõ áöÈóÚúÖö ÍóÇÌóÊöí æóãóÚöí Ãõãøõ ãöÓúØóÍò ÝóÚóËóÑóÊú ÝóÞóÇáóÊú ÊóÚöÓó ãöÓúØóÍñ ÝóÞõáúÊõ áóåóÇ Ãóíú Ãõãøõ ÊóÓõÈøöíäó ÇÈúäóßö ÝóÓóßóÊóÊú Ëõãøó ÚóËóÑóÊú ÇáËøóÇäöíóÉó ÝóÞóÇáóÊú ÊóÚöÓó ãöÓúØóÍñ ÝóÇäúÊóåóÑúÊõåóÇ ÝóÞõáúÊõ áóåóÇ Ãóíú Ãõãøõ ÊóÓõÈøöíäó ÇÈúäóßö ÝóÓóßóÊóÊú Ëõãøó ÚóËóÑóÊú ÇáËøóÇáöËóÉó ÝóÞóÇáóÊú ÊóÚöÓó ãöÓúØóÍñ ÝóÇäúÊóåóÑúÊõåóÇ ÝóÞõáúÊõ áóåóÇ Ãóíú Ãõãøõ ÊóÓõÈøöíäó ÇÈúäóßö ÝóÞóÇáóÊú æóÇááøóåö ãóÇ ÃóÓõÈøõåõ ÅöáøóÇ Ýöíßö ÝóÞõáúÊõ Ýöí Ãóíøö ÔóíúÁò ÞóÇáóÊú ÝóÈóÞóÑóÊú áöí ÇáúÍóÏöíËó ÞõáúÊõ æóÞóÏú ßóÇäó åóÐóÇ ÞóÇáóÊú äóÚóãú æóÇááøóåö áóÞóÏú ÑóÌóÚúÊõ Åöáóì ÈóíúÊöí æóßóÃóäøó ÇáøóÐöí ÎóÑóÌúÊõ áóåõ áóãú ÃóÎúÑõÌú áóÇ ÃóÌöÏõ ãöäúåõ ÞóáöíáðÇ æóáóÇ ßóËöíÑðÇ æóæõÚößúÊõ ÝóÞõáúÊõ áöÑóÓõæáö Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÃóÑúÓöáúäöí Åöáóì ÈóíúÊö ÃóÈöí ÝóÃóÑúÓóáó ãóÚöí ÇáúÛõáóÇãó ÝóÏóÎóáúÊõ ÇáÏøóÇÑó ÝóæóÌóÏúÊõ Ãõãøó ÑõæãóÇäó Ýöí ÇáÓøõÝúáö æóÃóÈóÇ ÈóßúÑò ÝóæúÞó ÇáúÈóíúÊö íóÞúÑóÃõ ÝóÞóÇáóÊú Ãõãøöí ãóÇ ÌóÇÁó Èößö íóÇ ÈõäóíøóÉõ ÞóÇáóÊú ÝóÃóÎúÈóÑúÊõåóÇ æóÐóßóÑúÊõ áóåóÇ

ÇáúÍóÏöíËó ÝóÃöÐóÇ åõæó áóãú íóÈúáõÛú ãöäúåóÇ ãóÇ ÈóáóÛó ãöäøöí ÞóÇáóÊú íóÇ ÈõäóíøóÉõ ÎóÝøöÝöí Úóáóíúßö ÇáÔøóÃúäó ÝóÅöäøóåõ æóÇááøóåö áóÞóáøóãóÇ ßóÇäóÊú ÇãúÑóÃóÉñ ÍóÓúäóÇÁõ ÚöäúÏó ÑóÌõáò íõÍöÈøõåóÇ áóåóÇ ÖóÑóÇÆöÑõ ÅöáøóÇ ÍóÓóÏúäóåóÇ æóÞöíáó ÝöíåóÇ ÝóÅöÐóÇ åöíó áóãú íóÈúáõÛú ãöäúåóÇ ãóÇ ÈóáóÛó ãöäøöí ÞóÇáóÊú ÞõáúÊõ æóÞóÏú Úóáöãó Èöåö ÃóÈöí ÞóÇáóÊú äóÚóãú ÞõáúÊõ æóÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÞóÇáóÊú äóÚóãú æóÇÓúÊóÚúÈóÑúÊõ æóÈóßóíúÊõ ÝóÓóãöÚó ÃóÈõæ ÈóßúÑò ÕóæúÊöí æóåõæó ÝóæúÞó ÇáúÈóíúÊö íóÞúÑóÃõ ÝóäóÒóáó ÝóÞóÇáó áöÃõãøöí ãóÇ ÔóÃúäõåóÇ ÞóÇáóÊú ÈóáóÛóåóÇ ÇáøóÐöí ÐõßöÑó ãöäú ÔóÃúäöåóÇ ÝóÝóÇÖóÊú ÚóíúäóÇåõ ÝóÞóÇáó ÃóÞúÓóãúÊõ Úóáóíúßö íóÇ ÈõäóíøóÉõ ÅöáøóÇ ÑóÌóÚúÊö Åöáóì ÈóíúÊößö ÝóÑóÌóÚúÊõ æóáóÞóÏú ÌóÇÁó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÈóíúÊöí ÝóÓóÃóáó Úóäøöí ÎóÇÏöãóÊöí ÝóÞóÇáó áóÇ æóÇááøóåö ãóÇ Úóáöãúäõ ÚóáóíúåóÇ ÚóíúÈðÇ ÅöáøóÇ ÃóäøóåóÇ ßóÇäóÊú ÊóÑúÞõÏõ ÍóÊøóì ÊóÏúÎõáó ÇáÔøóÇÉõ ÝóÊóÃúßõáó ÎóãöíÑóÊóåóÇ Ãóæú ÚóÌöíäóÊóåóÇ æóÇäúÊóåóÑóåóÇ ÈóÚúÖõ ÃóÕúÍóÇÈöåö ÝóÞóÇáó ÃóÕúÏöÞöí ÑóÓõæáó Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÍóÊøóì ÃóÓúÞóØõæÇ áóåóÇ Èöåö ÝóÞóÇáóÊú ÓõÈúÍóÇäó Çááøóåö æóÇááøóåö ãóÇ ÚóáöãúÊõ

ÃóäúßóÑúÈõãõæåõ æóáóÇ Üóíøó ÑúÈõãõæåõ æóßóÇäóÊú ÚóÇÆöÔóÉõ ÊóÞõæáõ ÃóãøóÇ Òóíúäó ÈõäúÊõ ÌóÍúÔò ÝóÚóÕóãóåóÇ Çááøóåõ ÈöÏöíäöåóÇ Ýóáóãú ÊóÞõáú ÅöáøóÇ ÎóíúÑðÇ æóÃóãøóÇ ÃõÎúÊõåóÇ ÍóãúäóÉõ ÝóåóáóßóÊú Ýöíãóäú åóáóßó æóßóÇäó ÇáøóÐöí íóÊóßóáøóãõ Ýöíåö ãöÓúØóÍñ æóÍóÓøóÇäõ Èúäõ ËóÇÈöÊò æóÇáúãõäóÇÝöÞõ ÚóÈúÏõ Çááøóåö Èúäõ ÃõÈóíøò ÇÈúäõ Óóáõæáó æóåõæó ÇáøóÐöí ßóÇäó íóÓõæÓõåõ æóíóÌúãóÚõåõ æóåõæó ÇáøóÐöí Êóæóáøóì ßöÈúÑóåõ ãöäúåõãú åõæó æóÍóãúäóÉõ ÞóÇáóÊú ÝóÍóáóÝó ÃóÈõæ ÈóßúÑò Ãóäú áóÇ íóäúÝóÚó ãöÓúØóÍðÇ ÈöäóÇÝöÚóÉò ÃóÈóÏðÇ ÝóÃóäúÒóáó Çááøóåõ ÊóÚóÇáóì åóÐöåö ÇáúÂíóÉó

æóáóÇ íóÃúÊóáö ÃõæáõæÇ ÇáúÝóÖúáö ãöäúßõãú } æóÇáÓøóÚóÉö }Åöáóì ÂÎöÑö ÇáúÂíóÉö íóÚúäöí ÃóÈóÇ ÈóßúÑò{ Ãóäú íõÄúÊõæÇ Ãõæáöí ÇáúÞõÑúÈóì æóÇáúãóÓóÇßöíäó æóÇáúãõåóÇÌöÑöíäó Ýöí ÓóÈöíáö Çááøóåö }íóÚúäöí ãöÓúØóÍðÇ Åöáóì Þóæúáöå{ ÃóáóÇ ÊõÍöÈøõæäó Ãóäú íóÛúÝöÑó Çááøóåõ áóßõãú æóÇááøóåõ ÛóÝõæÑñ ÑóÍöíãñ }ÞóÇáó ÃóÈõæ ÈóßúÑò Èóáóì æóÇááøóåö íóÇ ÑóÈøóäóÇ ÅöäøóÇ áóäõÍöÈøõ Ãóäú ÊóÛúÝöÑó áóäóÇ æóÚóÇÏó áóåõ ÈöãóÇ ßóÇäó íóÕúäóÚõ

Sayyidah Ayshah narrated: When whatever was said about me and I was unaware of it, Allah’s Messenger (SAW) got up to address the people about me. He began with the tashahhud (testimony of Allah’s Unity and of the messenger ship). He praised Allah and glorified Him as He is worthy of it. He then said, ‘To proceed: Give me advice about those

people who slander my wife. By Allah, I do not know of any evil in my wife, not at all! And they accuse her of being with a man of whom I know no evil, not at all! he never enters my house except when I am there. He never undertook a journey except with me." Sa'd ibn Mu'adh stood up and said. "Permit me, O Messenger of Allah that I may sever their necks." A man from the Khazraj also got up-the mother of Hassan ibn Thabit was of the same tribe are this man-and he said, "You lie. By Allah, if those people were from the Aws, you would not have loved to strike at their necks." This went so far that there nearly was evil between Aws and Khazraj in the mosque. But I did not know of it. When it was evening of that day, I went out to attend to one of my needs with Umm Mistah. She stumbled and exclaimed, "May Mistah perish." I said to her, "0Mother, do you revile your son?" But she did not say anything. She stumbled a second time and said, "May Mistah be ruined." I said to her, "0Mother, do you revile your son?" She did not answer. Again, she stumbled the third time and said, "May Mistah perish!" So, I rebuked her for that, saying, "0Mother, you revile your son?" She said, "By Allah, I do not revile him except for your sake." I asked her, "What about me?" She narrated the hadith (account of what had transpired). I asked "And is that really so?" She confirmed that it was so. I returned home not at all being pressed to follow that for which I had gone out. I fell ill and the said to Allah's Messenger, "Send me to the house of my father." He sent me there and sent a slave with me. I entered the house and found Umm Ruman my mother) downstairs and Abu Bakr upstairs reciting (the Qur'an). She asked me "What is with you, 0daughter?" I informed her, relating the entire account but she was not as hurt by it as I was. She to me, "0my daughter, do not take it too hard. It is always that a beautiful woman who is loved by her husband and she has co-wives will find jealousy surrounding her. Her faults are picked." But she was not as hurt about it as I was. I asked her if my father knew about it. She said, "Yes." I was more grieved at that and wept loudly. Abu Bakr heard my voice. He was upstairs reciting the Quran. He came down and asked my mother how it was with me. She told him that I had learnt of the matter. Tears came to his daughter, go back to your home." So, I went back eyes. He said, "I adjure you, 0home. Allah's Messenger -' had already come home and aked my maidservant about me She said, "By Allah, I do not know of any defect in her except that she goes to sleep and the sheep enters the house devouring her flour or her dough." Some of the Prophet's sahabah scolded her, saying. "Speak the truth before Allah's Messenger. They were rude to her and she said, "Subahan Allah". By Allah, I know about her as a jeweler knows pure gold." When that man of whom the accusation was made learnt of this, he said, "Subhan Allah! I have never seen a woman's satr (concealed body)." He was then martyred in Allah's cause (in a battle). In the morning my parents came to me. They remained with me till Allah's Messenger (SAW) came, having offered the salah of asr. He came in and my parents were sitting on either side of me. The Prophet recited the tashahhud, glorified Allah in words worthy of Him. Then he said, "Amma ba'd (To proceed), O Ayshah! If you have committed an evil deed or wronged (yourself) then repent to Allah, for, indeed Allah accepts repentance from His slaves." Meanwhile, an Ansar woman came and sat down by the door. I said (to him), "Do you not feel shy to speak so in the presence of this woman?" And he did deliver words of advice and admonition. I turned to my father and requested him to answer him, but he said, "What may I say?" Then I turned to my mother and asked her to say something, but she said, "Say what?" When they gave no reply, I recited the tashahhud, praised Allah and glorified Him with words worthy of Him. Then I said, "Now, if I were to tell you that I have done no such

thing and Allah is witness that I am truthful that would be of no avail to me before you because you have spoken about it and your hearts have already accepted that. But if I say that I have done it, and Allah knows that I have not done it, you would say surely that I have confessed to the crime. By Allah, I do not find an example for myself and for you," and I intended to take the name of Ya'qub but I could not recall it except Abu Yusuf (father of Yusuf) when he said:

'(For me) goodly patience! And Allah is He Whose help is ever there to seek against that which you describe. (12 : 18)

At that very instant, revelation descended on Allah's Messenger (SAW). We kept silent.

When it was over, I detected signs of relief on the Prophet's (SAW) face. He was wiping his forchead when he said,"Good tings to you, 0Ayshah! Allah has indeed revealed your acquital."

But I was in sever anger. My parents said to me, "Get up and go to him," but I refused. "No, by Allah! By Allah, I will not go to him."

Neither do I praise him nor do I praise you two, but I praise Allah Who has revealed my innocence. You all did hear it, yet you did not deny or change it." Sayyidah Ayshah used to say. "As for Zaynab bint Jahsh, Allah protected her because of her religious attitude and she did not say anything but good (words). As for her sister, Hamnah, she was ruined along with those who were ruined. And those who spoke about the affair (a derogatory speech) were Mistah, Hassan ibn Thabit and the hypocrite Abdullah ibn Ubayy, who circulated the rumour and incited others to do likewise. He and Hamnah were in the lead in this affair." She added that Abu Bakr swore never to show favour to Mistah (with help), but Allah revealed this verse let not the possessors of bounty and abundance among you: that is, Abu Bakr swear off giving to the kinsmen and the needy and the emigrants in the way of Allah:

"That is, Mistah let them pardon and overlook. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful." (24 : 22)

So, Abu Bakr said, "Certainly, by Allah, 0our Lord! We love that You forgive us." And he restored to him (Mistah) whatever he was accustomed to give.

184757, *Muslim* 2770, *Ahmed* 24371]

(3192)

áóãøóÇ äóÒóáó ÚõÐúÑöí ÞóÇãó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó Úóáóì ÇáúãöäúÈóÑö ÝóÐóßóÑó Ðóáößó æóÊóáóÇ ÇáúÞõÑúÂäó Ýóáóãøóò äóÒóáó ÃóãóÑó

ÈöÑóÌõáóíúäö æóÇãúÑóÃóÉò ÝóÖõÑöÈõæÇ ÍóÏøóåõãú

Sayidah Ayshah narrated: When my innocence was revealed, Allah's Messenger (SAW) stood up on the pulpit and mentioned it and recited the Qur'an. Then as he alighted, he ordered that the hadd (prescribed punishment) should be given to two men and a woman. And they were awarded the lashes.

[*Abu Dawud* 4474, *Ibn e Majah* 2567]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 26

About surah al-Furqan

(3193)

قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ الذَّنْبِ أَعْظَمُ قَالَ أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ قَالَ قُلْتُ ثُمَّ مَاذَا قَالَ أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ قَالَ قُلْتُ ثُمَّ مَاذَا قَالَ أَنْ تَزْنِيَ بِحَلِيلَةِ جَارِكَ

Sayyidina Abdullah reported that he asked. "O Messenger of Allah, which sin is the gravest (of all)"? He said, "That you create for Allah partners while He has created you." He asked "What next"? He said, "That you kill your son fearing that he would eat with you." He asked. "What next"? He said. "That you commit adultery with your neighbour's wife."

[*Bukhari* 4477, *Muslim* 86, *Abu Dawud* 2319, *Nisai* 4019]

(3194)

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الذَّنْبِ أَعْظَمُ قَالَ أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ وَأَنْ تَقْتُلَ وَلَدَكَ مِنْ أَجْلِ أَنْ يَأْكُلَ مَعَكَ أَوْ مِنْ عَامِكَ وَأَنْ تَزْنِيَ بِحَلِيلَةِ جَارِكَ قَالَ وَتَلَا هَذِهِ الْآيَةَ{ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا}

Sayyidina Abdullah narrated: I asked Allah's Messenger (SAW) "Which sin is the gravest"? He said, "That you set up rivals to Allah while He has created you, and that you kill your son lest he eats with you or from your food, and that you commit adultery with your neighbour's

wife." He then recited these verses:

And those who call not upon another god with Allah, and slay not the soul which Allah has forbidden, except by right, nor commit adultery, and he who does this shall meet the requital of sin-the chastisement shall be doubled for him on the Day of Resurrection, and he shall abide there in humiliated.

(25 : 68-69) [*Bukhari* 4761, *Nisai* 4019]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 27

About surah ash-Shu'ara

(3195)

لَمَّا نَزَلَتْ هَذِهِ الْآيَةَ{ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ }قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا صَفِيَّةُ بِنْتَ عَبْدِ الْمُطَّلِبِ يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ يَا بَنِي عَبْدِ

الْمُطَّلِبِ إِنِّي لَا أَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُم

Sayyidah Ayshah reported that when the verse: "And warn your clan, the nearest kind (26 : 214) was revealed, Allah's Messenger (SAW) said, "O Safiyah bint Abdul Muttalib, O Fatimah bint Muhammad, O children of Abdul Muttalib, I have no say whatsoever with Allah for you. You may ask me for my wealth whatever you like."

[*Ahmed* 25592, *Muslim* 205, *Nisai* 3647]

(3196)

لَمَّا نَزَلَتْ{ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ }جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُرَيْشًا فَخَصَّ وَعَمَّ فَقَالَ يَا مَعْشَرَ قُرَيْش أَنْقِذُوا أَنْفُسَكُمْ مِنْ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنْ اللَّهِ ضَرًّا وَلَا نَفْعًا يَا مَعْشَرَ بَنِي عَبْدِ مَنَافٍ أَنْقِذُوا أَنْفُسَكُمْ مِنْ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنْ اللَّهِ ضَرًّا وَلَا

نَفْعًا يَا مَعْشَرَ بَنِي قُصَيٍّ أَنْقِذُوا أَنْفُسَكُمْ مِنْ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا يَا مَعْشَرَ بَنِي عَبْدِ الْمُطَّلِبِ أَنْقِذُوا أَنْفُسَكُمْ مِنْ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ أَنْقِذِي نَفْسَكِ مِنْ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكِ ضَرًّا وَلَا نَفْعًا إِنَّ لَكِ رَحِمًا سَأَبُلُّهَا بِبَلَالِهَا

Sayyidina Abu Hurayrah (RA) reported about this verse

(26 : 214) that when it was revealed, Allah's Messenger (SAW) gathered the Quraysh. He addressed them in general and in particular, saying. "0company of Quraysh, save yourselves from the Fire, for I do not have a say with Allah for you for loss or benefit. 0company of Abd Manaf, save yourselves from the Fire, for, I do not have any say with Allah concerning you, for loss or benefit. 0company of Qusayy, save yourselves from the Fire, for I own no say for you for loss or gain. 0company of Banu Abdul Muttalib, save yourselves from the Fire, for. I own no say concerning you for loss or gain. 0Fatimah daughter of Muhammad, save yourself from the Fire, for I do not own for you any say for loss or gain. You do have a right of kinship and I will fulfill it in this world. (But I have no authority in the Hereafter.)

[*Muslim* 206, *Nisai* 3645, *Bukhari* 2535, *Ahmed* 8734]

(3197)

لَمَّا نَزَلَ{ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ }وَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُصْبُعَيْهِ فِي أُذُنَيْهِ فَرَفَعَ مِنْ صَوْتِهِ فَقَالَ يَا بَنِي عَبْدِ مَنَافٍ يَا صَبَاحَا

Sayyidina Ash'ari (RA) reported that when this verse (26 : 214): was revealed, Allah's Messenger put his fingers in his ears, raised his voice and said, "O Banu Abd Manaf, O sabahah (fear Allah)."

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 28

About surah an-Naml

(3198)

Sayyidina Abu Hurayrah (RA) ported that Allah’s Messenger (SAW) said, The dabbah (the beast) will come out and with it the ring of Sulayman and the staff of Musa with which it will scratch a line on the Believer’s face. And it will shine. The animal will place a seal on the disbeliever's face with the ring. The people will assemble at the dining mat and call out (to each other), “O you Believer”! “O you disbeliever”!

[*Ahmed* 7942, *Ibn e Majah* 4066]

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 29

About surah al-Qasas

(3199)

Sayyidina Abu Hurayrah .(RA) reported that Allah’s Messenger said to his uncle (Abu Talib), “Say and I will bear witness for you about that on the Day of Resurrection.” He said. “If it was not that the Quraysh would taunt me that he did not it Fearing death then I surely would cool your eyes (by reciting this kalimah).” So, Allah revealed:

Surely you (0Prophet) cannot guide (anyone) whom you love, but Allah guides whom He will.

(28: 56)

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 30

About surah al-AnKabut

(3200)

أُنْزِلَتْ فِيَّ أَرْبَعُ آيَاتٍ فَذَكَرَ قِصَّةً وَقَالَتْ أُمُّ سَعْدٍ أَلَيْسَ قَدْ أَمَرَ اللَّهُ بِالْبِرِّ وَاللَّهِ لَا أَطْعَمُ طَعَامًا

وَلا اشرب شرابا حتى اموت او تكفر قال فكانوا اذا ارادوا ان يطعموها شجروا فاها فنزلت هَذِهِ الآيَةَ{ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي }الآيَةَ

Sayyidina Sad (RA) narrated: Four verses were revealed about me. Then he narrated the account. His mother, Umm Sa'd, asked him, "Has not Allah commanded you to be pious? By Allah, I will neither eat food nor drink water till I die or you come back to Christianity." So, when they decided to feed her, then opened her mouth and fed her. Then this verse was revealed:

And we have enjoined on man kindness to his parents, but if they strive (to compel) you to associate with Me.

(29:8 to the and)

[*Ahmed* 1567, *Muslim* 1748, *Abu Dawud* 2740]

(3201)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ{ وَتَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرَ }
قَالَ كَانُوا يَخْذِفُونَ أَهْلَ الْأَرْضِ وَيَسْخَرُونَ مِنْهُمْ

Sayyidah Umm Hani (RA) reported from the Prophet (SAW) about this verse: "And commit vices in your assemblies." (29:29)

He said, "They threw pebbles on people of the earth and made fun of them."

[*Ahmed* 26956)

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 31

About surah ar-Rum

(3202)

Sayyidina Ibn Abbas reported that Allah's Messenger said to Abu Bakr about the bet he waged relative to (30:1)

"Why did you not exercise caution, O Abu Bakr (RA) Indeed, is between three and nine." (The word & is found in these verses

as a few years.)

(3203)

Sayyidina Abu Sa'eed reported that while the Battle of Badr was being fought, the Romans defeated the Persians. This pleased the Believers and this was revealed:

"*Alif Laam Mim*. The Romans have been defeated in the land close by, and after (this) defeat of theirs, they will soon be victorious, within a few years. To Allah belongs the command before and after and on that day the Believers will rejoice, in Allah's help. (30: 1-5)

The Believers were pleased at the victory of the Romans over the Persian.

(3204)

Ýöí Þóæúáöåö Çááøóåö ÊóÚóÇáóì{ Çáã ÛõáöÈóÊö
ÇáÑøõæãõ Ýöí ÃóÏúäóì ÇáúÃóÑúÖö }ÞóÇáó
ÛõáöÈóÊú æóÛóáóÈóÊú ßóÇäó ÇáúãõÔúÑößõæäó
íõÍöÈøõæäó Ãóäú íóÙúåóÑó Ãóåúáõ ÝóÇÑöÓó
Úóáóì ÇáÑøõæãö áöÃóäøóåõãú æóÅöíøóÇåõãú
Ãóåúáõ ÇáúÃóæúËóÇäö æóßóÇäó ÇáúãõÓúáöãõæäó
íõÍöÈøõæäó Ãóäú íóÙúåóÑó ÇáÑøõæãõ Úóáóì
ÝóÇÑöÓó áöÃóäøóåõãú Ãóåúáõ ÇáúßöÊóÇÈö
ÝóÐóßóÑõæåõ áöÃóÈöí ÈóßúÑò ÝóÐóßóÑóåõ
ÃóÈõæ ÈóßúÑò áöÑóÓõæáö Çááøóåö Óóáøóì
Çááøóåõ Úóáóíúåö æóÓóáøóãó ÞóÇáó ÃóãóÇ
Åöäøóåõãú ÓóíóÛúáöÈõæäó ÝóÐóßóÑõæåõ áöÃóÈöí
ÈóßúÑò ÝóÞóÇáõæÇ ÇÌúÚóáú ÈóíúäóäóÇ
æóÈóíúäóßó ÃóÌóáÇð ÝóÅöäú ÙóåóÑúäóÇ ßóÇäó
áóäóÇ ßóÐóÇ æóßóÐóÇ æóÅöäú ÙóåóÑúÊõãú
ßóÇäó áóßõãú ßóÐóÇ æóßóÐóÇ ÝóÌóÚóáó ÃóÌóáÇð
ÎóãúÓó Óöäöíäó Ýóáóãú íóÙúåóÑõæÇ
ÝóÐóßóÑõæÇ Ðóáößó áöáäøóÈöíøö Óóáøóì

Sayyidina Ibn Abbas explained the words of Allah: “Alif Laam Mim. The Romans have been defeated in the land.” (80:1-2) He said: This is read ÛõáöÈóÊú as also ÛóáóÈóÊú The idolaters loved that the Persians should gain victory over Rome because they and the Persians were idolaters. The Muslims loved that the Romans should become victorious over the Persians because they were People of the Book. They mentioned it to Abu Bakr (RA) who mentioned it to Allah’s Messenger. He said ‘They will soon be victorious.” Abu Bakr mentioned this to the idolaters and they said, “Cause between us and them a term. If we win during that time then for us is this-and-that and if you gain victory then for you is this-and that.” Then he fixed the times as five years; but it did not transpire, so he mentioned that to the Prophet). He said, ‘Why did you not fix a longer period”? The narrator supposed that he put it at ten years. And Sa’eed said that (bitl’) is a number less than ten Then Rome emerged victorious over Persia. This is why Allah said;

"*Alif Laam Mim*. The Romans have been defeated in the land close by, and after (this) defeat of theirs, they will soon be victorious, within a few years. To Allah belongs the command before and after and on that day the Believers will rejoice, in Allah's help. (30: 1-5)

Sufyan said, “I heard that the Romans emerged victorious on the day of Badr.”

[*Ahmed* 2495, *Bukhari* 115]

(3205)

áóãøóÇ äóÒóáóÊú{ Çáã ÛõáöÈóÊö ÇáÑøõæãõ Ýöí
ÃóÏúäóì ÇáúÃóÑúÖö æóåõãú ãöäú ÈóÚúÏö
ÛóáóÈöåöãú ÓóíóÛúáöÈõæäó Ýöí ÈöÖúÚö
Óöäöíäó }ÝóßóÇäó ÇáúãõÔúÑößõæäó íõÍöÈøõæäó

Sayyidina Niyar ibn Mukram al-Aslami (RA) narrated: When the verses *"Alif Laam Mim*. The Romans have been defeated in the land close by, and after (this) defeat of theirs, they will soon be victorious, within a few years. To Allah belongs the command before and after and on that day the Believers will rejoice, in Allah's help. (30: 1-5)

were revealed, the Persians were the conquerors of Rome. The Muslims loved to see that Rome overran the Persians because they (the Romans) were People of the Book like them (the Muslim). This is what Allah’s words concern:

"And on that day the Believers will rejoice in Allah’s help. He helps whom He will. And He is the Mighty, the Merciful.” (30: 4-5)

But the Quraysh loved the upper hand of Persia because they and the Quraysh were not People of he Book and did not believe in prophethood. When these verses were revealed, Abu Bakr Siddiq is recited (them) aloud in the surroundings of Makkah:

"Alif Laam Mim. The Romans have been defeated in the land close by, and after (this) defeat of theirs, they will soon be victorious, within a few years. To Allah belongs the command before and after and on that day the Believers will rejoice, in Allah's help. (30: 1-5)

Some of the Quraysh said to him, “Let that be (a deciding factor) between us and you. Your friend imagines that Rome will conquer Persia in a few years. Shall we not wage a bet with you over that?” He said, “Yes!” and that was before gambling was prohibited. Thus, Abu Bakr and the idolaters waged the bet and placed the wager somewhere. They asked Abu Bakr. “How much do you regard the (bid’) to be between three and nine years? So name a middle

period for us and you at which it should terminate." So they named six years between them. The six years were over before the victory (of the Romans). So the idolators took hold of Abu Bakr's is wager. When the seventh year began, Rome defeated Persia. So the Muslims asked Abu Bakr (RA) why he had determined six years. He said, "Because Allah the Exalted said: "in a few years." Many people embraced Islam when that happened.

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 32

About surah Luqman

(3206)

Sayyidina Abu Umamah reported that Allah's Messenger (SAW) said, "Neither buy singing girls nor sell them. Do not teach them (to sing). And, there is no good in the business on them. Their price is forbidden. It is about this that the verse was revealed:

And of mankind is he who buys frivolous discourse to lead astray (others) from Allah's way

(31:6 to end)

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 33

About surah as-Sajdah

(3207)

أَنَّ هَذِهِ الْآيَةَ { تَتَجَافَى جُنُوبُهُمْ عَنْ الْمَضَاجِعِ } نَزَلَتْ فِي انْتِظَارِ الصَّلَاةِ الَّتِي تُدْعَى الْعَتَمَةَ

Sayyidina Anas ibn Maalik narrated: The verse, "Their sides forsake their beds." (32 :16) was revealed concerning the wait for the salah called (al-atmah).

[*Abu Dawud* 1321]

(3208)

Sayyidina Abu Hurayrah reported from the Prophet that Allah said: I have prepared for My righteous slaves what eyes have not seen, ears have not heard and hearts of human beings not perceived. Confirmation of that is found in Allah’s Book:

No soul knows what delight of the eyes is kept hidden from them, as a recompense for what they used to do. (32:17)

[*Bukhari* 3244, *Muslim* 282, *Ibn e Majah* 4328, *Ahmed* 9255]

(3209)

سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ عَلَى الْمِنْبَرِ يَرْفَعُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ مُوسَى
عَلَيْهِ السَّلَام سَأَلَ رَبَّهُ فَقَالَ أَيْ رَبِّ أَيُّ أَهْلِ الْجَنَّةِ أَدْنَى مَنْزِلَةً قَالَ رَجُلٌ يَأْتِي بَعْدَمَا يَدْخُلُ
أَهْلُ الْجَنَّةِ الْجَنَّةَ فَيُقَالُ لَهُ ادْخُلْ الْجَنَّةَ فَيَقُولُ كَيْفَ أَدْخُلُ وَقَدْ نَزَلُوا مَنَازِلَهُمْ وَأَخَذُوا أَخَذَاتِهِمْ
قَالَ فَيُقَالُ لَهُ أَتَرْضَى أَنْ يَكُونَ لَكَ مَا كَانَ لِمَلِكٍ مِنْ مُلُوكِ الدُّنْيَا فَيَقُولُ نَعَمْ أَيْ رَبِّ قَدْ
رَضِيتُ فَيُقَالُ لَهُ فَإِنَّ لَكَ هَذَا وَمِثْلَهُ وَمِثْلَهُ وَمِثْلَهُ فَيَقُولُ رَضِيتُ أَيْ رَبِّ فَيُقَالُ لَهُ فَإِنَّ لَكَ
هَذَا وَعَشَرَةَ أَمْثَالِهِ فَيَقُولُ رَضِيتُ أَيْ رَبِّ فَيُقَالُ لَهُ فَإِنَّ لَكَ مَعَ هَذَا مَا اشْتَهَتْ نَفْسُكَ
وَلَذَّتْ عَيْنُكَ

Shabi'i reported having heard Mughirah ibn Shu’bah (RA) say from the pulpit tracing it to the Prophet that he said: Musa asked his Lord, "O Lord! Which of the dwellers of Paradise will have the lowest grade?” He said, “A man who will come after its inhabitants have entered Paradise. It will be said to him, ‘Enter.’ He will ask, ‘How do I enter Paradise when its houses have been occupied and all that was available has been taken over.’ He will be asked, ‘Would you he pleased on having what was owned by a king of the world's kings?’ He will assert, ‘Yes, O Lord! I am pleased.’ So, he will be told, For you is this, the like of that, the like of that and the like of that. He wil affirm, ‘I am pleased, O Lord.’ And it will be said to him, For you is this and ten times the like of it.’ So he will profess, ‘I am pleased O Allah, O My Lord!’ Then it will be said to him, ‘And for you with (all this) is what your heart desires and what pleases your eyes.’“

[*Muslim* 189]

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 34

About surah al-Ahzab

(3210)

Ibn Abu Zabyan reported from his father (Abu Zabyan) that he asked Sayyidina Ibn Abbas (RA) what he thought of the words of Allah, the Glorious, the Majestic:

"Allah has not assigned to any man two hearts within his body." (33 :4)

He said, "The Prophet (SAW) stood up one day and offered salah, but forgot something. So, the hypocrites who were praying with him said. 'Do you not see that he has two hearts. a heart with you and a heart with them.' So, Allah revealed: "Allah has not assigned to any man two hearts within his body." (33:4)

(3211)

[illegible]

Sayyidina Anas in Maalik narrated: My uncle, Anas ibn Nadr after whom I am named, did not

participate in (the Battle of) Badr with Allah’s Messenger

This weighed heavily on him. He said, ‘This was the first battle and Allah’s Messenger did indeed take part in it but I absented myself from it. By Allah, if Allah causes me to participate in a battle with His Messenger then He will see what I do.” (The narrator said:) He was afraid to say more than that. So, he participated with Allah’s Messenger J’ in the Battle of Uhud in the year following. He met Sa’dibn Mu’adh i who asked him, "O Abu Amr, whereto?” He said, “How wonderful! I perceive the fragrance of Paradise at Uhud.” So he fought till he was killed, and on his body something over eighty wounds were counted from blunt strike, spears and arrows. My aunt, Rabi bint Nadr, said, “I did not recognize my brother but through his fingertips.” This verse was revealed:

Men who are true to the covenant they made with Allah: so of them is he who fulfilled his vow ‘by (martyrdom) and of them is he who waits, and they have not altered in the least.

(33 : 23)

[Ah3014, M1903]

(3212)

Sayyidina Anas ibn Maalik (RA) narrated that his uncle was absent from the Battle of Badr. So, he lamented. “I was absent from the first battle that Allah’s Messenger (SAW) fought against the idolaters. If Allah causes me to participate in a battle against the idolaters, He will see how I perform.” So, when it was the day of Uhud, the Muslims suffered defeat, and he

prayed, "O Allah, I absolve myself with you from that which they (the idolators) have brought, and I seek pardon from you for what they (the Muslims) have done." Then he advanced and met Sa'd. He asked. "O Brother, what have you done? I am with you." But Sa'd said, "I could not do what he did. There were found on him some more than eighty wounds from swords, spears and arrows, We used to say about him and his friends that this verse was revealed about them:

(3213)

Musa ibn Talhah narrated: I went to Mu awiyah. He said. Shall I not give you good news?' I said, "Yes." He said "I heard Allah's Messenger (SAW) say that Talhah is among those who have fulfilled their vow."

[*Ibn e Majah* 127]

(3214)

Sayyidina Talhah (RA) reported that the sahabah requested an ignorant villager to ask Allah's Messenger (SAW) about him who has fulfilled his vow, "Who is he?" They did not dare to ask directly, for they held him in respect and awe. so, the villager did ask him, but he did not pay attention to him He asked again, but the Prophet ,.9J looked the other way. The third time he asked and he turned away. (Talhah said:) I entered through the door of the mosque wearing green coloured garments. When the Prophet saw me, he asked "Where is the one who asked about him who fulfilled his vow"? The villager said, "I, O Messenger of Allah!" He said, "This is he who fulfilled his vow."

(3215)

Sayyidah Ayshah (RA) narrated: When Allah's Messenger was commanded to give option to his wives, he began with me and said. "O Ayshah I tell you something, but do not make haste to answer it till you seek advice from your parents." He knew that my parents would never ask me to separate from him. He added that Allah has said:

O Prophet, say to you wives, "If you desire the life of this world and its adornment, come! I will provide for your comfort and allow you to depart by a fair departing. But if you desire Allah and His Messenger and the abode of the Hereafter then surely Allah has repaired for the good doers among you a mighty reward." (33:28-29)

So, I said, about what of it shall I consult my parents? For, I wish for Allah and His Messenger (SAW). And the (other) wives of the Prophet (SAW) did as I had done.

[*Bukhari* 4785, *Nisai* 3201, *Ahmed* 25354]

(3216)

Sayyidina Umar ibn Abu Salamah (RA) the Prophet's stepson, reported that when this verse was revealed to the Prophet (SAW): "Allah only desires to take away from you all abomination, O people of the household (of Muhammad), and to purify you with a thorough purifying." (33:33) He was in the house of Umm Salamah (RA).He summoned Fatimah ,(RA),

Hasan (RA); and Husayn (RA) and put his cloak over all of them. Ali was behind him and he put the clok over him too. Then he said, 'O Allah, they are the people of my house. Remove from them abomination and purify them with a thorough purifying." Umm Salamah (RA) said, "And I am with them, O Prophet of Allah." He said, "Stay where you are. You are on what is good."

[*Muslim* 2424]

(3217)

Sayyidina Anas ibn Maalik reported that for six months Allah's Messenger (SAW). passed by the door of Sayyidah Fatimah when he went out for the salah of fajr.

He would call, "The salah" (and recited): "Allah only desires to take away from you all abomination, O people of the household (of Muhammad), and to purify you with a thorough purifying." (33:33)

(3218)

ÇÏúÚõæåõãú áõÂÈóÇÆöåõãú åõæó ÃóÞúÓóØõ }
ÚöäúÏó Çááøóåö ÝóÅöäú áóãú ÊóÚúáóãõæÇ
ÂÈóÇÁóåõãú ÝóÅöÎúæóÇäõßõãú Ýöí ÇáÏøöíäö
æóãóæóÇáöíßõãú {ÝõáóÇäñ æóáöíøõ ÝõáóÇäò
æóÝõáóÇäñ ÃóÎõæ ÝõáóÇäò{ åõæó ÃóÞúÓóØõ
ÚöäúÏó Çááøóåö }
íóÚúäöí ÃóÚúÏóáõ

Sayyidah Ayshah (RA) narrated: If Allah’s Messenger (SAW) were to conceal anything of the revelation then he would have surely concealed this verse:

And (recall) when you (O Prophet) said to him (Zayd ibn Harithah) whom Allah has blessed (with Islam) and to whom you had shown favour (with freedom), “Keep you wife to yourself and fear Allah, and while you were concealing in your mind that which Allah was going to disclose, and you were fearing mankind, whereas Allah has a better right for you to fear Him. So when Zayd had had his want fulfilled of her, we joined her in marriage to you, in order that there should be no blame for the believers in marrying the wives of their adopted sons who have had their want fulfilled of them. And Allah’s commandment is ever performed. (33: 33) When Allah’s Messenger married her, they said, “He has married his son’s wife.” So, Allah revealed: "Muhammad is not the father of anyone of you men, but he is the Messenger of Allah, and the last of the Prophets." (33: 40) Allah's Messenger (SAW) had adopted him when he was a young child and he stayed with him till he attained manhood. He was called Zayd bin Muhammad so Allah revealed; "Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends;" (33:5) Thus (call in this manner) so-and-so friend of so-and-so, and so-and-so brother of so-and-so. “That is more equitable in the sight of Allah. (33: 5) That is, more fair in Allah’s sight.

(3219)

áóæú ßóÇäó ÇáäøóÈöíøõ Õóáøóì Çááøóåõ Úóáóíúåö
æóÓóáøóãó ßóÇÊöãðÇ ÔóíúÆðÇ ãöäú ÇáúæóÍúíö
áóßóÊóãó åóÐöåö ÇáúÂíóÉó
æóÅöÐú ÊóÞõæáõ áöáøóÐöí ÃóäúÚóãó Çááøóåõ }
Úóáóíúåö æóÃóäúÚóãúÊó Úóáóíúåö }ÇáúÂíóÉó

Muhammad in Aban reported from Ibn Abu Adi, from Dawud ibn Abu Hind, from Sha’bi, from Masruq, from Sayyidah Ayshah (RA). diii that she said, “If .the Prophet(SAW) was to hide anything of the revelation then he would have hid this verse surely:) (33 :37) (Translation as in hadith # 3218).”

[*Muslim* 177, 8885, *Ahmed* 26099)

(3220)

ãóÇ ßõäøóÇ äóÏúÚõæ ÒóíúÏó Èúäó ÍóÇÑöËóÉó
Åöáøóó ÒóíúÏó ÇÈúäó ãõÍóãøóÏò ÍóÊøóì äóÒóáó
ÇáúÞõÑúÂäõ
ÇÏúÚõæåõãú áöÂÈóÇÆöåöãú åõæó ÃóÞúÓóØõ }

Úóaúlò Çáäøóäõ }

Sayyidina Ibn Umar (RA) said, “We used to call Zayd ibn Harithah, Zayd ibn Muhammad till the Qur’an was revealed: "Call them by (the names of) their fathers: that is more equitable in the sight of Allah." (33:5)

[*Ahmed* 5480, *Bukhari* 4782, *Muslim* 2425]

(3221)

Aamir Shabi (RA) said in explanation of this verse: "Muhammad is not the father of anyone of your men." (33:40). none of his sons survived him among you.

(3222)

äøóåóÇ ÃóÊóÊú ÇáäøóÈöíøó Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó ÝóÞóÇáóÊú ãóÇ ÃóÑóì ßõáøó
ÔóíúÁò ÅöáøóÇ áöáÑøöÌóÇáö æóãóÇ ÃóÑóì
ÇáäøöÓóÇÁó íõÐúßóÑúäó ÈöÔóíúÁò ÝóäóÒóáóÊú
åóÐöåö ÇáúÂíóÉó{ Åöäøó
áúãõÓúáöãöíäó æóÇáúãõÓúáöãóÇÊö
æóÇáúãõÄúãöäöíäó æóÇáúãõÄúãöäóÇÊö }ÇáúÂíóÉó

Sayyidah Umm Umarah Ansariyah (RA) came to the Prophet (SAW)and said, “I do not see but everything is about men and I do not find any mention of women.’ So this verse was revealed: "For Muslim men and women for believing men and women. (33 35) the verse to the end).

[*Ahmed* 26636)

(3223)

áóãøóÇ äóÒóáóÊú åóÐöåö ÇáúÂíóÉó{ æóÊõÎúÝöí
Ýöí äóÝúÓößó ãóÇ Çááøóåõ ãõÈúÏöíåö æóÊóÎúÔóì
ÇáäøóÇÓó }
Ýöí ÔóÃúäö ÒóíúäóÈó ÈöäúÊö ÌóÍúÔò ÌóÇÁó
ÒóíúÏñ íóÔúßõæ Ýóåóãøó ÈöØóáóÇÞöåóÇ
ÝóÇÓúÊóÃúãóÑó ÇáäøóÈöíøó Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó ÝóÞóÇáó ÇáäøóÈöíøõ Õóáøóì
Çááøóåõ Úóáóíúåö æóÓóáøóãó ÃóãúÓößú Úóáóíúßó

Ÿóæúáóåõ æóÇÈúøóÞó Çááøóå

Sayyidina Anas reported about this verse: "But you did hide in your heart." (33 : 37)

It was about Zaynab bint Jahsh."O Zayd came (to the Prophet) and complained (about her) having resolved to divorce her. The Prophet advised him to: "Retain you your wife, and fear Allah." (33 : 37)

[*Ahmed* 12513, *Bukhari* 4787]

(3224)

äóÒóáóÊú åóÐöåö ÇáúÂíóÉõ Ýöí ÒóíúäóÈó ÈöäúÊö
ÌóÍúÔò} ÝóáóãøóÇ ÞóÖóì ÒóíúÏñ ãöäúåóÇ
æóØóÑðÇ ÒóæøóÌúäóÇßóåóÇ {ÞóÇáó ÝóßóÇäóÊú
ÊóÝúÎóÑõ Úóáóì ÃóÒúæóÇÌö ÇáäøóÈöíøö Õóáøóì
Çááøóåõ Úóáóíúåö æóÓóáøóãó ÊóÞõæáõ
ÒóæøóÌóßõäøó Ãóåóáõæßõäøó æóÒóæøóÌóäöí
Çááøóåõ ãöäú ÝóæúÞö ÓóÈúÚö ÓóãóæóÇÊò

Sayyidina Anas (RA) reported that when the verse about Zaynab bint Jahsh was

"Then when Zayd had dissolved (his marriage) with her, with the necessary (formality), we joined her in marriage to you." (33 37) she boasted before the other wives of the Prophet (SAW) saying. "You were given in marriage by your family but I was given in marriage by Allah from above the seven heavens.'

[*Bukhari* 7420]

(3225)

ÎóØóÈóäöí ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó ÝóÇÚúÊóÐóÑúÊõ Åöáóíúåö
ÝóÚóÐóÑóäöí Ëõãøó ÃóäúÒóáó Çááøóåõ ÊóÚóÇáóì
ÅöäøóÇ ÃóÍúáóáúäóÇ áóßó ÃóÒúæóÇÌóßó {
ÇááøóÇÊöí ÂÊóíúÊó ÃõÌõæÑóåõäøó æóãóÇ
ãóáóßóÊú íóãöíäõßó ãöãøóÇ ÃóÝóÇÁó Çááøóåõ
Úóáóíúßó æóÈóäóÇÊö Úóãøößó æóÈóäóÇÊö
ÚóãøóÇÊößó æóÈóäóÇÊö ÎóÇáößó æóÈóäóÇÊö
ÎóÇáóÇÊößó ÇááøóÇÊöí åóÇÌóÑúäó ãóÚóßó
æóÇãúÑóÃóÉð ãõÄúãöäóÉð Åöäú æóåóÈóÊú
äóÝúÓóåóÇ áöáäøóÈöíøö

ÇáúÂíóÉó ÞóÇáóÊú Ýóáóãú Ãóßõäú ÃóÍöáøõ áóåõ{
áöÃóäøöí áóãú ÃõåóÇÌöÑú ßõäúÊõ ãöäú
ÇáØøõáóÞóÇÁö

Sayyidah Umm Hani (RA) daughter of Abu Talib narrated: Allah's Messenger sent me proposal of marriage. But I excused myself and he accepted my excuse. Then,

Allah revealed: "We have made lawful to you your wives to whom you have paid their dowers, and those whom your right hand possesses out of the prisoners of war whom Allah has assigned to you; and daughters of your paternal uncles and aunts, and daughters of your maternal uncles and aunts, who migrated (from Makkah) with you, and any believing woman who dedicates her soul to the Prophet." (33 : 50)

She said, “I was not lawful to him because I had not migrated. I was among those who had embraced Islam after the conquest of Makkah.”

(3226)

Sayyidina Ibn Abbas (RA) narrated; Allah's Messenger (SAW) was disallowed to marry women other then the believing emigrant women. "It is not lawful for you (to marry more) women after this, nor to change them for (other) wives,even though their beauty attract you, except any your right hand should possess." (33 : 52)

Believing young women were allowed. "And any believing woman who declares her soul to the Prophet." (33 : 50)

And everyone of any religion other than Islam was forbidden. Then ALLAH said: "If anyone rejects faith, fruitless is his work, and in the Hereafter. He will be in the ranks of those who have lost." (5: 6) And also: "We have made lawful to you, your wives to whom you have paid their dowers, and those whom your right hand possesses out of the prisoners of war whom Allah has assigned to you; and daughters of your paternal uncles and aunts, and daughters of your maternal uncles and aunts, who migrated (from Makkah) with you and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her-this only for you and not for the Believers (at large)."(33 : 50)

And Allah forbade all other women.

[*Ahmed* 2925)

(3227)

ãóÇ ãóÇÊó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó ÍóÊøóì ÃõÍöáøó áóåõ
ÇáäøöÓóÇÁõ

Sayyidah Ayshah (RA) reported that till he died, the women were lawful to Allah’s Messenger (SAW).

[*Nisai* 3204]

(3228)

Sayyidina Anas ibn Maalik (RA) narrated: I was with the Prophet (SAW). He came to the door of his wife with whom he had consummated his marriage. There (still) were some people inside, so he returned, Attended to some task and came there (again) but they were still there. He went away, attended to his task and came there. They had gone away. He went in and put a screen between himself and me. I mentioned this to Abu Talhah who said, “If it is as you say then something will be revealed about it.” Indeed, the verse of hijab was then revealed. (Hijab is to observe the veil by a woman).

[*Bukhari* 5166, *Muslim* 1428, *Ahmed* 13478]

(3229)

ÇáäøóÇÓõ ÚóáóìÏöÇ ÈóÇÈðÇ ÇáúÃóÍÒÇÈ
æóÍõÌöÈúäó ãöÓóÇÁõ ÑóÓõæáö ÇááøóåöÜ Óóáøóì
Çááøóåõ Úóáóíúåö æóÓóáøóãó

Sayyidina Anas ibn Maalik (RA) narrated: Allah’s Messenger married and went to his wife. My mother prepared haysO and put it in a bowl of stone and said, "O Anas, go with this to the Prophet and tell him, ‘My mother has sent me to you with this and she has conveyed salaam to you. She says that we have sent very little to you.’“ So, I went to him and said, ‘My mother offers to you her salaam and says that this is from us, a little.’ He said, ‘Put it the men. So I invited whoever he had named and whoever I met. The sub narrator said that he asked him how many they were and he said that they were around three hundred men. The Prophet (SAW) said to me, "O Anas, give me the vessel.” (Meanwhile,) they came in till the courtyard and the room was full. He instructed them that they should sit ten each in a circle, and everyone should eat from what was before him. They ate till they were satiated. A batch went out and another entered till all of them had eaten. Then he said, "O Anas, pick up the vessel.” So, I took it up and I could not determine if it was more than I had brought (or lesser). A group of them (the invitees) sat down chatting in the house of Allah’s Messenger who was also sitting and his wife sat facing the wall. This was unbearable by Allah’s Messenger.

So, he went out to his wives, greeted them and returned. When they saw Allah’s Messenger return, they imagined that it was unbearable to him, so they took to the door and went out, all of them. And Allah’s Messenger J’ came, drew the curtain and entered. I was sitting there in the room. Not much time had passed when he came to me and these verses were revealed:

O you who believe Enter not the Prophet’s houses until leave is give you for a meal, (and then) not (so early as) to wait for its preparation: but when you are invited, enter: and when you have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when you ask (his wives) for anything you want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that you should annoy Allah’s Messenger, or that you should marry his widows after him at any time. Truly such a thing is in Allah’s sight an enormity. (33: 53)

Ja’d reported that Anas (RA) said, “I was the first of the people to get these verses and the Prophet’s (SAW) wives took up the veil (that day).”

[*Bukhari* 5163, *Muslim* 1428, *Nisai* 3387]

(3230)

Èóäóì ÑóÓõæáõ Çááøóåö Óóáøóì Çááøóåõ Úóáóíúåö
æóÓóáøóãó ÈöÇãúÑóÃóÉò ãöäú äöÓóÇÆöåö
ÝóÃóÑúÓóáóäöí ÝóÏóÚóæúÊõ ÞóæúãðÇ Åöáóì
ÇáØøóÚóÇãö ÝóáóãøóÇ ÃóßóáõæÇ æóÎóÑóÌõæÇ
ÞóÇãó ÑóÓõæáõ Çááøóåö Óóáøóì Çááøóåõ
Úóáóíúåö æóÓóáøóãó ãõäúØóáöÞðÇ ÞöÈóáó ÈóíúÊö
ÚóÇÆöÔóÉó ÝóÑóÃóì ÑóÌõáóíúäö ÌõáõæÓðÇ
ÝóÇäúÕóÑóÝó ÑóÇÌöÚðÇ ÝóÞóÇãó ÇáÑøóÌõáóÇäö
ÝóÎóÑóÌóÇ ÝóÃóäúÒóáó Çááøóåõ ÚóÒøó æóÌóáøó
íóÇ ÃóíøõåóÇ ÇáøóÐöíäó ÂãóäõæÇ áóÇ {
ÊóÏúÎõáõæÇ ÈõíõæÊó ÇáäøóÈöíøö ÅöáøóÇ Ãóäú

Sayyidina Anas bin Malik (RA) narrated: Allah's Messenger (SAW) consummated his marriage with one of his wives and sent me to invite people to the meal. When they had eaten and went out, Allah's Messenger (SAW) stood up to go towards the house of (Sayyidah) Ayshah, but he saw two men still seated. So, he returned. The two men got up and went away. This was revealed then; "O you who believe! Enter not the Prophet’s houses until leave is given you, for a meal, (and then) not (so early as) to wait for its preparation." (33 : 53) There is a lengthier account.

(3231)

Abu Mas’ud Ansari .i narrated: We were sitting with Sa’d ibn Ubadah when Allah’s Messenger (SAW) came to us. Bashir ibn Sa’d (RA) said to him, “Allah has commanded us to invocate blessing on you. How should we do that? He kept quiet till we wished that he had not asked the question. Then he said: Say:

"O Allah! Shower blessing on Muhammad and on the family of Muhammad as You did shower blessing on Ibrahim and on the family of Ibrahim. And shower favours on Muhammad and on the family of Muhammad as You did shower favours on Ibrahim and on the fimaly of Ibrahim in the worlds. Surely, You are Praise worthy, Glorious.

He said: As for salaam, it is as you have learnt (in the tashahhud).

[*Bukhari* 6357, *Muslim* 405, *Abu Dawud* 980, *Nisai* 1282, *Ahmed* 22415]

(3232)

Sayyidina Abu Hurayrah (RA) reported that the Prophet said: Musa was very shy. He kept himself covered, nothing of his body was ever seen because of his modesty. But some of the Banu lsra'il annoyed him, saying, "He conceals his body to this extent only because of a defect on his skin, perhaps leprosy or scrotal hermia, or some other malady." But, surely, Allah decided to absolve him of what they alleged. 0ne day, Musa secluded himself all alone and took ff his garments placing them on a stone. Then he had a bath. When he had finished, he approached his clothes that he might take them. But the stone fled with his garments. Musa took his staff and pursued the stone saying, "My garments, O stone! My garments, O stone!" He ended up at a company of Banu Israil and the observed hini naked, the best of men in creation. And he was cleared of what (calumnies) the' used to allege. The stone stopped and he took his garments and wore them. Then he struck the stone with his staff. By Allah, the stone yet has marks of the beating three or four or five. This is as Allah's words:

"O you who believe! Be not like those who annoyed Musa, but Allah cleared him of what they said, and he was honoured in Allah's sight." (33: 69)

[*Ahmed* 10683, *Bukhari* 678, *Muslim* 339]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 35

About surah Saba

(3233)

Sayyidina Farwah ibn Musayk al-Muradi (RA) narrated: I went to the Prophet (SAW) and said, "O Messenger of Allah! Shall I not join those people of my tribe who have embraced Islam and fight against those who turn away from it." He gave me permission for that and he made me amir (chief) of my tribe. When I went out from him, he asked about me, "What did al-Ghutayfi do?" He was informed that I had gone away. So he sent for me. When I came to him, some of the sahabah (RA) were sitting with him. He said, "Invite the people. So, whoso submits (to Islam), welcome him and whoso does not submit (to Islam), do not hurry (about him) till I tell you something." The narrator reported that there was a revelation about Saba and a man asked, "O Messenger of Allah, what is Saba, a land or a woman"? He said, "Neither a land nor a woman but a man who had ten Arab sons, six of whom he regarded auspicious and four inauspicious. As for those he regarded as inauspicious, they were Lakhm, Juzam, Ghassan and Aamilah and as for those he regarded as lucky they were Azd, Ash'arun, Himyar, Kindah, Mazhij and Anmar." The man said, "O Messenger of Allah! What is Anmar"? He said, "The one from whom spring Kath'am and Bajilah."

[*Abu Dawud* 3988]

(3234)

Úóäú¸ ÇáäøóÈöíøö Õóáøóì Çááøóåõ¸ Úóáóíúåö æóÓóáøóãó ÞóÇáó ÅöÐóÇ ÞóÖóì Çááøóåõ¸ Ýöí ÇáÓøóãóÇÁö ÃóãúÑðÇ ÖóÑóÈóÊú ÇáúãóáóÇÆößóÉõ ÈöÃóÌúäöÍóÊöåóÇ ÎõÖúÚóÇäðÇ áöÞóæúáöåö ßóÃóäøóåõ ÓöáúÓöáóÉñ¸ Úóáóì ÕóÝúæóÇäò ÝóÅöÐóÇ

ÝõÒøöÚó Úóäú ÞõáõæÈöåöãú ÞóÇáõæÇ ãóÇÐóÇ } ÞóÇáó ÑóÈøõßõãú ÞóÇáõæÇ ¸ ÇáúÍóÞøó æóåõæó ÇáúÚóáöíøõ ÇáúßóÈöíÑõ }

ÞóÇáó æóÇáÔøóíóÇØöíäõ ÈóÚúÖõåõãú ÝóæúÞó ÈóÚúÖò

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) said, “When Allah decrees a command in the heaven, the angels flutter their wings in fear. This makes a sound like an iron chain being struck on stone. When that fear goes out of their hearts, they ask each other what their Lord had said. Their reply is that He spoke the truth and He is Exalted, Mighty. As for the devils, some of them (stand) above some other (that they might hear the command of Allah).”

[*Bukhari* 4800, *Abu Dawud* 3989, Ibn e Majah 194]

(3235)

ÈóíúäóãóÇ ÑóÓõæáõ Çááøóåö ¸ Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÌóÇáöÓñ Ýöí äóÝóÑò ãöäú ÃóÕúÍóÇÈöåö ¸ ÅöÐú Ñõãöíó ÈöäóÌúãò ÝóÇÓúÊóäóÇÑó ÝóÞóÇáó ÑóÓõæáõ Çááøóåö ¸ Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ãóÇ ßõäúÊõãú ÊóÞõæáõæäó áöãöËúáö åóÐóÇ Ýöí ÇáúÌóÇåöáöíøóÉö ÅöÐóÇ ÑóÃóíúÊõãõæåõ ÞóÇáõæÇ ßõäøóÇ äóÞõæáõ íóãõæÊõ ÚóÙöíãñ Ãóæú íõæáóÏõ ÚóÙöíãñ ÞóÇáó ÑóÓõæáõ Çááøóåö Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÝóÅöäøóåõ áóÇ íõÑúãóì Èöåö áöãóæúÊö ÃóÍóÏò æóáóÇ áöÍóíóÇÊöåö æóáóßöäøó ÑóÈøóäóÇ ÚóÒøó æóÌóáøó ÅöÐóÇ ÞóÖóì ÃóãúÑðÇ ÓóÈøóÍó áóåõ ÍóãóáóÉõ ÇáúÚóÑúÔö Ëõãøó ÓóÈøóÍó Ãóåúáõ ÇáÓøóãóÇÁö ÇáøóÐöíäó íóáõæäóåõãú Ëõãøó ÇáøóÐöíäó íóáõæäóåõãú ÍóÊøóì íóÈúáõÛó ÇáÊøóÓúÈöíÍõ åóÐöåö ÇáÓøóãóÇÁó Ëõãøó ÓóÃóáó Ãóåúáõ ÇáÓøóãóÇÁö ÇáÓøóÇÏöÓóÉö Ãóåúáó ÇáÓøóãóÇÁö ÇáÓøóÇÈöÚóÉö ãóÇÐóÇ ÞóÇáó ÑóÈøõßõãú ÞóÇáó ÝóíõÎúÈöÑõæäóåõãú Ëõãøó íóÓúÊóÎúÈöÑõ Ãóåúáõ ßõáøö ÓóãóÇÁò Íóãóáóåõ ÇáÓøóãóÇÁö Íóíøóì íóÈúáõÛó ÇáúÎóÈóÑõ Ãóåúáó ÇáÓøóãóÇÁö ÇáÏøõäúíóÇ æóÊóÎúÊóØöÝõ ÇáÔøóíóÇØöíäõ ÇáÓøóãúÚó ÝóíõÑúãóæúäó ÝóíóÞúÐöÝõæäóåóÇ Åöáóì ÃóæúáöíóÇÆöåöãú ÝóãóÇ ÌóÇÁõæÇ Èöåö Úóáóì æóÌúåöåö Ýóåõæó ÍóÞøñ æóáóßöäøóåõãú

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Sayyidina Ibn Abbas (RA) reported that while Allah’s Messenger (SAW) was sitting with some of his sahabah, a star shot down and there was a bright light (in the sky). Allah’s Messenger (SAW) asked, “What would you have said during the jahiliyah if such a thing had happened then)?” They said, “We would have remarked, A great man will die’ and great man will be born:” He said, “It does not shoot at the death of anyone or life of one. But when our Lord, blessed is His name and Exalted is He, decrees an affair, the bearers of the Throne hymn (His) glory. Then the dwellers of the heavens (the angels) hymn his glory, they being nearer to them, then those nearer to these (and so on) till the tasbih (glorification) resounds on the heaven. Then the angels of the sixth heaven ask those of the seventh heaven, ‘What has your Lord said?” They inform them. Then the dwellers of every heaven are informed till news goes out to the heaven above earth, and the devils try to eavesdrop, but are hit. They disclose it to their friends (the soothsayers). What they come out with is true, but they change it and add to it.’

[*Ahmed* 1882, *Muslim* 2229]

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 36

About surah al-Ma’ikah (Fatir)

(3236)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ { ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ } قَالَ هَؤُلَاءِ كُلُّهُمْ بِمَنْزِلَةٍ وَاحِدَةٍ وَكُلُّهُمْ فِي الْجَنَّةِ

Sayyidina Abu Sa’eed Khudri reported the Prophet’s (SAW) saying about this verse:

"Then We have given the Book for inheritance to such of Our servants as We have chosen, but there are among them some who wrong their own souls, some who follow a middle course, and some who are by Allah’s leave foremost in good deeds)."

(35: 32)

He said, “These-all of them-are at one station and all of them will be in Paradise.” [Ah21756]

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 37

About surah Yasin

(3237)

كَانَتْ بَنُو سَلَمَةَ فِي نَاحِيَةِ الْمَدِينَةِ فَأَرَادُوا النُّقْلَةَ إِلَى قُرْبِ الْمَسْجِدِ فَنَزَلَتْ هَذِهِ الْآيَةَ{ إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ }
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ آثَارَكُمْ تُكْتَبُ فَلَا تَنْتَقِلُوا

Sayyidina Abu Sa’eed Khudri (RA) reported that the Banu Salamah lived in the suburds of Madinah but cherished to move over nearer to the mosque. So, this verse was revealed:

"Verily We shall give life to the dead and We record that which they send before and that which they leave behind." (36: 12)

Thus, Allah’s Messenger (SAW) said to them, “What you have behind is recorded, so do not move.’

[*Bukhari* 656,*Ibn e Majah* 784, *Ahmed* 12033, *Muslim* 665]

(3238)

قَالَ دَخَلْتُ الْمَسْجِدَ حِينَ غَابَتْ الشَّمْسُ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَدْرِي يَا أَبَا ذَرٍّ أَيْنَ تَذْهَبُ هَذِهِ قَالَ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهَا تَذْهَبُ فَتَسْتَأْذِنُ فِي السُّجُودِ فَيُؤْذَنُ لَهَا وَكَأَنَّهَا قَدْ قِيلَ لَهَا اطْلُعِي مِنْ حَيْثُ جِئْتِ فَتَطْلُعُ مِنْ مَغْرِبِهَا قَالَ ثُمَّ قَرَأَ وَذَلِكَ مُسْتَقَرٌّ لَهَا قَالَ وَذَلِكَ فِي قِرَاءَةِ عَبْدِ اللَّهِ

Sayyidina Abu Dharr narrated: I entered the mosque while the sun was setting and the Prophet (SAW) was sitting there. He asked me. ‘O Abu Dharr! Do you know where it goes”? I said, “Allah and His Messenger know best.” He said, ‘It goes and seeks permission to prostrate. Permission is given and as though it will be told: Rise from where you have come. And it will rise from its west.” Then he recited (قَرَأَ وَذَلِكَ مُسْتَقَرٌّ لَهَا) that being the recital of Abdullah. (That is its period determined) (compare verse 36 : 38)

[*Ahmed* 21597, *Bukhari* 3199, *Muslim* 159, *Nisai* 1176]

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 38

About surah as-Saffat

(3239)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ دَاعٍ دَعَا إِلَى شَيْءٍ إِلَّا كَانَ مَوْقُوفًا يَوْمَ الْقِيَامَةِ لَازِمًا بِهِ لَا يُفَارِقُهُ وَإِنْ دَعَا رَجُلٌ رَجُلًا ثُمَّ قَرَأَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ { وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ مَا لَكُمْ لَا تَنَاصَرُونَ }

Sayyidina Anas ibn Maalik (RA) reported that Allah’s Messenger said, “There is no one who invites to (polytheism, or sin or Resurrection (and punished for that) and anything but will be stopped on the Day of necessarily he (whom will he invited) will not be separated from him even though if one man had invited just one.” Then he recited the words of Allah, the Glorious, the Majestic:

"But stop them, for they must be asked, “What is the matter with you that you help not each other?” (37: 24-25)"

[*Ibn e Majah* 208]

(3240)

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَوْلِ اللَّهِ تَعَالَى { وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ } قَالَ عِشْرُونَ أَلْفًا

Sayyidina Ubayy ibn Ka’b (RA narrated: I asked Allah’s Messenger (SAW)about the words of Allah, the Exated: "And we sent him (on a mission) to a hundred thousand (men) or more." (37: 147) He said, “(More is) twenty thousand.”

(3241)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِ اللَّهِ { وَجَعَلْنَا ذُرِّيَّتَهُ هُمْ الْبَاقِينَ } قَالَ حَامٌ وَسَامٌ وَيَافِثُ

Sayyidina Samurah (RA) reported from the Prophet (SAW) about Allah’s words: "And made his progeny to endure (on this earth)."

(37: 77) He said “They were (three sons of Nuh): Haam, Saam, and Yaafith."

(3242)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَامٌ أَبُو الْعَرَبِ وَحَامٌ أَبُو الْحَبَشِ وَيَافِثُ أَبُو الرُّومِ

Sayyidina Samurah (RA) reported from the Prophet (SAW) that he said, “Saam was the father of the Arab, Haam the father of the Ethiopians and Yaafith of the Romans.”

[*Ahmed* 20120]

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 39

About surah Saad

(3243)

مَرِضَ أَبُو طَالِبٍ فَجَاءَتْهُ قُرَيْشٌ وَجَاءَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَ أَبِي طَالِبٍ مَجْلِسُ رَجُلٍ فَقَامَ أَبُو جَهْلٍ كَيْ يَمْنَعَهُ وَشَكَوْهُ إِلَى أَبِي طَالِبٍ فَقَالَ يَا ابْنَ أَخِي مَا تُرِيدُ مِنْ قَوْمِكَ قَالَ إِنِّي أُرِيدُ مِنْهُمْ كَلِمَةً وَاحِدَةً تَدِينُ لَهُمْ بِهَا الْعَرَبُ وَتُؤَدِّي إِلَيْهِمْ الْعَجَمُ الْجِزْيَةَ قَالَ كَلِمَةً وَاحِدَةً قَالَ كَلِمَةً وَاحِدَةً قَالَ يَا عَمِّ قُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَقَالُوا إِلَهًا وَاحِدًا مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَاقٌ قَالَ فَنَزَلَ فِيهِمْ الْقُرْآنُ { ص وَالْقُرْآنِ ذِي الذِّكْرِ بَلْ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ إِلَى قَوْلِهِ مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَاقٌ }

Sayyidina Ibn Abbas (RA) reported that when Abu Talib fell ill, the Quraysh went to him, and the Prophet (SAW) (also) went to him but there remained seating accomodation with him for only one man. Abu Jahi got up to forbid him and all of them complained to Abu Talib (about the Prophet (SAW) so he asked him, “Nephew, what do you desire from your people?” He said, “I desire from them one kalimah whereby they would rule the Arabs, while the non-Arabs would pay them the jizyah. He asked, “0ne kalimah”? And the Prophet confimed, “One kalimah, O uncle! Say . There is no God but Allah).” (They asked, “One God? We have not heard this from any previous religion. This is nothing but an invented (story).” Thus, there was revealed in the Qur’an concerning them:

"Saad. By the Qu?an, full of admonition; (this is the Truth). But the unbelievers (are steeped) in self-glory and separatism. How many generations before them did we destroy? In the end they cried (for mercy) when there was no longer time for being saved! So they wonder that a warner has come to them from among themselves! And the unbelievers say, “This is a sorcerer telling lies! Has he made the gods (all) into one God? Truly this is a wonderful thing.. This is nothin but a made-up tale!"

(38 : 1-7)

[*Ahmed* 3419)

(3244)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانِي اللَّيْلَةَ رَبِّي تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ قَالَ أَحْسَبُهُ قَالَ فِي الْمَنَامِ فَقَالَ يَا مُحَمَّدُ هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى قَالَ قُلْتُ لَا قَالَ فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيَّ حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيَّ أَوْ قَالَ فِي نَحْرِي فَعَلِمْتُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ قَالَ يَا مُحَمَّدُ هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى قُلْتُ نَعَمْ قَالَ فِي الْكَفَّارَاتِ وَالْكَفَّارَاتُ الْمُكْثُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَوَاتِ وَالْمَشْيُ عَلَى الْأَقْدَامِ إِلَى الْجَمَاعَاتِ وَإِسْبَاغُ الْوُضُوءِ فِي الْمَكَارِهِ وَمَنْ فَعَلَ ذَلِكَ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ وَكَانَ مِنْ خَطِيئَتِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ وَقَالَ يَا مُحَمَّدُ إِذَا صَلَّيْتَ فَقُلْ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ وَإِذَا أَرَدْتَ بِعِبَادِكَ فِتْنَةً فَاقْبِضْنِي إِلَيْكَ غَيْرَ مَفْتُونٍ قَالَ وَالدَّرَجَاتُ إِفْشَاءُ السَّلَامِ وَإِطْعَامُ الطَّعَامِ وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ

Sayyidina Ibn Abbas (RA), narrated Allah’s Messenger said, “Tonight my Lord, the Blessed

and the Ealted, came to me (in my dream) in the best of appearance.” The narrator thought that he used the word dream too. He said, ‘O Muhammad! Do you know about what the angels nearer to Me argue?’ I said, ‘No’. He put His hand between my shoulder bleades so that I felt its coolness on my chest-or, he said throat-and I thus learnt what is between the heavens and the earth. He asked, ‘O Muhammad! Do you know about what the nearer angels argue?’ I said, ‘Yes about al-kaffarat. And, kaffarat is to stay in the mosque after salah, to walk on foot for the congreg-ation and to perform ablution well even when it is difficult. And, he who does that lives with goodness and dies with goodness, and is (purified) of sin as (he was) on the day his mother gave him birth. And He said, O Muhammad when you have prayed (salah) say:

'O Allah! I ask You for (ability to do) deeds, and giving up the disapproved, and love for the poor. And when You decide to put Your slaves to a trial, take me away to you without being tried. As for ranks they are to make salaam (the greeting) common to feed (people) food and to offer salah at night when people are asleep.'

[*Ahmed* 3484]

(3245)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَتَانِي رَبِّي فِي أَحْسَنِ صُورَةٍ فَقَالَ يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّ وَسَعْدَيْكَ قَالَ فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى قُلْتُ رَبِّ لَا أَدْرِي فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيَّ فَوَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيَّ فَعَلِمْتُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ فَقَالَ يَا مُحَمَّدُ فَقُلْتُ لَبَّيْكَ رَبِّ وَسَعْدَيْكَ قَالَ فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى قُلْتُ فِي الدَّرَجَاتِ وَالْكَفَّارَاتِ وَفِي نَقْلِ الْأَقْدَامِ إِلَى الْجَمَاعَاتِ وَإِسْبَاغِ الْوُضُوءِ فِي الْمَكْرُوهَاتِ وَانْتِظَارِ الصَّلَاةِ بَعْدَ الصَّلَاةِ وَمَنْ يُحَافِظْ عَلَيْهِنَّ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ وَكَانَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ

My Lord came to me in the best of forms and said, "O Muhammad!” I said, ‘Here am I my Lord, at Your service.” He asked “About what do the nearer angels argue?” I said, “(My Lord) I do not fathom.” So He placed His Hand between my shoulder-blades till I felt its coolness between my breasts and I learnt what is between the east and the west. He said, "O Muhammad I answered, “Here am I, Lord, at your service.” He asked, “About what do the nearer angels argue?” I said, “About ad-darajat and al-kattadat , and about taking footsteps to the mosque (for congregation), and making good ablution in spite of difficulties, and waiting for (next) salah after having offered one salah. And he who maintains these things lives happily and dies happily and is free of his sins as (he was) on the day his mother gave him birth.”

[*Ahmed* 3484]

(3246)

احْتُبِسَ عَنَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ غَدَاةٍ عَنْ صَلَاةِ الصُّبْحِ حَتَّى كِدْنَا نَتَرَاءَى عَيْنَ الشَّمْسِ فَخَرَجَ سَرِيعًا فَثُوِّبَ بِالصَّلَاةِ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَجَوَّزَ فِي صَلَاتِهِ فَلَمَّا سَلَّمَ دَعَا بِصَوْتِهِ فَقَالَ لَنَا عَلَى مَصَافِّكُمْ كَمَا أَنْتُمْ ثُمَّ انْفَتَلَ إِلَيْنَا ثُمَّ قَالَ أَمَا إِنِّي سَأُحَدِّثُكُمْ مَا حَبَسَنِي عَنْكُمْ الْغَدَاةَ أَنِّي قُمْتُ مِنْ اللَّيْلِ فَتَوَضَّأْتُ وَصَلَّيْتُ مَا قُدِّرَ لِي فَنَعَسْتُ فِي صَلَاتِي فَاسْتَثْقَلْتُ فَإِذَا أَنَا بِرَبِّي تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ فَقَالَ يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّ قَالَ فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى قُلْتُ لَا أَدْرِي رَبِّ قَالَهَا ثَلَاثًا قَالَ فَرَأَيْتُهُ وَضَعَ كَفَّهُ بَيْنَ كَتِفَيَّ حَتَّى وَجَدْتُ بَرْدَ أَنَامِلِهِ بَيْنَ ثَدْيَيَّ فَتَجَلَّى لِي كُلُّ شَيْءٍ وَعَرَفْتُ فَقَالَ يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّ قَالَ فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى قُلْتُ فِي الْكَفَّارَاتِ قَالَ مَا هُنَّ قُلْتُ مَشْيُ الْأَقْدَامِ إِلَى الْجَمَاعَاتِ وَالْجُلُوسُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَوَاتِ وَإِسْبَاغُ الْوُضُوءِ فِي الْمَكْرُوهَاتِ قَالَ ثُمَّ فِيمَ قُلْتُ إِطْعَامُ الطَّعَامِ وَلِينُ الْكَلَامِ وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ قَالَ سَلْ قُلْ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ وَأَنْ تَغْفِرَ لِي

Sayyidina Mu'adh ibn Jabal (RA) narrated: One morning, Allah's Messenger

was held back from us from the salah of fajr till we nearly saw the sun peeping out. He

came out quickly, the iqamah was called for the salah and Allah's Messenger (SAW) led the salah. He made it brief. When he had finished, he called out to us in a loud voice, saying, "In your rows as you were." Then he turned to us and said: Indeed, I will tell you now what held me back from you this morning. I got up during the night, perfomed ablution and offered salah as much as I could: but, during the course of it, I dozed and was overcome by sleep. Suddenly, I saw my Lord, the Blessed and the Exalted in the best of forms. He said, "O Muhammad!" I said, "Here I am, my Lord!" He asked, "What do these angels nearer to Me argue about?" I said, 'I do not know." He asked it three times and I saw him put His palm between my shoulder-blades, and I felt the coolness of His fingers between my breasts and everything became clear to me and I gained knowledge. Then He asked, "O Muhammad!" I said, "Here am I, my Lord"! He asked, "What do the angles nearer to Me argue about?" I answered, "About al-kaffarat." He asked, "What are they?" I said, "Taking footsteps to the mosque (for congregational salah), sitting in the mosques even after the salah and performing ablution well even when it is difficult," He asked, "What else (do they argue) about?" I said, "Feeding food, gentle speech, and observing salah by night while people are fast asleep." He said, "Ask (for anything)." I supplicated:

'O Allah! I ask You for (ability to do) good deeds, and to shun the disapproved, and for love of the poor, and that You should forgive me and have mercy on me, and when You decide to put a people to trial, take me away without a trial. And I ask You for Your love and love of those who love You, and a love of deeds that bring (me) near to Your love.'

Allah's Messenger (SAW) concluded (by saying), "This is true. So, study it and then learn it."

[*Ahmed* 22170]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 40

About surah az-Zumar

(3247)

Sayyidina Zubayr (RA) reported that when: "Then surely on the Day of Resurrection, before you Lord, you shall contend with each other."(39:31)

was revealed, he asked, "O Messenger of Allah, will the disputes be repeated between us (in the Hereafter after we have altercated in this world?' He said, Yes." Zubayr remarked,

"Indeed, the matter will be severe then."

(3248)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ { يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا } وَلَا يُبَالِي

Sayyidah Asma bint Yazid (RA) narrated: I heard Allah's Messenger (SAW) recite:

"O My servants who have been prodigal against themselves, despair not of Allah's mercy. Surely Allah forgives sins altogether." (39: 53)

And He does not care.

[*Ahmed* 27640]

(3249)

جَاءَ يَهُودِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ عَلَى إِصْبَعٍ وَالْأَرَضِينَ عَلَى إِصْبَعٍ وَالْجِبَالَ عَلَى إِصْبَعٍ وَالْخَلَائِقَ عَلَى إِصْبَعٍ ثُمَّ يَقُولُ أَنَا الْمَلِكُ قَالَ فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ نَوَاجِذُهُ قَالَ { وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ }

Sayyidina Abdullah (RA) reported that a Jew came to the Prophet and said, "O Muhammad, Allah will carry the heavens on a finger, mountains on a finger, the earths on a finger, and the (rest of the) creation on a finger. Then He will say: I am the King." The Prophet laughed till his premolar teeth were visible and he recited: "And they esteem not Allah with the true esteem." (39 :67)

[*Ahmed* 4368, 4811, *Muslim* 1786]

(3250)

فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَجُّبًا وَتَصْدِيقًا

(Muhammad ibn Bashshar) Bundar reported from Yahya ibn Sa'eed, from Fudayl ibn layd, from Mansur, from Ibrahim, from Ubaydah, fom Abdullah. He said, The Prophet (SAW) laughed because of wonder and confirmation."

(3251)

مَرَّ يَهُودِيٌّ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا يَهُودِيُّ حَدِّثْنَا فَقَالَ كَيْفَ تَقُولُ يَا أَبَا الْقَاسِمِ إِذَا وَضَعَ اللَّهُ السَّمَوَاتِ عَلَى ذِهْ وَالْأَرْضَ عَلَى ذِهْ وَالْمَاءَ عَلَى ذِهْ وَالْجِبَالَ عَلَى ذِهْ وَسَائِرَ الْخَلْقِ عَلَى ذِهْ وَأَشَارَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّلْتِ بِخِنْصَرِهِ أَوَّلًا ثُمَّ تَابَعَ حَتَّى بَلَغَ الْإِبْهَامَ فَأَنْزَلَ اللَّهُ { وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ }

Sayyidina Ibn Abbas (RA) reported that a Jew passed by the Prophet (SAW) and he said, "O Jew narrate to us (something)." He said, "How do you say, O Abul Qasim, that Allah will put

the heavens on this (finger), the earths on this, the water on this, the mountains on this and all the creation on this?" And Muhammad ibn Salt Abu Ja'far pointed out to the little finger then the next till he came to the thumb. Allah the Mighty, the Glorious revealed:

"And they esteem not Allah with the true esteem." (39: 67)

[*Ahmed* 2267]

(3252)

أَتَدْرِي مَا سَعَةُ جَهَنَّمَ قُلْتُ لَا قَالَ أَجَلْ وَاللَّهِ مَا تَدْرِي حَدَّثَتْنِي عَائِشَةُ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَوْلِهِ { وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ } قَالَتْ قُلْتُ فَأَيْنَ النَّاسُ يَوْمَئِذٍ يَا رَسُولَ اللَّهِ قَالَ عَلَى جِسْرِ جَهَنَّمَ

Mujahid reported that Sayyidina lbn Abbas .m asked, "Do you know how large Hell is"? He said, "No." He said, "By Allah, you do not know. Ayshah narrated to me that she asked Allah's Messenger. (SAW) about Allah's Words: "And the whole earth will be His handful on the Day of Resurrection, and the heavens will be rolled up in His right hand." (30: 67)

She asked, "Where would the people be on that day, O Messenger of Allah"? He said. "On the bridge over Hell." (There is an account in this hadith.)

[*Ahmed* 24910]

(3253)

يَا رَسُولَ اللَّهِ { وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ } فَأَيْنَ الْمُؤْمِنُونَ يَوْمَئِذٍ قَالَ عَلَى الصِّرَاطِ يَا عَائِشَةُ

Sayyidah Ayshah (RA)- reported that she asked. "O Messenger of Allah! (These words of Allah:) "And the whole earth will be His handful on the Day of Resurrection and the heavens will be rolled up in His right Hand."(30: 67)

Where will the Believers be"? He said, "On the sirat (bridge), O Ayshah!"

[*Ahmed* 24124]

(3254)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ أَنْعَمُ وَقَدْ الْتَقَمَ صَاحِبُ الْقَرْنِ الْقَرْنَ وَحَنَى جَبْهَتَهُ وَأَصْغَى سَمْعَهُ يَنْتَظِرُ أَنْ يُؤْمَرَ أَنْ يَنْفُخَ فَيَنْفُخَ قَالَ الْمُسْلِمُونَ فَكَيْفَ نَقُولُ يَا رَسُولَ اللَّهِ قَالَ قُولُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ تَوَكَّلْنَا عَلَى اللَّهِ رَبِّنَا وَرُبَّمَا قَالَ سُفْيَانُ عَلَى اللَّهِ تَوَكَّلْنَا

Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (SAW) said, "How may I rest when the blower of the horn (trumpet) has already placed it in his mouth, He has lowered his forehead and pricked up his ears awaiting the command to blow that he may blow the trumpet"? The Muslims submitted, "O Messenger of Allah! What should we say"? He said, "Say

Allah suffices us. He is the best of the Guardians. We place trust in Him, our Lord.” perhaps he (Sufyan) said, "In Allah do we trust. [*Ahmed* 11039]

(3255)

قَالَ أَعْرَابِيٌّ يَا رَسُولَ اللَّهِ مَا الصُّورُ قَالَ قَرْنٌ يُنْفَخُ فِيهِ

Sayyidina Abdullah ibn Amr (RA) reported that a villager asked, "O Messenger of Allah, what is the trumpet”? He said, “It is a horn which will be blown.”

[*Ahmed* 6517, *Abu Dawud* 4744]

(3256)

Sayyidina Abu Hurayrah reported that, in the market of Madinah, a Jew said, “By Him Who chose Musa over all human beings....” A man of the Ansar raised his hand and slapped the Jew’s face with it, saying, “You (dare to) say that while Allah’s Prophet is amongst us?” (Both of them came to the Prophet (SAW) So, Allah’s Messenger (SAW) recited:

"And the trumpet shall be blown, so all who are in the heavens and all who are on the earth shall swoon, except whom Allah will. Then it shall be blown again, behold, they shall stand beholding."(39: 68)

(He said) “I will be the first one who raises his head and, behold, Musa will be holding a pillar of the pillars of the Throne. And I cannot say whether he will raise his head before me or be among those whom Allah has exempted.O And he who says that I am better than Yunus ibn Mata has indeed lied.”

[*Ahmed* 9828, *Bukhari* 2411, *Ibn e Majah* 4274, *Muslim* 2373, *Abu Dawud* 4671]

(3257)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُنَادِي مُنَادٍ إِنَّ لَكُمْ أَنْ تَحْيَوْا فَلَا تَمُوتُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقَمُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا فَذَلِكَ قَوْلُهُ تَعَالَى

{ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ }

Sayyidina Abu Sa’eed (RA) and Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) said: A crier will proclaim (in Paradise), ‘You have (eternal) living and you will never die. For you is health and you will never be sick. For you is (enternal) youth and you will never become old (and decrepit). For you is (perpetual) blessing and you will never grieve (or face straitened circumstances).” That is as the saying of Allah, the Exlted:

"And this is the garden which you have been made to inherit because of what you used to

do."(43: 72)

[*Muslim* 2837, *Ahmed* 11905]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 42

About surah as-Sajdah (Fussilat)

(3259)

اخْتَصَمَ عِنْدَ الْبَيْتِ ثَلاَثَةُ نَفَرٍ قُرَشِيَّانِ وَثَقَفِيٌّ أَوْ ثَقَفِيَّانِ وَقُرَشِيٌّ قَلِيلٌ فِقْهُ قُلُوبِهِمْ كَثِيرٌ شَحْمُ بُطُونِهِمْ فَقَالَ أَحَدُهُمْ أَتَرَوْنَ أَنَّ اللَّهَ يَسْمَعُ مَا نَقُولُ فَقَالَ الآخَرُ يَسْمَعُ إِذَا جَهَرْنَا وَلاَ يَسْمَعُ إِذَا أَخْفَيْنَا وَقَالَ الآخَرُ إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَإِنَّهُ يَسْمَعُ إِذَا أَخْفَيْنَا فَأَنْزَلَ اللَّهُ { وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلاَ أَبْصَارُكُمْ وَلاَ جُلُودُكُمْ }

Sayyidina Ibn Masud (RA) reported that three men contended with each other near the House (of Allah). Two of them were from Quraysh and one was from Banu Thaqaf or two were from Thaqaf and one was from Quravsh. Their hearts had little understanding but their bellies were corpulent. One of them asked, "Do you think that Allah hears what we say? The other said, "He hears if we speak audibly but He does not hear if we keep our speech soft." The third said, "If He can hear when we are audible then He hears when our speech is soft." Allah the Majestic, the Glorious revealed:

"And you used not to cover yourslves, lest your ears and your eyes and your skins should bear witness against you." (41 : 22)

[*Ahmed* 3875, *Bukhari* 4816, *Muslim* 2775]

(3260)

كُنْتُ مُسْتَتِرًا بِأَسْتَارِ الْكَعْبَةِ فَجَاءَ ثَلاَثَةُ نَفَرٍ كَثِيرٌ شَحْمُ بُطُونِهِمْ قَلِيلٌ فِقْهُ قُلُوبِهِمْ قُرَشِيٌّ وَخَتَنَاهُ ثَقَفِيَّانِ أَوْ ثَقَفِيٌّ وَخَتَنَاهُ قُرَشِيَّانِ فَتَكَلَّمُوا بِكَلاَمٍ لَمْ أَفْهَمْهُ فَقَالَ أَحَدُهُمْ أَتَرَوْنَ أَنَّ اللَّهَ يَسْمَعُ كَلاَمَنَا هَذَا فَقَالَ الآخَرُ إِنَّا إِذَا رَفَعْنَا أَصْوَاتَنَا سَمِعَهُ وَإِذَا لَمْ نَرْفَعْ أَصْوَاتَنَا لَمْ يَسْمَعْهُ فَقَالَ الآخَرُ إِنْ سَمِعَ مِنْهُ شَيْئًا سَمِعَهُ كُلَّهُ فَقَالَ عَبْدُ اللَّهِ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْزَلَ اللَّهُ { وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلاَ أَبْصَارُكُمْ وَلاَ جُلُودُكُمْ إِلَى قَوْلِهِ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ }

Abdur Rahman ibn Yazid reported that Sayyidina Abdullah (RA) narrated: I was hiding behind the curtain of the Ka'bah when three men with very fat stomachs but hearts short of understanding came there. They were a Qurayshi and his two Thaqafi sons-in-law, or a Thaqafi and his two Qurayshi sons-in-law. They conversed with each other but I could not decipher what they said. One of them asked, 'Do you think that Allah hears this conversation of ours? The other said, 'When we raise our voices, He hears it but when we do not raise it,

He cannot hear it.' The third said, "If He hears something of it then He hears all of it." So I mentioned that to the Prophet (SAW) and Allah revealed to him;

"And you used not to cover yourselves, lest your ears and your eyes, and your skins should bear witness against you, but you thought that Allah's did not know much of what you were doing. And that thought of yours which you thought regarding your Lord has ruined you, so you have become of the losers." (41 : 22-23)

[*Ahmed* 3614]

(3261)

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger (SAW) recited:

"Surely those who say '0ur Lord is Allah', then remain firm in their belief." (41 : 30)

He said, "Many people say that but then many of them disbelieve. So, those who die while they profess they remain firm."

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 43

About surah ash-Shura

(3262)

Tawus reported that Ibn Abbas (RA) was asked about (the verse) :"Say: I ask of you no reward for that but (I seek to guide you) in respect of love of kinship."(42: 23)

Sa'eed ibn Jubair said kinship is the family (descendants) of Muhammad." Ibn Abbas (RA) asked, "Do you know that there was no household of the Quraysh but it had kinship to Allah's Messenger to?" So, he said, "(I will not seek a reward from you) except that you join ties of relationship between me and you."

[*Ahmed* 202-1, *Bukhari* 3497]

(3263)

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الْوَازِعِ قَالَ حَدَّثَنِي شَيْخٌ مِنْ بَنِي مُرَّةَ قَالَ قَدِمْتُ الْكُوفَةَ فَأُخْبِرْتُ عَنْ بِلَالِ بْنِ أَبِي بُرْدَةَ فَقُلْتُ إِنَّ فِيهِ لَمُعْتَبَرًا فَأَتَيْتُهُ وَهُوَ مَحْبُوسٌ فِي دَارِهِ الَّتِي قَدْ كَانَ بَنَى قَالَ وَإِذَا كُلُّ شَيْءٍ مِنْهُ قَدْ تَغَيَّرَ مِنْ الْعَذَابِ وَالضَّرْبِ وَإِذَا هُوَ فِي قُشَاشٍ فَقُلْتُ الْحَمْدُ لِلَّهِ يَا بِلَالُ لَقَدْ رَأَيْتُكَ وَأَنْتَ تَمُرُّ بِنَا تُمْسِكُ بِأَنْفِكَ مِنْ غَيْرِ غُبَارٍ وَأَنْتَ فِي حَالِكَ هَذَا الْيَوْمَ فَقَالَ مِمَّنْ أَنْتَ فَقُلْتُ مِنْ بَنِي مُرَّةَ بْنِ عَبَّادٍ فَقَالَ أَلَا أُحَدِّثُكَ حَدِيثًا عَسَى اللَّهُ أَنْ يَنْفَعَكَ بِهِ قُلْتُ هَاتِ قَالَ حَدَّثَنِي أَبِي أَبُو بُرْدَةَ عَنْ أَبِيهِ أَبِي مُوسَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُصِيبُ عَبْدًا نَكْبَةٌ فَمَا فَوْقَهَا أَوْ دُونَهَا إِلَّا بِذَنْبٍ وَمَا يَعْفُو اللَّهُ عَنْهُ أَكْثَرُ قَالَ وَقَرَأَ { وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ }

A man of Banu Murrah (RA) narrated: I went to Kufah (where) I was informed about Bilal ibn Abu Burdah. I said, "Indeed in that is a lesson." I went to him and he was imprisoned in his house that he had got built. Everything of him had changed because of the punishment and the beating that he was getting. He had a worn out garment on him. I said, "Praise belongs to Allah, O Bilal. I had seen you pass by us holding your nose although there was no dust about. And, today, you are in this condition o(yours." He asked, "From whom are you?" I said, "I am from Banu Murrah-Ibn Abbad." He said, "Shall I not narrate to you a hadith, perhaps Allah may benefit you therefrom." I said, "Go ahead"! He said that Abu Burdah narrated on the authority of his father Abu Musa (RA) that Allah's Messenger (SAW) said," A person does not face a difficulty or something more than that or less than that but because of his sin, and that which Allah forgives is more than that." Then he recited:

"And whatever of misfortune befalls you, it is for what your own hands have earned and He pardons much." (43: 30)

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 44

About surah az-Zukhruf

(3264)

Sayyidina Abu Umamah (RA) reported that Allah's Messenger (SAW) said, "No people go astray after receiving guidance unless they begin to dispute with each other." He recited this verse: "They cite not him to you but to dispute. Nay, they are a contentious people." (43: 58)

[*Ibn e Majah* 48, *Ahmed* 22226]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah’s Messenger (SAW)

Chapter 45

About surah Dukhan

(3265)

جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ فَقَالَ إِنَّ قَاصًّا يَقُصُّ يَقُولُ إِنَّهُ يَخْرُجُ مِنَ الأَرْضِ الدُّخَانُ فَيَأْخُذُ بِمَسَامِعِ الْكُفَّارِ وَيَأْخُذُ الْمُؤْمِنَ كَهَيْئَةِ الزُّكَامِ قَالَ فَغَضِبَ وَكَانَ مُتَّكِئًا فَجَلَسَ ثُمَّ قَالَ إِذَا سُئِلَ أَحَدُكُمْ عَمَّا يَعْلَمُ فَلْيَقُلْ بِهِ قَالَ مَنْصُورٌ فَلْيُخْبِرْ بِهِ وَإِذَا سُئِلَ عَمَّا لاَ يَعْلَمُ فَلْيَقُلِ اللَّهُ أَعْلَمُ فَإِنَّ مِنْ عِلْمِ الرَّجُلِ إِذَا سُئِلَ عَمَّا لاَ يَعْلَمُ أَنْ يَقُولَ اللَّهُ أَعْلَمُ فَإِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ { قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ } إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا رَأَى قُرَيْشًا اسْتَعْصَوْا عَلَيْهِ قَالَ اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ فَأَخَذَتْهُمْ سَنَةٌ فَأَحْصَتْ كُلَّ شَيْءٍ حَتَّى أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ وَقَالَ أَحَدُهُمَا الْعِظَامَ قَالَ وَجَعَلَ يَخْرُجُ مِنَ الأَرْضِ كَهَيْئَةِ الدُّخَانِ فَأَتَاهُ أَبُو سُفْيَانَ فَقَالَ إِنَّ قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللَّهَ لَهُمْ قَالَ فَهَذَا لِقَوْلِهِ { يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ } قَالَ مَنْصُورٌ هَذَا لِقَوْلِهِ { رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ } فَهَلْ يُكْشَفُ عَذَابُ الآخِرَةِ قَدْ مَضَى الْبَطْشَةُ وَاللِّزَامُ وَالدُّخَانُ و قَالَ أَحَدُهُمُ الْقَمَرُ وَقَالَ الآخَرُ الرُّومُ

Masruq reported that a man came to Sayyidina Abdullah (RA) and said that a preacher preached that a smoke would emerge from the earth whereby the hearing of the disbelievers would be impaired and the Believers would get something like common cold. Abdullah (RA) was enraged and he sat up straight though he had been reclining (before being told of that). Then he said, "If one of you is asked of something of which he has knowledge then he may answer"-or he said, inform. "But, if he is asked something of whch he has no knowledge then he must say Allah knows best." Then he said that Allah has said to His Prophet:

"Say, 'I ask of you no reward for this, nor am I of the impostors.'"

(38: 86)

When Allah's Messenger (SAW) observed that the Quraysh disobeyed him, he prayed, "O Allah! Help me over them with the seven like the seven of Yusuf." (seven years of famine). So, a year came upon them when everything was exhausted and they were driven to eat hides and carriory.-And one of the narrators saide-even bones. The like of smoke emerged from the earth. Abu Sufyan came to the Prophet (SAW) and said, "Your people are perishing. Pray to Allah for them." This was for his people:

"...the Day when the heaven shall bring a manifest smoke enveloping the people. This will be a painful chastisement." (44: 10-11)

Mansur (a narrator) said that this is for his people (who will pray):

"Our Lord remove from us the chastisement, surely we are believers. (44 : 12) (This cannot be the punishment of the Hereafter). Obviously, the Punishment of the Hereafter is not removed. (Abdullah said:) "The batshah, the lizam and the dukhan have passed." And one of the narrators (Mansur or A'mash) said, "The (splitting of the) moon" and the other said, (The liberation of) Rome have also passed.

[*Ahmed* 4206, *Bukhari* 4693, *Muslim* 2798]

Lizam means (the people who were killed during) the Battle of Badr.

(3266)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُؤْمِنٍ إِلَّا وَلَهُ بَابَانِ بَابٌ يَصْعَدُ مِنْهُ عَمَلُهُ وَبَابٌ يَنْزِلُ مِنْهُ رِزْقُهُ فَإِذَا مَاتَ بَكَيَا عَلَيْهِ فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ { فَمَا بَكَتْ عَلَيْهِمْ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ }

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger (SAW) said, "There is not a Believer but there are for him two gates a gate through which his deeds ascend and a gate through which his provision descends. When he dies, both weep over him." This is as the saying of Allah:

"So the heaven and the earth wept not for them, nor were they respite." (44: 29)

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 46

About surah Al-Ahqaf

(3267)

[illegible]

The nephew of Sayyidina Abdullah ibn Salaam (RA) narrated: When the people intended to slay Usman (RA) , Abdullah ibn Salaam (RA) came to Usman (RA) asked him. "What has brought you here?" He said, "I have come to" help you, He said, "Then go out and send the men away from me, for you are better for me outside then you are inside." So, Abdullah went out to the people and said, "O People! During the jahiliyah my name was so-and-so. Then Allah's Messenger (SAW) named me Abdullah and verses were revealed in Allah's Book about me. This was (also) revealed concerning me : "And a witness from among the children of Isra'il has already testified to its similarity and has believed, while, you are arrogant. Surely Allah guides not the evildoing people." (46: 10) And also this verse was about me : "Say, Allah suffices as a witness between me and you and whosoever has with him know-ledge of the Book." (13: 43) A sword of Allah is concealed from you and, indeed, the angels are your neighbours in this your city where your Prophet (SAW) had come. By Allah! Allah! About this man that you wish to slay. By Allah, if you slay him, the angels will give up your neighbourhood and the concealed sword of Allah will come upon you. It will never again be sheathed till the Last Day." The people responded, "Kill the Jewl and kill Usman!"

(3268)

ßóÇäó ÇáäøóÈöíøõ Óóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÅöÐóÇ ÑóÃóì ãóÎöíáóÉð ÃóÞúÈóáó æóÃóÏúÈóÑó ÝóÅöÐóÇ ãóØóÑóÊú ÓõÑøöíó Úóäúåõ ÝóÞóáúÊõ áóåõ ÝóÞóÇáó æóãóÇ ÃóÏúÑöí áóÚóáøóåõ ßóãóÇ ÞóÇáó Çááøóåõ ÊóÚóÇáóì

Ýóáóãøóç ÑóÃóæúåõ ÚóÇÑöÖðÇ ãõÓúÊóÞúÈöáó ÃóæúÏöíóÊöåöãú ÞóÇáõæÇ åóÐóÇ ÚóÇÑöÖñ ãõãúØöÑõäóÇ }

Sayyidah A yshah (RA) narrated: Whenever the Prophet (SAW) saw a cloud, he would come in and go out (become restless). But when it rained, he was pleased with that, I asked him (about it) and he said: I cannot realise, for, it can be as Allah says:

"Then, when they saw it as a sudden cloud advancing tewards their valleys, they said, "This is a cloud bringing us rain." (46: 24)

[*Ahmed* 24401, *Bukhari* 3206, *Muslim* 899, *Abu Dawud* 5098]

(3269)

áóáu ÓóÌóÉó ÇáæøóÉóÌøó ÓóáøóÏ Çáæøóåó Úóáóíúåö
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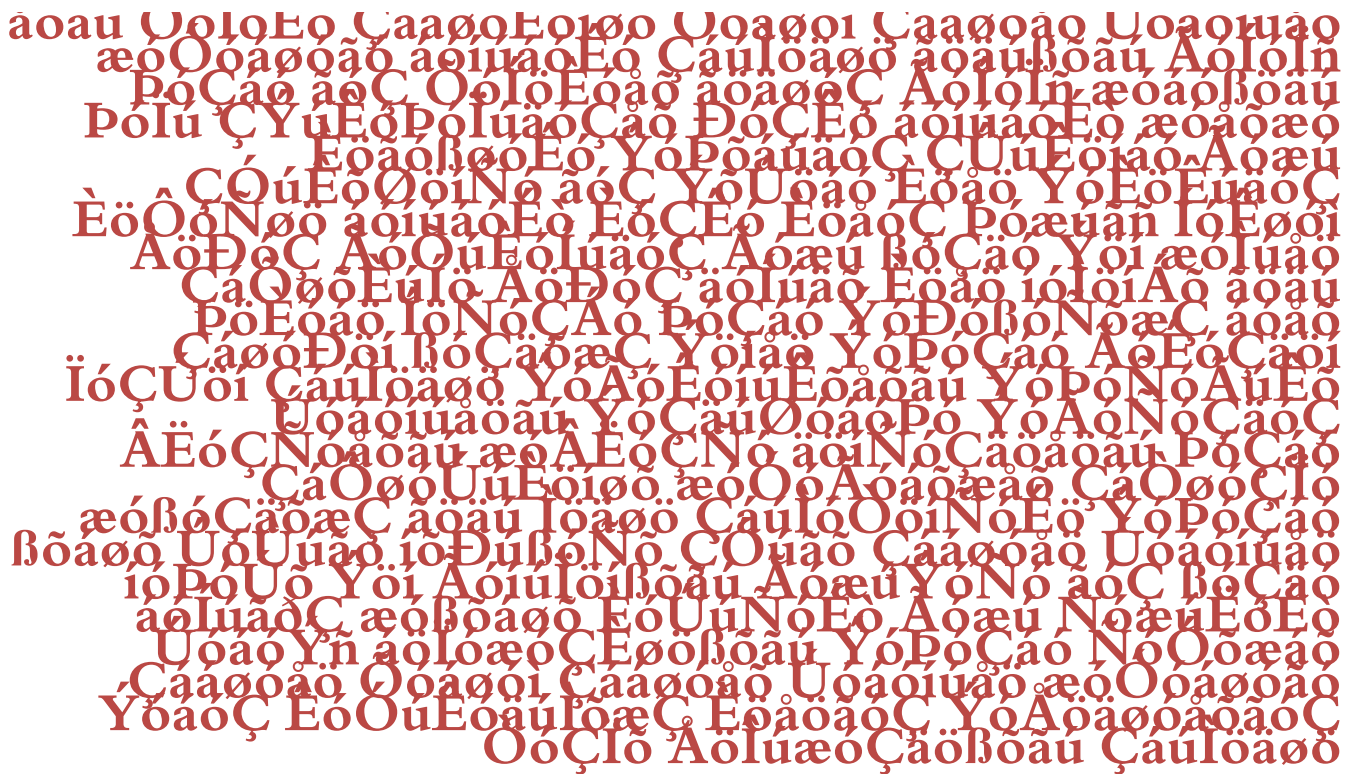
Þóáú ÇÝúÊóÞóÏúäóÇåõ ÐóÇÊó áóíúáóÉò æóåõæó
ÈöãóßøóÉó ÝóÞõáúäóÇ ÇÛúÊöíáó Ãóæú
ÇÓúÊõØöíÑó áóÇ ÝóÈöÊúäóÇ ÈöÔóÑøö áóíúáóÉò ÈóÇÊó
ÈöåóÇ ÞóæúãñÜ

Alqamah reported that he asked Ibn Mas'ud (RA) "Did anyone of you accompany the Prophet (SAW) on the night of the jinn"? He said: None of us did accompany him, but we lost him one night while he was in Makkah and we thought that someone may have captured him or kidnapped him. That night was very evil for us till it was morning. Early morning he was seen coming from the side of (the cave of) Hira. They mentioned to him how they had felt. He said, "A jinn had come to invite me. I went to them and recited the Qur'an to them." Then, he took us there and showed us their traces and traces of their fires. Sha'bi said that the jinns then asked him for provision and they were from the island. And the Prophet (SAW) said, "For you is every bone on which Allah's name is not called, and it will be clothed in much flesh. And the droppings and excretion of every camel will be the grazing of your animals." Then Allah's Messenger (SAW) disallowed us to make istinja (abstertion) with bone or dung, saying, "This is the food of your brothers, the Jinns."

[*Bukhari* 3859, *Muslim* 450, *Abu Dawud* 85]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 47

About surah Muhammad

(3270)

﴿وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً

Sayyidina Abu Hurayrah (RA) reported about the Prophet's (SAW) explanation of this verse: "And ask forgiveness for your fault, and for the believing men and believing women." (47: 19) The Prophet (SAW) said, "Surely, I make istighfar (seek forgiveness of Allah) seventy times in a day."

[*Bukhari* 6307, *Ahmed* 7798]

(3271)

تَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا هَذِهِ الْآيَةَ ﴿وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ﴾ قَالُوا وَمَنْ يُسْتَبْدَلُ بِنَا قَالَ فَضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مَنْكِبِ سَلْمَانَ ثُمَّ قَالَ هَذَا وَقَوْمُهُ هَذَا وَقَوْمُهُ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) recited this verse one day:"If you turn away, He will substitute for you another people, then they will not be your likes." (47: 38)They [the sahabah (RA)] asked, "Who will replace us?" Allah's Messenger (SAW) struck the shoulder of Salman and said, "He and his people. He and his people."

[*Ahmed* 9410, *Bukhari* 4898, *Muslim* 2546]

(3272)

قَالَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ الَّذِينَ ذَكَرَ اللَّهُ إِنْ تَوَلَّيْنَا اسْتُبْدِلُوا بِنَا ثُمَّ لَمْ يَكُونُوا أَمْثَالَنَا قَالَ وَكَانَ سَلْمَانُ بِجَنْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخِذَ سَلْمَانَ وَقَالَ هَذَا وَأَصْحَابُهُ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ الْإِيمَانُ مَنُوطًا بِالثُّرَيَّا لَتَنَاوَلَهُ رِجَالٌ مِنْ فَارِسَ

Sayyidina Abu Hurayrah (RA) reported that some of the sahabah (RA) said,

"O Messenger of Allah, who are they about whom Allah says that if we turn away, they will replace us whereafter they will not be the, likes of us?" He (the narrator) said that Salman was sitting by the side of the Prophet (SAW) and he struck him on his thigh and said, "He his friends. By Him in Whose Hand is my soul, if faith was placed on Pleiades, the people of Persia would fetch it."

[*Ahmed* 9410, *Muslim* 2546]

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 48

About surah al-Fath

(3273)

كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ فَكَلَّمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَكَتَ ثُمَّ كَلَّمْتُهُ فَسَكَتَ فَحَرَّكْتُ رَاحِلَتِي فَتَنَحَّيْتُ وَقُلْتُ ثَكِلَتْكَ أُمُّكَ يَا ابْنَ الْخَطَّابِ نَزَرْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ لَا يُكَلِّمُكَ مَا أَخْلَقَكَ بِأَنْ يَنْزِلَ فِيكَ قُرْآنٌ قَالَ فَمَا نَشِبْتُ أَنْ سَمِعْتُ صَارِخًا يَصْرُخُ بِي قَالَ فَجِئْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا ابْنَ الْخَطَّابِ لَقَدْ أُنْزِلَ عَلَيَّ هَذِهِ اللَّيْلَةَ سُورَةٌ مَا أُحِبُّ أَنَّ لِي مِنْهَا مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

Sayyidina Umar ibn Khattab (RA) narrated: We were on a journey with the Prophet (SAW) spoke to him about some thing but he kept quiet. I spoke again, but he maintained silence. So, I moved my beast to a side and said to myself, "O Ibn Khattab may your mother weep over you. You caused inconvenience to Allah's Messegner (SAW) by putting the question three times each time he did not speak to you. I am afraid a verse of the Qur'an might be revealed about you." I had not even paused when I heard a crier call me. So I went to Allah's Messenger (SAW) who said, "O Ibn Khattab, indeed, a srah has been revealed to me this night and it is dearer to me than everything on which the sun shines. (It is) :

"Surely we have granted you a manifest victory." (48: 1)

[*Ahmed* 109, *Bukhari* 4177]

(3274)

نَزَلَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ } مَرْجِعَهُ مِنَ الْحُدَيْبِيَةِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ نَزَلَتْ عَلَيَّ آيَةٌ أَحَبُّ إِلَيَّ مِمَّا عَلَى الْأَرْضِ ثُمَّ قَرَأَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِمْ فَقَالُوا هَنِيئًا مَرِيئًا يَا رَسُولَ اللَّهِ قَدْ بَيَّنَ اللَّهُ لَكَ مَاذَا يُفْعَلُ بِكَ فَمَاذَا يُفْعَلُ بِنَا فَنَزَلَتْ عَلَيْهِ { لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ حَتَّى بَلَغَ فَوْزًا عَظِيمًا }

Sayyidina Anas (RA) reported that this was revealed to the Prophet (SAW);"That Allah may forgive you of your fault that which is past and that which is to come." (48: 2) When he was returning from Hudaybiyah. So he said, "Indeed, a verse is revealed to me dearer to me than whatever is on earth." Then he recited it to his companions. They exclaimed. "How happy and welcome! O Messenger of Allah, Allah has described for you what He would do with you, but what would He do with us?" So, this was revealed to him: "That He may admit the believing men and the believing women into Gardens underneath which rivers flow, adiding therein, and may acquit them of their evil deeds. And that in Allah's sight is a mighty triumph." (48: 5)

[*Ahmed* 13245, *Muslim* 1786]

(3275)

Sayyidina Anas (RA) reported that eighty men (disbelievers) came down upon Allah's Messenger (SAW) and his sahabah from Mount Tan'im at the time of the salah of fajr. They intended to kill him, but they were (all) seized. Allah's Messenger (SAW) released them and Allah revealed:

And it is He Who has restrained their hands from you and your hands from them in the midst of Makka, after that He gave you the victory over them. And Allah sees well all that ye do. (48: 24)

[*Muslim* 1808, *Abu Dawud* 2688, *Ahmed* 12256]

(3276)

Sayyidina Ubayy عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ{ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى }قَالَ لَا إِلَهَ إِلَّا اللَّهُ ibn Ka'b (RA) reported from the Prophet (SAW) about

"And (He) made them stick to the word of piety." (48: 26)

He said, "It is "There is no God but Allah."

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 49

About surah al-Hujurat

(3277)

Sayyidina Abdullah ibn Zubayr (RA) narrated: Aqra ibn Habis (RA) came to the Prophet (SAW), Abu Bakr (RA) said, "O Messenger of Allah, make him amir over his people." But Umar (RA) said, "Do not make him their amir, O Messenger of Allah." They argued in the Prophet's

(SAW) presence and soon their voices were raised. Abu Bakr (RA) said to Umar (RA), "You had no intention but to oppose me." He said. "I had no intention to oppose you." This verse was revealed (in this situation):

"O you who believe! Raise not your voice above the Prophet's voice." (49: 2)

After that whenever Umar (RA) spoke to the Prophet (SAW), his words were not heard until he explained (or repeated) them.

(Zubayr did not mention how his (matenal) grandfather Abu Bakr Behaved after that.)

[B4367, *Nisai* 5396]

(3278)

{إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ} قَالَ فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ حَمْدِي زَيْنٌ وَإِنَّ ذَمِّي شَيْنٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاكَ اللَّهُ

Sayyidina Bara ibn Aazib reported about Allah's words:"Surely those who callout to you (O Prophet) from behind the private apartments, most of them have no sense." (49: 4) (The backgraound is that) a man stood and called, O Messenger of Allah! My praise is honourable and my blame is digrace." The Prophet (SAW) said, "That is Allah, the Mighty, the Glorious."

(3279)

كَانَ الرَّجُلُ مِنَّا يَكُونُ لَهُ الِاسْمَانِ وَالثَّلَاثَةُ فَيُدْعَى بِبَعْضِهَا فَعَسَى أَنْ يَكْرَهَ قَالَ فَنَزَلَتْ هَذِهِ الْآيَةُ{ وَلَا تَنَابَزُوا بِالْأَلْقَابِ }

Sayyidina Abu]ubayrah ibn Dahhak narrated: Each one of us had two or threee names by one of which he was called and perhaps he detested it (that name). This verse was revealed:

"And revile not one another with nicknames." (49: 12)

[*Ahmed* 6642, *Bukhari* 330, *Abu Dawud* 4962, 1*Muslim* 3741]

(3280)

{وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنْ الْأَمْرِ لَعَنِتُّمْ} قَالَ هَذَا نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوحَى إِلَيْهِ وَخِيَارُ أَئِمَّتِكُمْ لَوْ أَطَاعَهُمْ فِي كَثِيرٍ مِنْ الْأَمْرِ لَعَنِتُوا فَكَيْفَ بِكُمْ الْيَوْمَ

Abu Nadrah reported that Sayyidina Abu Sa'eed Khudri recited this verse:

"And know that among you is Allah's Messenger, If he were to obey you in many a matter you would certainly be in trouble." (49: 7)

He said, "This verse was revealed to your Prophet (SAW) while the best of your imams were there. If he had obeyed them in many affairs then they would have faced trouble. Then, how

will it be with you today?"

(3281)

Sayyidina Abdullah ibn Umar (RA) reported that at the time of the liberation of Makkah, the Prophet (SAW) addressed the people. He said, "O you people, surely Allah has removed from you pride of pre-Islamic days and pride in high descent. Thus, men are of two kinds, man who is pious and God-fearing, and noble in the sight of Allah. The other kind is a sinner, hard-hearted and lowly in Allah's sight. But, men are children of Aadam and Allah had created Aadam from dust. He said:

"And revile not one another with nicknames." (49: 12)

[*Ahmed* 6642, *Bukhari* 330, *Abu Dawud* 4962, 1*Muslim* 3741]

(3282)

Sayyidina Samurah (RA) reported the Prophet (SAW) saying, "Pride in ancestry is property while generosity is piety."

[*Ahmed* 21022, 1*Muslim* 4219J

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 50

About surah Qaaf

(3283)

أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَزَالُ جَهَنَّمُ تَقُولُ{ هَلْ مِنْ مَزِيدٍ }
حَتَّى يَضَعَ فِيهَا رَبُّ الْعِزَّةِ قَدَمَهُ فَتَقُولُ قَطْ قَطْ وَعِزَّتِكَ وَيُزْوَى بَعْضُهَا إِلَى بَعْضٍ

Sayyidina Anas ibn Maalik (RA) reported that the Prophet (SAW) said, "Hell does not cease to

ask, Are there any more? till the Mighty Lord puts His foot over it. Forthwith, it will plead, 'Enough, enough, by Your Might'. And some of it will encroach on some other of it."

[*Bukhari* 6661, *Ahmed* 12383]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 51

About surah adh-Dhariyat

(3284)

قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ عِنْدَهُ وَافِدَ عَادٍ فَقُلْتُ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِثْلَ وَافِدِ عَادٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا وَافِدُ عَادٍ قَالَ فَقُلْتُ عَلَى الْخَبِيرِ سَقَطْتَ إِنَّ عَادًا لَمَّا أُقْحِطَتْ بَعَثَتْ قَيْلًا فَنَزَلَ عَلَى بَكْرِ بْنِ مُعَاوِيَةَ فَسَقَاهُ الْخَمْرَ وَغَنَّتْهُ الْجَرَادَتَانِ ثُمَّ خَرَجَ يُرِيدُ جِبَالَ مَهْرَةَ فَقَالَ اللَّهُمَّ إِنِّي لَمْ آتِكَ لِمَرِيضٍ فَأُدَاوِيَهُ وَلَا لِأَسِيرٍ فَأُفَادِيَهُ فَاسْقِ عَبْدَكَ مَا كُنْتَ مُسْقِيَهُ وَاسْقِ مَعَهُ بَكْرَ بْنَ مُعَاوِيَةَ يَشْكُرُ لَهُ الْخَمْرَ الَّتِي سَقَاهُ فَرُفِعَ لَهُ سَحَابَاتٌ فَقِيلَ لَهُ اخْتَرْ إِحْدَاهُنَّ فَاخْتَارَ السَّوْدَاءَ مِنْهُنَّ فَقِيلَ لَهُ خُذْهَا رَمَادًا رِمْدِدًا لَا تَذَرُ مِنْ عَادٍ أَحَدًا وَذُكِرَ أَنَّهُ لَمْ يُرْسَلْ عَلَيْهِمْ مِنْ الرِّيحِ إِلَّا قَدْرُ هَذِهِ الْحَلْقَةِ يَعْنِي حَلْقَةَ الْخَاتَمِ ثُمَّ قَرَأَ { إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ }

Abu Wa'il reported that a man of the tribe of Rabiah said: I came to Madinah and met Allah's Messenger (SAW). The envoy of Aad was mentioned there and I said, "I seek refuge in Allah lest I be like the envoy of Aad." So, Allah's Messenger (SAW) asked, "What about the envoy of Aad?" I said, "You have always come across good and adept envoys. As for the Aad, when they were afflicted with famine, they sent Qayl (one of their members). He came to Bakr ibn Mu'awiyah and he gave him wine to drink and two singing girls sang before him. Then he went out towards the mountain Mahrah, saying. 'O Allah, I have not come to treat a sick person or to ransom a captive. So, give to drink to Your slave what You will give, but with him give to Bakr ibn Mu'awiyah, too, this will show thankfulness for the wine served to me.' Then many small couds were brought to him and he was asked to choose one them. He chose a black from them. He was told to pick up burning ashes that would not spare anyone of the Aad. Allah's Messenger said that only as much wind as the circle of his ring was sent to Aad. He then recited the verse:

"When we loosed against them a blighting wind that left nothing it came upon, but made it like ashes." (51: 41-42)

[*Ibn e Majah* 2816]

(3285)

قَالَ قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ الْمَسْجِدَ فَإِذَا هُوَ غَاصٌّ بِالنَّاسِ ، وَإِذَا رَايَاتٌ سُودٌ تَخْفُقُ وَإِذَا

بِلالٌ مُتَقَلِّدٌ السَّيْفَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ مَا شَأْنُ النَّاسِ قَالُوا يُرِيدُ أَنْ يَبْعَثَ عَمْرَو بْنَ الْعَاصِ وَجْهًا فَذَكَرَ الْحَدِيثَ بِطُولِهِ نَحْوًا مِنْ حَدِيثِ سُفْيَانَ بْنِ عُيَيْنَةَ بِمَعْنَاهُ قَالَ وَيُقَالُ لَهُ الْحَارِثُ بْنُ حَسَّانَ

Sayyidina Harith ibn Yazid Bakri (RA) narrated: I came to Madinah and entered the mosque. It was full of people, black flags fluttered and Bilal stood, sword drawn, by Allah's Messenger (SAW). I asked, "Why are the people assembled?" I was told that the Prophet (SAW) intended to send Amr ibn al-Aas on an expedition. Then he narrated thehadith in detail bearing the same meaning as the hadith of Sufyan ibnUyaynah. And he (Harith ibn Yazid) was also called Harith ibn Hassan.

[*Ibn e Majah* 2816]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 52

About surah at- Tur

(3286)

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِدْبَارُ النُّجُومِ الرَّكْعَتَانِ قَبْلَ الْفَجْرِ وَإِدْبَارُ السُّجُودِ الرَّكْعَتَانِ بَعْدَ الْمَغْرِبِ

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) said, "After (the setting of) the stars pray two raka'at before the fair, and after the sujud (prostration, sunset) pray two raka'at." (That is, after maghrib).

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 53

About surah an-Nairn

(3287)

لَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِدْرَةَ الْمُنْتَهَى قَالَ انْتَهَى إِلَيْهَا مَا يَعْرُجُ مِنَ الأَرْضِ وَمَا يَنْزِلُ مِنْ فَوْقٍ قَالَ فَأَعْطَاهُ اللَّهُ عِنْدَهَا ثَلاَثًا لَمْ يُعْطِهِنَّ نَبِيًّا كَانَ قَبْلَهُ فُرِضَتْ عَلَيْهِ الصَّلاَةُ خَمْسًا وَأُعْطِيَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ وَغُفِرَ لأُمَّتِهِ الْمُقْحِمَاتُ مَا لَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا قَالَ ابْنُ مَسْعُودٍ { إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى } قَالَ السِّدْرَةُ فِي السَّمَاءِ السَّادِسَةِ قَالَ سُفْيَانُ

فَرَاشٌ مِنْ ذَهَبٍ وَأَشَارَ سُفْيَانُ بِيَدِهِ فَأَرْعَدَهَا و قَالَ غَيْرُ مَالِكِ بْنِ مِغْوَلٍ إِلَيْهَا يَنْتَهِي عِلْمُ الْخَلْقِ لَا عِلْمَ لَهُمْ بِمَا فَوْقَ ذَلِكَ

Sayyidina Ibn Mas'ud (RA) reported that when Allah's Messenger (SAW) reached sidratul muntahah (during his mi'raj)-muntahah is to which one ascends from earth and from which one descends to earth-Allah gave him three things that were never given to any Prophet (SAW) before him. The five times salah was prescribed for him, the concluding verses of surah al-Baqarah were given to him, and his ummah were forgiven all major sins as long as they do not associate anything with Allah. Ibn Mas'ud said about this verse; "When that which shrouds shrouded the Lote-tree." (53: 16) The sidrah is at the sixth heaven." Sufyan said, "That which shrouds are butterflies of gold", and he indicated with his hand how they fly. Maalik ibn Mighwal and others said that at this point the knowledge of the creatures ends none of them has knowledge beyond that.

(3288)

{ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى }فَقَالَ أَخْبَرَنِي ابْنُ مَسْعُودٍأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى جِبْرِيلَ وَلَهُ سِتُّ مِائَةِ جَنَاحٍ

Shaybani narrated: I asked Zirr ibn Habaysh about the words of Allah, the Majestic, the Glorious: "Till he was within two bows' length or even nearer." (53: 9) He said that Ibn Mas'ud (RA) had informed him that the Prophet (SAW) saw Jibril and he had six hundred wings.

[*Bukhari* 4656, *Muslim* 174]

(3289)

هَلْ رَأَى مُحَمَّدٌ رَبَّهُ فَقَالَتْ لَقَدْ تَكَلَّمْتَ بِشَيْءٍ قَفَّ لَهُ شَعْرِي قُلْتُ رُوَيْدًا ثُمَّ قَرَأْتُ{ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى }فَقَالَتْ أَيْنَ يُذْهَبُ بِكَ إِنَّمَا هُوَ جِبْرِيلُ مَنْ أَخْبَرَكَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ أَوْ كَتَمَ شَيْئًا مِمَّا أُمِرَ بِهِ أَوْ يَعْلَمُ الْخَمْسَ الَّتِي قَالَ اللَّهُ تَعَالَى{ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ }

فَقَدْ أَعْظَمَ الْفِرْيَةَ وَلَكِنَّهُ رَأَى جِبْرِيلَ لَمْ يَرَهُ فِي صُورَتِهِ إِلَّا مَرَّتَيْنِ مَرَّةً عِنْدَ سِدْرَةِ الْمُنْتَهَى وَمَرَّةً فِي جِيَادٍ لَهُ سِتُّ مِائَةِ جَنَاحٍ قَدْ سَدَّ الْأُفُقَ

Sha'bi reported that Ibn Abbas (RA) met Ka'b (RA) at Arafat. He asked him (Ka'b) about something and he began to call the takbir (Allah Akbar) till it echoed from the mountain. Ibn Abbas (RA) said, "We are children of Hashim." Ka'b said, "Surely, Allah divided His vision and speach between Muhammad and Musa. Musa conversed with Him twice and Muhammad saw Him twice." Masruq said that he went to Sayyidah Ayshah (RA) and asked her, "Did Muhammad see his Lord"? She said, "You have certainly said something that makes my hair stand on ends." He said, "Be patienet." Then he recited: "Certainly he saw of the greatest signs of his Lord." (53: 18) She said, "Where are you senses? That was only Jibril. Who informed you that Muhammad saw his Lord? Or, Muhammad concealed something (from his

ummah) of what Allah had commanded him? Or, that he knew the five things of which Allah says: "Surely the knowledge of the Hour is with Allah alone, and He sends down the rain?"

(31: 34) That man lies. But of course, Muhammad (SAW) did see Jibril and he saw him in his real appearance only twice, once at the sidratul muntaha and the second time at Jiyad, he has six hundred wings that covered the horzion."

[*Ahmed* 26099, *Bukhari* 3234, *Muslim* 177]

(3290)

رَأَى مُحَمَّدٌ رَبَّهُ قُلْتُ أَلَيْسَ اللَّهُ يَقُولُ { لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ } قَالَ وَيْحَكَ ذَاكَ إِذَا تَجَلَّى بِنُورِهِ الَّذِي هُوَ نُورُهُ وَقَالَ أُرِيَهُ مَرَّتَيْنِ

Sayyidina Ikrimah (RA) reported that Sayyidina Ibn Abbas said, "Muhammad saw his Lord." He (Ikrimah) asked, "Does not Allah say: "Vision comprehends him not, but He comprehends all vision?" (6: 103) He said, "Woe to you! That is when He appears in Hit" Light which is His own Light. In fact, Muhammad saw his Lord two times."

(3291)

فِي قَوْلِ اللَّهِ { وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى عِنْدَ سِدْرَةِ الْمُنْتَهَى } { فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى } { فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى } قَالَ ابْنُ عَبَّاسٍ قَدْ رَآهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidina Ibn Abbas (RA) said about the verse: "And certainly he saw him yet another time, by the lote tree of the utmost boundary." (53: 13-14) "Thus did (Allah) reveal to His servant that which He revealed." (53: 10) "Till he was within two bows length or even rearer." (53: 9) The Prophet (SAW) had seen Him." Ibn Abbas explained that the Prophet (SAW) had seen Allah.

[*Muslim* 176]

(3292)

{ مَا كَذَبَ الْفُؤَادُ مَا رَأَى } قَالَ رَآهُ بِقَلْبِهِ

Sayyidina Ibn Abbas (RA) explained the verse: "The heart lied not of what he saw." (53: 11) He said, "The Prophet (SAW) saw Allah with his heart."

[M178]

(3293)

قُلْتُ لِأَبِي ذَرٍّ لَوْ أَدْرَكْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَسَأَلْتُهُ فَقَال عَمَّا كُنْتَ تَسْأَلُهُ قُلْتُ أَسْأَلُهُ هَلْ رَأَى مُحَمَّدٌ رَبَّهُ فَقَالَ قَدْ سَأَلْتُهُ فَقَالَ نُورٌ أَنَّى أَرَاهُ

Abdullah ibn Shaqiq narrated: I said to Abu Dharr, "If I had met the Prophet (SAW) then I would have asked him (a question)." He asked, "About what would you have asked?" I said that I would have asked him if he had seen his Lord. Abu Dharr said, "I had asked him and he said that He is Light, how could he see Him."

[*Ahmed* 21450]

(3294)

{مَا كَذَبَ الْفُؤَادُ مَا رَأَى}قَالَ رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِبْرِيلَ فِي حُلَّةٍ مِنْ رَفْرَفٍ قَدْ مَلَأَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ

Sayyidina Abdullah (RA) explained the verse: "The heart lied not of what he saw. "(53: 11) He said, "Allah's Messenger (SAW) saw Jibril dressed in silk garment, his being having filled .up that which is between heaven and earth."

(3295)

{الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ }قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ تَغْفِرْ اللَّهُمَّ تَغْفِرْ جَمًّا وَأَيُّ عَبْدٍ لَكَ لَا أَلَمَّا

Sayyidina Ibn Abbas (RA) spoke about this verse: "They are those who avoid great sins and indecencies save small offences." (53: 32) He said that the Prophet (SAW) said, "If you forgive, O Allah, then forgive all sin, for which of your slaves has not commited small offences?"

[*Ahmed* 3971, *Bukhari* 3233]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 55

About surah ar-Rahman

(3302)

Sayyidina]abir (RA) narrated: Allah's Messenger (SAW) came to the Sahabah and recited to them surah ar-Rahman from its beginning to its end. They observed silence. He said, "I had recited it to the jinn on the night of jinn and they had been better than you at responding. Whenever I came to the words of Allah: "Which, then of the bounties of your lord, wil you belie." (55:13) They responded, "None of your bounties, O' Our lord, do we belie and for you is all praise."

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 56

About surah al-Waqi'ah

(3303)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُ أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ وَاقْرَءُوا إِنْ شِئْتُمْ
{ فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ }
وَفِي الْجَنَّةِ شَجَرَةٌ يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا وَاقْرَءُوا إِنْ شِئْتُمْ { وَظِلٍّ مَمْدُودٍ } وَمَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنْ الدُّنْيَا وَمَا فِيهَا وَاقْرَءُوا إِنْ شِئْتُمْ { فَمَنْ زُحْزِحَ عَنْ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ }

Sayyidina Abu Hurayrah (RA) reported Allah's Messenger (SAW) as narrating a hadith Qudsi. Allah said: I have prepared for My righteous slaves what no eye has seen and no ear has heard and what has not occured to the heart of any mortal. If you like, recite:

"No sou! knows what delight of the eyes is kept hidden from them, as a recompense for what they used to do."

(32:17)

In Paradise, there is a tree under whose shadow a rider may travel for a hundred years, but he will not be able to go through all of it. So recite, if you like:

"And the spreading shade." (56:30)

And, the space in Paradise enough to place a whip is better than the world and whatever it contains. So, if you like recite:

"Whoever is removed from the Fire and admitted to the Garden, he indeed shall attain the triumph. And the life of this world is naught but comfort of illustion."

(3:185)

[*Ahmed* 10428]

(3304)

Sayyidina Anas (RA) reported that the Prophet (SAW) said, "There is a tree in Paradise under whose shade a ride may ride for a hundred years but will not be able to cover it." He also said that if anyone likes, he might recite:

"And the spreading shade, and water over-flowing." (56:30-31)

[*Ahmed* 12071]

(3305)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ { وَفُرُشٍ مَرْفُوعَةٍ } قَالَ ارْتِفَاعُهَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ وَمَسِيرَةُ مَا بَيْنَهُمَا خَمْسُ مِائَةِ عَامٍ

Sayyidina Abu Sa'eed (RA) reported from the Prophet (SAW) about Allah's Words:

"And couches upraised." (56 : 34)

He said, "Their heights would be like the distance between sarth and heaven. And the distance between them is a journey of five hundred years."

(3306)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ } قَالَ شُكْرُكُمْ تَقُولُونَ مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا وَبِنَجْمِ كَذَا وَكَذَا

Sayyidina Ali (RA) reported that Allah's Messenger (SAW) recited this verse: "And make it your livelihood that you should belie it?" (56: 82) Then he said, "You give thanks for your

provision by refutation, you say that rain poured down because of such-and such a star."

[*Ahmed* 677]

(3307)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ{ إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً }قَالَ إِنَّ مِنْ الْمُنْشَآتِ اللَّائِي كُنَّ فِي الدُّنْيَا عَجَائِزَ عُمْشًا رُمْصًا

Sayyidina Anas (RA) reported the saying of Allah's Messenger (SAW) about this verse: "Surely we have created them (their spouses) by (special) creation." (56: 35)

He said, "The women created specially are they who were old, blear-eyed and had theum in their eyes."

(3308)

يَا رَسُولَ اللَّهِ قَدْ شِبْتَ قَالَ شَيَّبَتْنِي هُودٌ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ

Sayyidina Ibn Abbas (RA) reported that Sayyidina Abu Bakr submitted, "O Messenger of Allah! You have grown old." He said, "The surah Hud, al-Waqiah, al-Mursalat, '*amma yata sa alun*' (Surah an-Naba) and '*izash shamsu kuu'u'irat*' (Surah at-Takweer) have made me old."

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 57

About surah al-Hadid

(3309)

بَيْنَمَا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ وَأَصْحَابُهُ إِذْ أَتَى عَلَيْهِمْ سَحَابٌ فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ تَدْرُونَ مَا هَذَا فَقَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ هَذَا الْعَنَانُ هَذِهِ رَوَايَا الْأَرْضِ يَسُوقُهُ اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى قَوْمٍ لَا يَشْكُرُونَهُ وَلَا يَدْعُونَهُ قَالَ هَلْ تَدْرُونَ مَا فَوْقَكُمْ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهَا الرَّقِيعُ سَقْفٌ مَحْفُوظٌ وَمَوْجٌ مَكْفُوفٌ ثُمَّ قَالَ هَلْ تَدْرُونَ كَمْ بَيْنَكُمْ وَبَيْنَهَا قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ بَيْنَكُمْ وَبَيْنَهَا مَسِيرَةُ خَمْسِ مِائَةِ سَنَةٍ ثُمَّ قَالَ هَلْ تَدْرُونَ مَا فَوْقَ ذَلِكَ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّ فَوْقَ ذَلِكَ سَمَاءَيْنِ مَا بَيْنَهُمَا مَسِيرَةُ خَمْسِ مِائَةِ سَنَةٍ حَتَّى عَدَّ سَبْعَ سَمَاوَاتٍ مَا بَيْنَ كُلِّ سَمَاءَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ ثُمَّ قَالَ هَلْ تَدْرُونَ مَا فَوْقَ ذَلِكَ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّ فَوْقَ ذَلِكَ الْعَرْشَ وَبَيْنَهُ وَبَيْنَ

Sayyidina Abu Hurayrah (RA) narrated: While the Prophet (SAW) and his sahabah were sitting once, some clouds appeared overhead. He asked, "Do you realise what this is" "They said, "Allah and His Messenger know best." He said, "These clouds (irrigate and) water the earth. Allah drives them to a people who do not thank Him and do not supplicate Him." Then he asked if they knew what was above them and on receiving an answer from the sahabah that only Allah and His Messenger (SAW) knew best, he said, "This is an elevated protective roof. It is like the sea without support." Then he asked ,if they knew the distance between them and it. They pleaded, "Allah and His Messenger (SAW) know best." He said, "Between you and it lies a journey of five hundred years." Again he asked them if they knew what was above that and when they pleaded that only Allah and His Messenger (SAW) knew, he said, "Above that are two heavens, the distance between them being a joarney of five hundred years till the count is seven heavens, the distance between every two being what it is between the heaven and earth." Again, he asked, "Do you realise what is above that"? They said, "Allah and His Messenger (SAW) know best." He said, "Above that is the throne and between it and the heaven is the distance between two heavens". Then he asked. "Do you realise what is underneath you"? They said, "Allah and His Messenger (SAW) know best." He said, "That is the erth." Th,en, he asked, "Do you know what is underneath that "? They said, 'I Allah and His Messenger (SAW) know best." He said, "Below it there is another earth and between the two is the distance of a journey of five hundred years, till the count is seven earths, between every two earths is a journey of five hundred years." Then he said, "By him in whose Hand is the soul of Muhammad, if you will throw down a rope to the lowest earth then it will drop down to Allah." He then recited:

"He is the First and the Last, and the Manifest and the Hidden, and He is the knower of everything." (57:3)

[*Ahmed* 8836]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 58

About surah al-Mujadalah

(3310)

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُخْبِرَهُ بِأَمْرِي فَقَالُوا لاَ وَاللَّهِ لاَ نَفْعَلُ نَتَخَوَّفُ أَنْ يَنْزِلَ فِينَا قُرْآنٌ أَوْ يَقُولَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَالَةً يَبْقَى عَلَيْنَا عَارُهَا وَلَكِنِ اذْهَبْ أَنْتَ فَاصْنَعْ مَا بَدَا لَكَ قَالَ فَخَرَجْتُ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ خَبَرِي فَقَالَ أَنْتَ بِذَاكَ قُلْتُ أَنَا بِذَاكَ قَالَ أَنْتَ بِذَاكَ قُلْتُ أَنَا بِذَاكَ قَالَ أَنْتَ بِذَاكَ قُلْتُ أَنَا بِذَاكَ وَهَا أَنَا ذَا فَأَمْضِ فِيَّ حُكْمَ اللَّهِ فَإِنِّي صَابِرٌ لِذَلِكَ قَالَ أَعْتِقْ رَقَبَةً قَالَ فَضَرَبْتُ صَفْحَةَ عُنُقِي بِيَدِي فَقُلْتُ لاَ وَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ أَمْلِكُ غَيْرَهَا قَالَ صُمْ شَهْرَيْنِ قُلْتُ يَا رَسُولَ اللَّهِ وَهَلْ أَصَابَنِي مَا أَصَابَنِي إِلاَّ فِي الصِّيَامِ قَالَ فَأَطْعِمْ سِتِّينَ مِسْكِينًا قُلْتُ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ بِتْنَا لَيْلَتَنَا هَذِهِ وَحْشَى مَا لَنَا عَشَاءٌ قَالَ اذْهَبْ إِلَى صَاحِبِ صَدَقَةِ بَنِي زُرَيْقٍ فَقُلْ لَهُ فَلْيَدْفَعْهَا إِلَيْكَ فَأَطْعِمْ عَنْكَ مِنْهَا وَسْقًا سِتِّينَ مِسْكِينًا ثُمَّ اسْتَعِنْ بِسَائِرِهِ عَلَيْكَ وَعَلَى عِيَالِكَ قَالَ فَرَجَعْتُ إِلَى قَوْمِي فَقُلْتُ وَجَدْتُ عِنْدَكُمُ الضِّيقَ وَسُوءَ الرَّأْىِ وَوَجَدْتُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّعَةَ وَالْبَرَكَةَ أَمَرَ لِي بِصَدَقَتِكُمْ فَادْفَعُوهَا إِلَيَّ فَدَفَعُوهَا إِلَيَّ

Salamah ibn Sakhr Ansari (RA) narrated: I was a man who was given potentiat for sexual intercourse with women that was not given to others. When the month of Ramadan began I made zihar with my wife so that (the month may pass and) I may not indulge in sexual intercourse with her in the night and continue with it into the day being unable to stop. However, while she was serving me one night, something of her body was spotted by me and I leaped on her. When it was morning. I went to my people and, informed them of the happening and asked them to accompany me to Allah's Messenger (SAW) that we might inform him of my plight. They said, "No, By Allah, we shall not do that for fear that the Qur'an night be revealed about us, or Allah's Messenger (SAW) might say something to us: words that could reflect on us. But, you go alone and do what seems correct to you. So I want and met Allah's Messenger (SAW) and informed him of my doings. He asked, "You alone did it"? I said, "Yes I did it myself. And, here I am, so impose on me Allah's command. I am patient over that." He said, "Emancipate a slave." I struck my neck with my hand and submitted, "By Him who has sent you with Truth. I do not own anything other than ths (my) neck." He said, "Then keep fast for two months." I pleaded, "O Messenger of Allah, has anything afflicted me except through fasting"? He said, "Then feed sixty poor people." I pleaded, "By Him who has sent you with the Truth, indeed, we spent our this night in hunger. We had no mea) for the night." He said, "Go to the officer collecting zakah of Banu Zurayq and ask him for it. He will give it to you and you feed with that a wassq each to sixty poor people and with that which remains with you help yourself and your family." Then I returned to my people and said to them, "I found with you constriction and wicked opinion, but I found with Allah's Messenger generosity and blessing. He has commanded me to collect your iakah. So pay it to me." Thus they paid their zakah to me.

(3311)

لَمَّا نَزَلَتْ { يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً }قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَرَى دِينَارًا قُلْتُ لاَ يُطِيقُونَهُ قَالَ فَنِصْفُ دِينَارٍ قُلْتُ لاَ يُطِيقُونَهُ قَالَ فَكَمْ قُلْتُ شَعِيرَةٌ قَالَ إِنَّكَ لَزَهِيدٌ قَالَ فَنَزَلَتْ { أَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ }الآيَةَ قَالَ فَبِي خَفَّفَ اللَّهُ عَنْ هَذِهِ الأُمَّةِ

Sayyidina Ali ibn Abu Talib (RA) narrated: When this was revealed; "O you who believe, when you counsel in private with the Messenger give alms before you counselling." (58: 12) The Prophet (SAW) said to me, "Do you advise a dinar? I said, "The people will not be able to pay that much." He asked, "Then half a dinar?" I repeated that they would not bear that much, so he asked me, "How much?" I said, "One barley." He remarked, "You are one to reduce too much." Then these words were revealed: "Is it that ye are afraid of spending sums in charity before your private consultation (with him)? If, then, ye do not so, and Allah forgives you, then (at least) establish regular prayer; practise regular charity; and obey Allah

and His Messenger. And Allah is well-acquainted with all that ye do." (58: 13) Thus, because of me, Allah made it light on this ummah (and the earlier verse was abrogated).

(3312)

Sayyidina Anas ibn Maalik (RA) reported that a Jew came to the Prophet (SAW) and his sahabah. He wished them 'Assaam Alikum' and they reciprocated (the salutation). The Prophet (SAW) asked them, "Do you realise what he had said ?" They said, "Allah and His Messenger know best. He saluted us, a Messenger of Allah." He said, "No, but his words were 'this' or 'that', Bring him to tile." He was brought and he asked, "Did you say 'Assaam Alikum?" He confirmed that he had said so. The Prophet (SAW) said, "In that case, when one of the people of the scirpture greets you, say 'On you what you said'." Then he recited:

"And when they come to you (0 Prophet) they greet you with a greeting wherewith Allah greets you not)." (58: 8)

[*Ahmed* 11948, *Bukhari* 6926, 1*Muslim* 3687, *Muslim* 2163, *Ahmed* 5207]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 59

About surah al-Hashr

(3313)

Sayyidina Abdullah ibn Umar (RA) reported that Allah's Messenger (SAW) had the palm trees of Banu Nadir burnt down and chopped off. That place was al-Buwayrah. Allah revealed: "Whatsoever palm-trees you cut down, or left standing upon their roots, it was by Allah's leave, in order that He might abase the transgressors." (59: 5)

[*Bukhari* 4031, *Muslim* 1346, *Abu Dawud* 2615, *Ibn e Majah* 2844]

(3314)

في قول الله عز وجل { ما قطعتم من لينة أو تركتموها قائمة على أصولها }
قال اللينة النخلة وليخزي الفاسقين قال استنزلوهم من حصونهم قال وأمروا بقطع النخل فحك في صدورهم فقال المسلمون قد قطعنا بعضا وتركنا بعضا فلنسألن رسول الله صلى الله عليه وسلم هل لنا فيما قطعنا من أجر وهل علينا فيما تركنا من وزر فأنزل الله تعالى { ما قطعتم من لينة أو تركتموها قائمة على أصولها } الآية

Sayyidina Ibn Abbas (RA) explained the words of Allah, the Mighty, the Glorious:

"Whatsoever palm-trees you cut down, or left standing upon their roots, it was by Allah's leave, in order that He might abase the transgressors." (59: 5)

He said *'al-linah'* is a palm-tree while 'abase to the transgressors is that the Mulims brought them (the Jews) from their forts. When they (the Muslims) were commanded to cut down their trees, they thought that they had cut off some and spared some, so they asked Allah's Messenger (SAW) about it : Will we be rewarded for the trees that we have cut down and punished for those that we have spared?" So, Allah revealed:

"Whatsoever palm-trees you cut down, or left standing upon their roots, it was by Allah's leave, in order that He might abase the transgressors." (59: 5)

(3315)

أن رجلا من الأنصار بات به ضيف فلم يكن عنده إلا قوته وقوت صبيانه فقال لامرأته نومي الصبية وأطفئي السراج وقربي للضيف ما عندك فنزلت هذه الآية { ويؤثرون على أنفسهم ولو كان بهم خصاصة }

Sayyidina Abu Hurayrah (RA) narrated: A guest visited a man of the Ansars, but he only had provision enough for himself and his family. So he said to his wife, "Put the children to sleep, put off the lantern and present whatever you have before the guest." This was revealed concerning it : "But preferring them above themeselves even though poverty was their lot." (59: 9)

[*Bukhari* 3798, *Muslim* 2054]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 60

About surah al-Mumtahinah .

(3316)

بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَالزُّبَيْرَ وَالْمِقْدَادَ بْنَ الْأَسْوَدِ فَقَالَ انْطَلِقُوا حَتَّى

تأتوا رَوْضةَ خاخٍ فإنَّ فيها ظعينةً معها كتابٌ فخذوه منها فأتوني به فخرجنا تتعادى بنا
خيلُنا حتّى أتينا الرَّوضةَ فإذا نحن بالظّعينة فقلنا أخرجي الكتابَ فقالت ما معي من كتابٍ
فقلنا لتُخرجِنَّ الكتابَ أو لتُلقِيَنَّ الثّيابَ قال فأخرجَته من عِقاصها قال فأتينا به رسولَ اللَّهِ
صلّى اللَّه عليه وسلّم فإذا هو من حاطبِ بن أبي بلتعةَ إلى ناسٍ من المشركين بمكّة يخبرُهم
ببعضِ أمرِ النّبيِّ صلّى اللَّه عليه وسلّم فقال ما هذا يا حاطبُ قال لا تعجَلْ عليَّ يا رسولَ
اللَّه إنّي كنتُ امرأً ملصَقًا في قريشٍ ولم أكن من أنفسِها وكان من معك من المهاجرين لهم
قراباتٌ يحمون بها أهليهم وأموالَهم بمكّة فأحببتُ إذ فاتني ذلك من نسبٍ فيهم أن أتّخذ
فيهم يدًا يحمون بها قرابتي وما فعلتُ ذلك كفرًا ولا ارتدادًا عن ديني ولا رضًا بالكفر بعد
الإسلام فقال النّبيُّ صلّى اللَّه عليه وسلّم صدق فقال عمرُ بن الخطّاب رضي اللَّه عنه
دعني يا رسولَ اللَّه أضربْ عنقَ هذا المنافق فقال النّبيُّ صلّى اللَّه عليه وسلّم إنّه قد شهد
بدرًا فما يدريك لعلَّ اللَّه اطّلع على أهل بدرٍ فقال اعملوا ما شئتم فقد غفرتُ لكم قال
وفيه أنزلت هذه السّورة { يا أيّها الّذين آمنوا لا تتّخذوا عدوّي وعدوَّكم أولياءَ } السّورة قال
عمرٌو وقد رأيتُ ابنَ أبي رافعٍ وكان كاتبًا لعليِّ بن أبي طالبٍ

Sayyidina Ali ibn Abu Talib (RA) narrated: Allah's Messenger sent me, Zubayr and Miqdad ibn Aswad, saying, "Go till you are at Rawdah Khakh. A woman is these and she carries a letter. Seize it from her and bring it to me." So we went. Our horses galloping at full pace till we came to the Rawdah and, behold, we came upon her. We said, "Take out the letter." She said, "I have no letter with me." We said, "You will surely take out the letter or we strip your garments." She took it out of her hair braid, and we brought it to Allah's Messenger (SAW) It was from Hatib ibn Abu Balta'ah to certain people of the Makkan idolaters. It informed them of some affairs of the Prophet (SAW). He said, "What is this, O Hatib?" He said, "Do not be hasty concerning me, O Messenger of Allah. I have certain affairs with the Quraysh, but am not one of them, while the muhajirs with you have relatives and properties in Makkah. I have no relationship with them, so I thought that if I do them a favour, they would protect my relatives. I have not done this out of disbelief or apostasy from religion, nor from being pleased with disbelief." The Prophet (SAW) said, "He has spoken the truth." Umar ibn Khattab (RA) said, "Permit me O Messenger of Allah that I may sever the neck of this hypocrite." The Prophet (SAW) said, "He was a participant at Badr. What may make you understand-Allah has looked at the people of Badr, sayings "Do what you like, for I have forgiven you." It is about him that this surah was revealed: "O you who believe, take not My enemy and your enemy for friends offering them love." (60: 1 the entire surah). Amr said, "I had seen Ibn Abu Rafi. He was the scribe for Ali ibn Abu Talib."

l*Ahmed* 600, *Bukhari* 3007, *Muslim* 2494, *Abu Dawud* 265]

(3317)

مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْتَحِنُ إِلَّا بِالْآيَةِ الَّتِي قَالَ اللَّهُ
{ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ } الْآيَةَ قَالَ مَعْمَرٌ فَأَخْبَرَنِي ابْنُ طَاوُوسٍ عَنْ أَبِيهِ قَالَ مَا مَسَّتْ
يَدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَ امْرَأَةٍ إِلَّا امْرَأَةً يَمْلِكُهَا

Sayyidah Ayshah (RA) narrated Allah's Messenger (SAW) used to examine (women) because of this verse: "When believing women come to you swearing fealty to you that they will not associate with Allah anything, that they will not steal, that they will not commit adultery, that they will not kill their children, that they will not come up with a calumny they forged between their hands and their feet, and that they will not disobey you in what is right, then you accept their fealty and ask Allah's forgiveness for them. Surely Allah is Forgiving,

Merciful." (60 : 12) Mamar said that Ibn Tawus informed him from his father that the hand of Allah's Messenger (SAW) never touched the hand of a woman except the woman whom he possessed.

[*Ahmed* 24883, *Bukhari* 2713, *Muslim* 1866, *Abu Dawud* 2941, *Ibn e Majah* 2875]

(3318)

Sayyidah Umm Salamah (RA) reported that a woman asked, "What is that 'known thing' in which it is not allowed to us to disobey you?" He said, "That you do not wail (over anyone)." Sayyidah Umm Salamah (RA) said that she asked, "O Messenger of Allah, the women of a certain tribe had joined me in wailing over my paternal uncle. So, I am bound to reciprocate." But, he forbade her (to do so). When she pursued the matter repeatedly, he gave permission to reciprocate a favour. Thereafter, she never wailed over anyone. There was no woman, apart from her, who had sworn fealty yet wailed over anyone.

[*Ibn e Majah* 1579]

(3319)

Sayyidina Ibn Abbas (RA) explained the words of the Quran: "When believing women come to you as emigrants examine them." (60: 10) He said, "When a woman came to the Prophet to accept Islam, he asked her to swear by Allah, "I have not come out of hatred for my husband. And I have not come out except for love of Allah and His Messenger (SAW).

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 61

About surah as-Saff

(3320)

قَعَدْنَا نَفَرٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَذَاكَرْنَا فَقُلْنَا لَوْ نَعْلَمُ أَيَّ الْأَعْمَالِ أَحَبَّ إِلَى اللَّهِ لَعَمِلْنَاهُ فَأَنْزَلَ اللَّهُ تَعَالَى { سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ } قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ فَقَرَأَهَا عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو سَلَمَةَ فَقَرَأَهَا عَلَيْنَا ابْنُ سَلَامٍ قَالَ يَحْيَى فَقَرَأَهَا عَلَيْنَا أَبُو سَلَمَةَ قَالَ ابْنُ كَثِيرٍ فَقَرَأَهَا عَلَيْنَا الْأَوْزَاعِيُّ قَالَ عَبْدُ اللَّهِ فَقَرَأَهَا عَلَيْنَا ابْنُ كَثِيرٍ

Sayyidina Abdullah ibn Salaam (RA) narrated : We - some of the Companions of the Prophet (SAW)- were sitting together. We said, "If we know which of the deeds is dearest to Allah, we would perform it." So, Allah revealed: "Whatsoever is in the earth glorifies Allah, and He the Mighty, the Wise. O you who believe, why do you say that which you do not?" (61 : 1-2) Abdullah Salaam said, Allah's Messenger (SAW) recited this verse to us. Abu Salamah said, "Ibn Salamah recited it to us." Yahya said, "Abu Salamah recited it to us." Ibn Kathir said, "Awza'i recited it to us.' Abdullah said, "Ibn Kathir recited it to us."

[*Ahmed* 15958]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 62

About surah Jumuah

(3321)

كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أُنْزِلَتْ سُورَةُ الْجُمُعَةِ فَتَلَاهَا فَلَمَّا بَلَغَ { وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ } قَالَ لَهُ رَجُلٌ يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ الَّذِينَ لَمْ يَلْحَقُوا بِنَا فَلَمْ يُكَلِّمْهُ قَالَ وَسَلْمَانُ الْفَارِسِيُّ فِينَا قَالَ فَوَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ الْإِيمَانُ بِالثُّرَيَّا لَتَنَاوَلَهُ رِجَالٌ مِنْ هَؤُلَاءِ

Sayyidina Abu Hurayrah reported that when surah al-Jumu'ah was revealed, we were with Allah's Messenger. So he recited it. When he came to the word: "And (also for) others of them who have not yet joined them. And He is the Mighty, the Wise." (62 : 3) A man said to him, "O Messenger of Allah, who are they who have not joined us?" But, he did not give an answer. The narrator said that Salman was among them. Allah's Messenger (SAW) put his hand on Salman and said, "By Him in Whose Hand is my soul, if faith was in the Star Thurayya (Pleiades), men from these people would bring it."

[*Ahmed* 9410, *Bukhari* 4897, *Muslim* 21546]

(3322)

بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِمًا إِذْ قَدِمَتْ عِيرُ الْمَدِينَةِ فَابْتَدَرَهَا

Sayyidina Jabir (RA) reported that while the Prophet was delivering a Sermon on Friday, standing up, a carvan of Madinah arrived. The sahabah advanced towards it so that only twelve men remained behind, among them Abu Bakr and Umar . This verse was revealed on the occasion: "And whey they saw same merchandise or sport, they flocked to it eagerly." (62:11)

[*Ahmed* 14982, *Nisai* 936, *Muslim* 853]

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 63

About surah al-Munafiqun

(3323)

كُنْتُ مَعَ عَمِّي فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أُبَيٍّ ابْنَ سَلُولَ يَقُولُ لأَصْحَابِهِ { لاَ تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُّوا } وَ { لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ } فَذَكَرْتُ ذَلِكَ لِعَمِّي فَذَكَرَ ذَلِكَ عَمِّي لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثْتُهُ فَأَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عَبْدِ اللَّهِ بْنِ أُبَيٍّ وَأَصْحَابِهِ فَحَلَفُوا مَا قَالُوا فَكَذَّبَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَدَّقَهُ فَأَصَابَنِي شَيْءٌ لَمْ يُصِبْنِي قَطُّ مِثْلُهُ فَجَلَسْتُ فِي الْبَيْتِ فَقَالَ عَمِّي مَا أَرَدْتَ إِلاَّ أَنْ كَذَّبَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَقَتَكَ فَأَنْزَلَ اللَّهُ تَعَالَى { إِذَا جَاءَكَ الْمُنَافِقُونَ } فَبَعَثَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَهَا ثُمَّ قَالَ إِنَّ اللَّهَ قَدْ صَدَّقَكَ

Sayyidina Zayd ibn Arqam (RA) narrated: I was with my uncle when I heard Abdullah ibn Ubayy ibn Salul say to his friends. "Expend not on those who are with Allah’s Messenger until they disperse." (63: 2) "If we return to Al-Madinah, the mightier ones of it will expel there from the meaner ones."(63 : 8) I mentioned that to my uncle who mentioned that to the Prophet (SAW) . The Prophet (SAW) called me and I narrated to him (what I had heard). So, Allah’s Messenger (SAW) sent for Abdullah ibn Ubayy and his friends who swore that they did not say that. Thus, Allah’s Messenger (SAW) belied me and accepted his word. This brought me a feeling as had never affected me, and I confined myself to my home. My uncle said to me. “You had no intention but that Allah’s Messenger should belie you and become angry.” But, Allah revealed: "When the hypocrites come to you...." (63 : 10) Allah’s Messenger sent for me, recited it and said, “Surely, Allah has proved you true.”

[*Ahmed* 19305, *Bukhari* 4900, *Muslim* 2772]

(3324)

فَأَرْخَى زِمَامَ نَاقَتِهِ لِتَشْرَبَ فَأَبَى أَنْ يَدَعَهُ فَانْتَزَعَ قِبَاضَ الْمَاءِ فَرَفَعَ الْأَعْرَابِيُّ خَشَبَتَهُ فَضَرَبَ بِهَا رَأْسَ الْأَنْصَارِيِّ فَشَجَّهُ فَأَتَى عَبْدَ اللَّهِ بْنَ أُبَيٍّ رَأْسَ الْمُنَافِقِينَ فَأَخْبَرَهُ وَكَانَ مِنْ أَصْحَابِهِ فَغَضِبَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ثُمَّ قَالَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُّوا مِنْ حَوْلِهِ يَعْنِي الْأَعْرَابَ وَكَانُوا يَحْضُرُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ الطَّعَامِ فَقَالَ عَبْدُ اللَّهِ إِذَا انْفَضُّوا مِنْ عِنْدِ مُحَمَّدٍ فَأْتُوا مُحَمَّدًا بِالطَّعَامِ فَلْيَأْكُلْ هُوَ وَمَنْ عِنْدَهُ ثُمَّ قَالَ لِأَصْحَابِهِ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ قَالَ زَيْدٌ وَأَنَا رِدْفُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أُبَيٍّ فَأَخْبَرْتُ عَمِّي فَانْطَلَقَ فَأَخْبَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَلَفَ وَجَحَدَ قَالَ فَصَدَّقَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَذَّبَنِي قَالَ فَجَاءَ عَمِّي إِلَيَّ فَقَالَ مَا أَرَدْتَ إِلَّا أَنْ مَقَتَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَذَّبَكَ وَالْمُسْلِمُونَ قَالَ فَوَقَعَ عَلَيَّ مِنْ الْهَمِّ مَا لَمْ يَقَعْ عَلَى أَحَدٍ قَالَ فَبَيْنَمَا أَنَا أَسِيرُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ قَدْ خَفَقْتُ بِرَأْسِي مِنْ الْهَمِّ إِذْ أَتَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَرَكَ أُذُنِي وَضَحِكَ فِي وَجْهِي فَمَا كَانَ يَسُرُّنِي أَنَّ لِي بِهَا الْخُلْدَ فِي الدُّنْيَا ثُمَّ إِنَّ أَبَا بَكْرٍ لَحِقَنِي فَقَالَ مَا قَالَ لَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ مَا قَالَ لِي شَيْئًا إِلَّا أَنَّهُ عَرَكَ أُذُنِي وَضَحِكَ فِي وَجْهِي فَقَالَ أَبْشِرْ ثُمَّ لَحِقَنِي عُمَرُ فَقُلْتُ لَهُ مِثْلَ قَوْلِي لِأَبِي بَكْرٍ فَلَمَّا أَصْبَحْنَا قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُورَةَ الْمُنَافِقِينَ

Sayyidina Zayd ibn Arqam (RA) narrated: We participated with the Prophet (SAW) in a battle. There were some villagers with us. We rushed towards water but the villagers overtook us there. One of them was the first. He filled the pond, put stones around it and covered it with a piece of leather to prevent all but his co-villagers (from using the water). An Ansar came there and released the reins of his she-camel that she might drink water, but this man did not allow him (the facility). The Ansar removed the stone (to allow water to flow out) and the villager picked up a stick and struck the Ansar on his head causing a wound. He went to Abdullah ibn Ubayy, the chief of the hypocrites, and informed him. He was with his friends and he went into a rage and said, "Do not spend anything upon those who are with the Messenger of Allah (SAW) until they disperse -meaning, the villagers who used to come to Allah's Messenger (SAW) at the time of the meals. He meant that they should take food to the Prophet (SAW) only when the villagers were gone so that only the Prophet (SAW) and those who were with him might eat it. He also said to his friends, "When we return to Madinah, the mighty will certainly drive out the humble from there." (Zayd said) : I was the co-rider with Allah's Messenger (SAW) and I heard him. I informed my uncle and he went and conveyed the news to Allah's Messenger (SAW) who sent for him and he swore that he had not said any such thing. Allah's Messenger (SAW) upheld his word and belied me. My uncle came to me and said that I wanted nothing but the Prophet's (SAW) anger, and that he and the Muslims should belie me. A grief overcame-me as had not overcome anyone. While I was walking with Allah's Messenger (SAW) with my head lowered with sorrow, he drew near me and pulling my ears laughed. This pleased me so much that even tidings of perpetual life in this world would not have pleased me as much. Abu Bakr came to me and asked, "What did Allah's Messenger (SAW) say to you?" I told him that he said nothing except that he pulled my ears and laughed before me. He said, "That's good news for you." Then Umar came and I said to him like what I had told Abu Bakr. When it was morning, Allah's Messenger (SAW) recited surah al-Munafiqun.

(3325)

أَنَّ عَبْدَ اللَّهِ بْنَ أُبَيٍّ قَالَ فِي غَزْوَةِ تَبُوكَ { لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ } قَالَ فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ فَحَلَفَ مَا قَالَهُ فَلَامَنِي قَوْمِي وَقَالُوا مَا أَرَدْتَ إِلَّا هَذِهِ فَأَتَيْتُ الْبَيْتَ وَنِمْتُ كَئِيبًا حَزِينًا فَأَتَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ أَتَيْتُهُ فَقَالَ إِنَّ اللَّهَ قَدْ صَدَّقَكَ قَالَ فَنَزَلَتْ هَذِهِ الْآيَةُ { هُمْ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُّوا }

Hakam ibn Utaybah narrated that he had heard the Hadith of Zayd ibn Arqam (RA) forty

years prior to Muhammad ibn Ka'b Qurazi. During the Battle of Tabuk, Abdullah ibn Ubayy had said: "If we return to Madinah, surely the more honourable will expel therefrom the humbler."(63: 8) So, Zayd came to the Prophet (SAW) and mentioned that to him. But, he swore that he had not uttered those words. Thus his people blamed Zayd, saying. "What did you intend with that?" He went home and went to sleep grieved. Then the Prophet (SAW) went to him -or he went to the Prophet (SAW) and he said, "Surely Allah has confirmed your truth" and he said that this verse is revealed: "They are the ones who say, "Spend nothing on those who are with Allah's Messenger, to the end that they may disperse (and quit Medina)." (63: 7)

(3326)

كُنَّا فِي غَزَاةٍ قَالَ سُفْيَانُ يَرَوْنَ أَنَّهَا غَزْوَةُ بَنِي الْمُصْطَلِقِ فَكَسَعَ رَجُلٌ مِنْ الْمُهَاجِرِينَ رَجُلًا مِنْ الْأَنْصَارِ فَقَالَ الْمُهَاجِرِيُّ يَا لَلْمُهَاجِرِينَ وَقَالَ الْأَنْصَارِيُّ يَا لَلْأَنْصَارِ فَسَمِعَ ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ قَالُوا رَجُلٌ مِنْ الْمُهَاجِرِينَ كَسَعَ رَجُلًا مِنْ الْأَنْصَارِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعُوهَا فَإِنَّهَا مُنْتِنَةٌ فَسَمِعَ ذَلِكَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ فَقَالَ أَوَقَدْ فَعَلُوهَا وَاللَّهِ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ دَعْنِي أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعْهُ لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ وَقَالَ غَيْرُ عَمْرٍو فَقَالَ لَهُ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ وَاللَّهِ لَا تَنْقَلِبُ حَتَّى تُقِرَّ أَنَّكَ الذَّلِيلُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَزِيزُ فَفَعَلَ

Sayyidina Jabir ibn Abdullah (RA) reported that they were participating in a battle - Sufyan thought that it was the Battle of Banu Mustaliq. One of the Muhajirs kicked an Ansar, and called out, "O Muhajirs!" And the Ansar called for help. "O Ansars!" The Prophet (SAW) heard it and said, "What is wrong that you raise the cry of the jahiliyah?" They said that a man of the Muhajirs had kicked one of Ansars. The Prophet (SAW) said, "Give up the practice (of the call), for, it is detestable." Abdullah ibn Ubayy ibn Salul heard that and asked. Have they done it? By Allah: They say, "If we return to Medina, surely the more honourable (element) will expel therefrom the meaner." (63; 8) Umar said, "O Messenger of Allah, permit me to chop off the head of this hypocrite." The Prophet (SAW) said, "Leave him alone else people will say that Muhammad kills his companions." A narrator other than Amr narrated that his son, Abdullah ibn Abdullah said, "By Allah! We shall not turn back till you admit that you are mean and Allah's Messenger (SAW) is honourable." So, he did admit that.

[*Ahmed* 14637, *Bukhari* 3518, *Muslim* 2584]

(3327)

مَنْ كَانَ لَهُ مَالٌ يُبَلِّغُهُ حَجَّ بَيْتِ رَبِّهِ أَوْ تَجِبُ عَلَيْهِ فِيهِ الزَّكَاةُ فَلَمْ يَفْعَلْ يَسْأَلْ الرَّجْعَةَ عِنْدَ الْمَوْتِ فَقَالَ رَجُلٌ يَا ابْنَ عَبَّاسٍ اتَّقِ اللَّهَ إِنَّمَا يَسْأَلُ الرَّجْعَةَ الْكُفَّارُ قَالَ سَأَتْلُو عَلَيْكَ بِذَلِكَ قُرْآنًا { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمْ الْخَاسِرُونَ وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمْ الْمَوْتُ إِلَى قَوْلِهِ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ } قَالَ فَمَا يُوجِبُ الزَّكَاةَ قَالَ إِذَا بَلَغَ الْمَالُ مِائَتَيْ دِرْهَمٍ فَصَاعِدًا قَالَ فَمَا يُوجِبُ الْحَجَّ قَالَ الزَّادُ وَالْبَعِيرُ

Sayyidina Ibn Abbas (RA) said that if anyone possesses enough wealth to enable him to go and perform Hajj at the House of his Lord, or to make it obligatory on him to pay zakah but does not do that, at the then time of death he will plead for a return (to earthly life). A man exclaimed, "O Ibn Abbas! Fear Allah. Only the disbelievers will long for a return." So, he said,

"I will recite to you from the Qur'an concerning that (what I say)." And he recited: "O ye who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own. And spend something (in charity) out of the substance which We have bestowed on you, before Death should come to any of you and he should say, "O my Lord! why didst Thou not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good". But to no soul will Allah grant respite when the time appointed (for it) has come; and Allah is well acquainted with (all) that ye do." (63: 9 -11)The man asked. "What makes zakah obligatory?" He said, "When the property is two hundred (dirhams) or more." "And", he asked, "What makes Hajj obligatory?" He said, "Provision for the journey and (availability of) the conveyance."

(3327A)

Abd ibri Humayd reported the like of it from Abdur Razzaq, from Thawri, from Yahya ibn Abu Hayyah, from Dahhak, from Ibn Abbas (RA) from the Prophet (SAW). Similarly Sufyan ibn Uyaynah and others reported this Hadith from Abu Janab from Dahhak from Ibn Abbas his saying without making it marfu. This is more sahih than the Hadith of Abdur ‘‘ Razzaq. As for Abu Janab al-Qassab, his name was Yahya ibn Abu Habbah, and he was not sound in Hadith.

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 64

About surah al-Taghabun

(3328)

وَسَأَلَهُ رَجُلٌ عَنْ هَذِهِ الْآيَةِ{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ }قَالَ هَؤُلَاءِ رِجَالٌ أَسْلَمُوا مِنْ أَهْلِ مَكَّةَ وَأَرَادُوا أَنْ يَأْتُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَبَى أَزْوَاجُهُمْ وَأَوْلَادُهُمْ أَنْ يَدَعُوهُمْ أَنْ يَأْتُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَوْا النَّاسَ قَدْ فَقِهُوا فِي الدِّينِ هَمُّوا أَنْ يُعَاقِبُوهُمْ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ } الْآيَةَ

Sayyidina Ibn Abbas reported that someone asked him to explain the verse: He explained: They were the people who embraced Islam in Makkah and longed to join the Prophet (SAW), but their wives and children prevented them from doing so. Thus, when they came to Madinah, they found that others had gained tremendous understanding of religion, so they resolved to punish them (that is, their wives and children). It was then that this verse was revealed: "O you who believe, surely among your wives and your children, there are (some) enemies to you, so be aware of them." (64: 14)

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 65

About surah at-Tahrim

(3329)

لَمْ أَزَلْ حَرِيصًا أَنْ أَسْأَلَ عُمَرَ عَنْ الْمَرْأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّتَيْنِ قَالَ اللَّهُ عَزَّ وَجَلَّ { إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا }

حَتَّى حَجَّ عُمَرُ وَحَجَجْتُ مَعَهُ فَصَبَبْتُ عَلَيْهِ مِنْ الْإِدَاوَةِ فَتَوَضَّأَ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ الْمَرْأَتَانِ مِنْ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّتَانِ قَالَ اللَّهُ

{ إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ }

فَقَالَ لِي وَاعَجَبًا لَكَ يَا ابْنَ عَبَّاسٍ قَالَ الزُّهْرِيُّ وَكَرِهَ وَاللَّهِ مَا سَأَلَهُ عَنْهُ وَلَمْ يَكْتُمْهُ فَقَالَ هِيَ عَائِشَةُ وَحَفْصَةُ قَالَ ثُمَّ أَنْشَأَ يُحَدِّثُنِي الْحَدِيثَ فَقَالَ كُنَّا مَعْشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَغْلِبُهُمْ نِسَاؤُهُمْ فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ فَتَغَضَّبْتُ عَلَى امْرَأَتِي يَوْمًا فَإِذَا هِيَ تُرَاجِعُنِي فَقَالَتْ مَا تُنْكِرُ مِنْ ذَلِكَ فَوَاللَّهِ إِنَّ أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيُرَاجِعْنَهُ وَتَهْجُرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ قَالَ فَقُلْتُ فِي نَفْسِي قَدْ خَابَتْ مَنْ فَعَلَتْ ذَلِكَ مِنْهُنَّ وَخَسِرَتْ قَالَ وَكَانَ مَنْزِلِي بِالْعَوَالِي فِي بَنِي أُمَيَّةَ وَكَانَ لِي جَارٌ مِنْ الْأَنْصَارِ كُنَّا نَتَنَاوَبُ النُّزُولَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَنْزِلُ يَوْمًا فَيَأْتِينِي بِخَبَرِ الْوَحْيِ وَغَيْرِهِ وَأَنْزِلُ يَوْمًا فَآتِيهِ بِمِثْلِ ذَلِكَ قَالَ وَكُنَّا نُحَدِّثُ أَنَّ غَسَّانَ تُنْعِلُ الْخَيْلَ لِتَغْزُوَنَا قَالَ فَجَاءَنِي يَوْمًا عِشَاءً فَضَرَبَ عَلَيَّ الْبَابَ فَخَرَجْتُ إِلَيْهِ فَقَالَ حَدَثَ أَمْرٌ عَظِيمٌ قُلْتُ أَجَاءَتْ غَسَّانُ قَالَ أَعْظَمُ مِنْ ذَلِكَ طَلَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِسَاءَهُ قَالَ فَقُلْتُ فِي نَفْسِي قَدْ خَابَتْ حَفْصَةُ وَخَسِرَتْ قَدْ كُنْتُ أَظُنُّ هَذَا كَائِنًا قَالَ فَلَمَّا صَلَّيْتُ الصُّبْحَ شَدَدْتُ عَلَيَّ ثِيَابِي ثُمَّ انْطَلَقْتُ حَتَّى دَخَلْتُ عَلَى حَفْصَةَ فَإِذَا هِيَ تَبْكِي فَقُلْتُ أَطَلَّقَكُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ لَا أَدْرِي هُوَ ذَا مُعْتَزِلٌ فِي هَذِهِ الْمَشْرُبَةِ قَالَ فَانْطَلَقْتُ فَأَتَيْتُ غُلَامًا أَسْوَدَ فَقُلْتُ اسْتَأْذِنْ لِعُمَرَ قَالَ فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ قَالَ قَدْ ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئًا قَالَ فَانْطَلَقْتُ إِلَى الْمَسْجِدِ فَإِذَا حَوْلَ الْمِنْبَرِ نَفَرٌ يَبْكُونَ فَجَلَسْتُ إِلَيْهِمْ ثُمَّ غَلَبَنِي مَا أَجِدُ فَأَتَيْتُ الْغُلَامَ فَقُلْتُ اسْتَأْذِنْ لِعُمَرَ فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ فَقَالَ قَدْ ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئًا قَالَ فَانْطَلَقْتُ إِلَى الْمَسْجِدِ أَيْضًا فَجَلَسْتُ ثُمَّ غَلَبَنِي مَا أَجِدُ فَأَتَيْتُ الْغُلَامَ فَقُلْتُ اسْتَأْذِنْ لِعُمَرَ فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ فَقَالَ قَدْ ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئًا قَالَ فَوَلَّيْتُ مُنْطَلِقًا فَإِذَا الْغُلَامُ يَدْعُونِي فَقَالَ ادْخُلْ فَقَدْ أَذِنَ لَكَ فَدَخَلْتُ فَإِذَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئٌ عَلَى رَمْلِ حَصِيرٍ قَدْ رَأَيْتُ أَثَرَهُ فِي جَنْبِهِ فَقُلْتُ يَا رَسُولَ اللَّهِ أَطَلَّقْتَ نِسَاءَكَ قَالَ لَا قُلْتُ اللَّهُ أَكْبَرُ لَقَدْ رَأَيْتُنَا يَا رَسُولَ اللَّهِ وَكُنَّا مَعْشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَغْلِبُهُمْ نِسَاؤُهُمْ فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ فَتَغَضَّبْتُ يَوْمًا عَلَى امْرَأَتِي فَإِذَا هِيَ تُرَاجِعُنِي فَأَنْكَرْتُ ذَلِكَ فَقَالَتْ مَا تُنْكِرُ فَوَاللَّهِ إِنَّ أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيُرَاجِعْنَهُ وَتَهْجُرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ قَالَ فَقُلْتُ لِحَفْصَةَ أَتُرَاجِعِينَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ نَعَمْ وَتَهْجُرُهُ إِحْدَانَا الْيَوْمَ إِلَى اللَّيْلِ فَقُلْتُ قَدْ خَابَتْ مَنْ فَعَلَتْ ذَلِكِ مِنْكُنَّ وَخَسِرَتْ أَتَأْمَنُ إِحْدَاكُنَّ أَنْ يَغْضَبَ اللَّهُ عَلَيْهَا لِغَضَبِ رَسُولِهِ فَإِذَا هِيَ قَدْ هَلَكَتْ فَتَبَسَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَقُلْتُ لِحَفْصَةَ لَا تُرَاجِعِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا تَسْأَلِيهِ شَيْئًا وَسَلِينِي مَا بَدَا لَكِ وَلَا يَغُرَّنَّكِ إِنْ كَانَتْ صَاحِبَتُكِ أَوْسَمَ مِنْكِ وَأَحَبَّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَتَبَسَّمَ أُخْرَى فَقُلْتُ يَا رَسُولَ اللَّهِ أَسْتَأْنِسُ قَالَ نَعَمْ قَالَ فَرَفَعْتُ رَأْسِي فَمَا رَأَيْتُ فِي الْبَيْتِ إِلَّا أُهْبَةً ثَلَاثَةً قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يُوَسِّعَ عَلَى أُمَّتِكَ فَقَدْ وَسَّعَ عَلَى فَارِسَ وَالرُّومِ وَهُمْ لَا يَعْبُدُونَهُ فَاسْتَوَى جَالِسًا فَقَالَ أَفِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطَّابِ أُولَئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا قَالَ وَكَانَ أَقْسَمَ أَنْ لَا يَدْخُلَ عَلَى نِسَائِهِ شَهْرًا فَعَاتَبَهُ اللَّهُ فِي ذَلِكَ وَجَعَلَ لَهُ كَفَّارَةَ الْيَمِينِ

Sayyidina Ibn Abbas (RA) narrated: I did not cease to long to ask Umar about the two women of the Prophet's wives of whom Allah said: "If you two turn towards Allah repentant, your hearts are indeed so inclined." (66:4) Umar (RA) performed Hajj and I was with him. While I poured water from a vessel for him and he performed ablution, I asked him, "O Chief of the Believers! Who are the two women of the Prophet's wives of whom Allah said: "If you two turn towards Allah repentant, your hearts are indeed so inclined." (66:4)He said, "I am surprised at you, O Ibn Abbas!" Zuhri said that Umar felt bad about it but he did not conceal it. He said, "They were Ayshah and Hafsah." Then he began to narrate to me the Hadith. He said, "We people of Quraysh got our wives under our thumbs, but when we came to Madinah, we came across a people whom their women dominated. Our women picked up their habits. One day, I was angry at my wife when she answered back and I did not like it. She said, "Why do you mind it? By Allah, even the wives of the Prophet (SAW) argue with him and stop speaking to him during the day till nightfall." I said to myself, "Whoever does so has indeed lost and harms herself." I was staying at Awali among the Banu Umayyah and had an Ansar as a neighbour, and he and I took turns to serve Allah's Messenger (SAW) (on alternate days). We used to report to one another about revelation and other things. One day, he came as usual and said that the Ghassan prepared their horses to fight us. He came one day after isha and knocked at my door and I came out to him. He said that a great thing had happened. I asked if the Ghassan had invaded and he said that it was more serious than that, "Allah's Messenger (SAW) has divorced his wives!" I said too myself that Hafsah has failed and is at a loss. Indeed, I was apprehensive all along that this could happen. When I had offered the fajr salah and put over my garment, I moved out till I was at Hafsah's home. She was weeping. I asked her if Allah's Messenger had divorced them and she said that she did not know. She said that he had secluded himself in an upper chamber. I went up and came upon a black slave whom I asked, 'Seek permission for Umar'. He went in only to say on return that he gave no answer. So, I went to the mosque where a few men sat by the pulpit, weeping. I sat down among them. But I was overcome by thoughts and came back to the slave and asked him to seek permission for Umar. He went in and, on returning, he said, 'I mentioned you to him but he did not say anything in response'. So, I came back to the mosque and sat down. Again, I was overcome by thoughts, and I came to the slave and requested him to seek permission for Umar. He went in and, on coming out to me, he said, "I mentioned you to him but he made no reply. So, I turned to go away when, suddenly, the slave called me, saying. 'Go in! Indeed, he has given permission to you'. So, I went in and found the Prophet (SAW) reclining on a mat and I detected its imprints on his sides. I said, 'O Messenger of Allah! Have you divorced your wives?' He said, 'No.' I exclaimed 'Allahu Akbar! If you observe, 0 Messenger of Allah, we - the company of Quraysh always got our wives under our thumbs, but when we came to Madinah, we met a people dominated by their wives and our women picked up their traits. One day, as I became angry at my wife for arguing with me, she retorted, 'Why do you feel bad about it? By Allah, even the Prophet's (SAW) wives argue with him and do not speak to him throughout a day till night'. I also said to him that I asked Hafsah if she argued with him and she said, 'Yes and one of us also stops speaking to him all day till it is night'. I told him that I said to her, 'She among you who does this is at a loss. Could any of you be at peace if Allah is angry at her because of the displeasure of His Messenger? She will be ruined'. The Prophet smiled. I told him that I asked Hafsah not to argue with him and not to demand any thing from him, but she should ask me for whatever she wants; and, 'Do not let it occupy your mind that your co-wife is more beautiful than you and dearer to Allah's Messenger (SAW) than you'. He again smiled. I asked him, "O Messenger of Allah, may I stay here a little longer?' He said, 'Yes'. I raised my head

and I did not find but three pieces of hide (hanging down). I said, 'O Messenger of Allah. Pray to Allah that He may increase the provision of your ummah, for, it is bestowed liberally to the Persians and Romans while they do not worship Him'. He sat up straight and said, 'Are you in doubt O Ibn Khattab? They are a people to whom the reward of their good deed is hastened in the life of this world'. The Prophet (SAW) had vowed not go to his wives for a month. Allah asked him about that and commanded him to make expiation for his oath.

Zuhri reported that Urwah informed him on the authority of Sayyidah Ayshah (RA) when twenty-nine days were over, Allah's Messenger r1J1 3L came to me, beginning (this visits) with me. He said, "O Ayshah, I mention to you something. Do not make haste in giving an answer before you consult your parents." Then he recited this verse:

"O Prophet, say to your wives, 'If you desire the life of this world, and its adornment, come I will provide for your comfort and allow you to depart by a fair departing.

(33:28)

He knew that my parents would never command me to separate from him, so I said, "Shall I consult my parents about this? Desire Allah and His Messenger and the hereafter.' Ma'mar reported that Ayyub informed him that Sayyidah Ayshah (RA) said to the Prophet (SAW) O Messenger of Allah, do not inform your wives that I have chosen you." The Prophet (SAW) said, "Indeed, Allah has sent me only to convey and not to put into difficulty."

[*Bukhari* 89, *Muslim* 1479, *Nisai* 3128, *Ahmed* 222]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 66

About surah al-Qalam

(3330)

Abdul Waahid ibn Sulaym narrated: I came to Makkah where I met Ata ibn Abu Rabah. I said to him, "O Abu Muhammad, certain people at our place deny the Divine decree." Ata said, "I had met Walid ibn Ubadah ibn Samit who said that his father narrated to him that he heard Allah's Messenger say, "The first thing Allah created was the pen. He said to it, 'Write down'. So it recorded everything that would take place till eternity."

[*Ahmed* 22768]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 67

About surah al-A1-Haqqah

(3331)

زَعَمَ أَنَّهُ كَانَ جَالِسًا فِي الْبَطْحَاءِ فِي عِصَابَةٍ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فِيهِمْ إِذْ مَرَّتْ عَلَيْهِمْ سَحَابَةٌ فَنَظَرُوا إِلَيْهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ تَدْرُونَ مَا اسْمُ هَذِهِ قَالُوا نَعَمْ هَذَا السَّحَابُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُزْنُ قَالُوا وَالْمُزْنُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْعَنَانُ قَالُوا وَالْعَنَانُ ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ تَدْرُونَ كَمْ بُعْدُ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ فَقَالُوا لاَ وَاللَّهِ مَا نَدْرِي قَالَ فَإِنَّ بُعْدَ مَا بَيْنَهُمَا إِمَّا وَاحِدَةٌ وَإِمَّا اثْنَتَانِ أَوْ ثَلاَثٌ وَسَبْعُونَ سَنَةً وَالسَّمَاءُ الَّتِي فَوْقَهَا كَذَلِكَ حَتَّى عَدَّدَهُنَّ سَبْعَ سَمَوَاتٍ كَذَلِكَ ثُمَّ قَالَ فَوْقَ السَّمَاءِ السَّابِعَةِ بَحْرٌ بَيْنَ أَعْلاَهُ وَأَسْفَلِهِ كَمَا بَيْنَ السَّمَاءِ إِلَى السَّمَاءِ وَفَوْقَ ذَلِكَ ثَمَانِيَةُ أَوْعَالٍ بَيْنَ أَظْلاَفِهِنَّ وَرُكَبِهِنَّ مِثْلُ مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ فَوْقَ ظُهُورِهِنَّ الْعَرْشُ بَيْنَ أَسْفَلِهِ وَأَعْلاَهُ مِثْلُ مَا بَيْنَ السَّمَاءِ إِلَى السَّمَاءِ وَاللَّهُ فَوْقَ ذَلِكَ

Sayyidina Abbas ibn Abdul Muttalib (RA) narrated: I and some other sahabah (RA) were sitting at Batha with Allah’s Messenger (SAW). A cloud passed overhead and the sahabah looked at it. Allah’s Messenger (SAW) asked them, “Do you know, its name?” They said, “Yes. It is sahab (i.e. loud).” Allah’s Messenger (SAW) said, “And, al-Muzn (i.e. nimbus, rain cloud).” They confirmed. “And al-Muzan.” He said, “And al-Anan (i.e. clouds). They confirmed, “And al-Anan.” Then, Allah’s Messenger (SAW) asked them, “Do you know the distance between the heaven and the earth.” They said, “No, by Allah! We do not know.” He said, “The distance between them is either seventy-one or seventy-two or seventy-three years. And the heaven above it is likewise distant.” And he enumerated the seven heavens likewise. Then he said, “Above the seventh heaven is an ocean and (the distance) between its surface and bottom is as between heaven and heaven. Above that are eight angels like mountain goats, the length between their hoof and knee is like (the distance) between heaven and heaven. Then on their backs is the Throne between whose bottom and top is like between two heavens. And Allah is above that.”

[*Abu Dawud* 4723, *Ibn e Majah* 193, *Ahmed* 177]

(3332)

رَأَيْتُ رَجُلاً بِبُخَارَى عَلَى بَغْلَةٍ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ وَيَقُولُ كَسَانِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Yahya ibn Musa reported from Abdur Rahman ibn Abdullah ibn Sa’d ar-Razi (Dashtaki) that his father informed him that his father informed him, saying, “I saw a man in Bukhara on a mule wearing a black turban which, he said, Allah’s Messenger (SAW) had put on him."

[*Abu Dawud* 4038]

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50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 68

About surah al-Ma’arif (saala saail)

(3333)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ { كَالْمُهْلِ }قَالَ كَعَكَرِ الزَّيْتِ فَإِذَا قَرَّبَهُ إِلَى وَجْهِهِ سَقَطَتْ فَرْوَةُ وَجْهِهِ فِيهِ

Sayyidina Abu Sa’eed (RA) reported from the Prophet about Allah’s Words : *"kal muhl"* (as molten brass).(70 8) He said,“It is dregs of oil (food for evil-doers in Hell). When he will bring it to his mouth, hide from his face will peel off into it.”

[*Ahmed* 11672]

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 69

About Surah Jinn

(3334)

مَا قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْجِنِّ وَلاَ رَآهُمْ انْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ فَقَالُوا مَا لَكُمْ قَالُوا حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ فَقَالُوا مَا حَالَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ إِلاَّ أَمْرٌ حَدَثَ فَاضْرِبُوا مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا فَانْظُرُوا مَا هَذَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ قَالَ فَانْطَلَقُوا يَضْرِبُونَ مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا يَبْتَغُونَ مَا هَذَا الَّذِي حَالَ بَيْنَهُمْ وَبَيْنَ خَبَرِ السَّمَاءِ فَانْصَرَفَ أُولَئِكَ النَّفَرُ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِنَخْلَةٍ عَامِدًا إِلَى سُوقِ عُكَاظٍ وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلاَةَ الْفَجْرِ فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ فَقَالُوا هَذَا وَاللَّهِ الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ قَالَ فَهُنَالِكَ رَجَعُوا إِلَى قَوْمِهِمْ فَقَالُوا يَا قَوْمَنَا {إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا} فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ} وَإِنَّمَا أُوحِيَ إِلَيْهِ قَوْلُ الْجِنِّ وَبِهَذَا الإِسْنَادِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَوْلُ الْجِنِّ لِقَوْمِهِمْ {لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا}

Sayyidina Ibn Abbas (RA) reported that neither did Allah’s Messenger (SAW) recite to the jinns nor did he see them. While Allah’s Messenger (SAW) came out with a group of his sahabah intending to go to the market of Ukkaz, a screen was put up between the devils and the news from heaven (revelation), and flames were fired upon them. So, the devils returned

to their kind. They asked, “What is with you?” And they answered, “There is a screen between us and news from heaven and flames of fire are aimed at us.” They said, “Nothing is interrupting between us and heavenly news but a fresh event (or command). So, travel to the east of the earth and its west and observe what is it that intervenes between you and news from heaven. So they travelled to the easts of the earth and its wests seeking to investigate what hindered them from heavenly news. They who had set out towards Tihamah came upon Allah’s Messenger (SAW) while he was at Nakhlah headed for the market of Ukkaz. He was praying the salah of fajr with his sahabah. When they heard the Qur’an, they paid attention to it and said to each other, “This, by Allah, is what came up between us and news from heaven.” They returned to their kind and said to them: 0 our people:

"They said, 'We have really heard a wonderful Recital! It gives guidance to the Right, and we have believed therein: we shall not join (in worship) any (gods) with our Lord." (72 : 1-2)

So, Allah the Blessed and the Exalted, revealed to His Prophet (SAW)

"Say: It has been revealed to me that a company of Jinns listened (to the Qur'an). (72: 1)

And the words of the jinns were revealed to the Prophet exactly (as they were).

And, through the same isnad, it is reproted by Ibn Abbas (RA the saying of the jinns to their fellow-beings:

"Yet when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd." (72 :19)

That is, when they saw him offer salah and his sahabah also offering salah with him, prostrating with his prostration, they were surprised at their obedience. They said, to their kind:

"Yet when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd."(72: 79)

[*Bukhari* 773, *Muslim* 449]

(3335)

كان الجن يصعدون إلى السماء يستمعون الوحي فإذا سمعوا الكلمة زادوا فيها تسعا فأما الكلمة فتكون حقا وأما ما زادوه فيكون باطلا فلما بعث رسول الله صلى الله عليه وسلم منعوا مقاعدهم فذكروا ذلك لإبليس ولم تكن النجوم يرمى بها قبل ذلك فقال لهم إبليس ما هذا إلا من أمر قد حدث في الأرض فبعث جنوده فوجدوا رسول الله صلى الله عليه وسلم قائما يصلي بين جبلين أراه قال بمكة فلقوه فأخبروه فقال هذا الذي حدث في الأرض

Sayyidina lbn Abbas narrated: The jinns used to climb up to the heaven and overhear the revelation. They heard one expression, but added nine to it. Thus the (heard) expression was true, but as for their additions, they were false. When Allah’s Messenger (SAW) was sent, their sitting place was denied to them. They mentioned that to Iblis and, before that, they were not hit by (shooting) stars. lblis said to them, “This is not but that something has happened on earth newly.” he sent his army who found Allah’s Messenger standing in salah between two mountains perhaps in Makkah. So, they (returned and) met him and informed him. He said. “This is the new thing that has occured on earth.”

[*Ahmed* 2482]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 70

About surah al-Muddathir

(3336)

Savyidina Jabir ibn Abdullah (RA) narrated: I heard Allah's Messenger (SAW) while he described the period of suspension of revelation. While talking (about it), he said, 'I was walking when I heard voices from the heaven. I raised my head and, behold, there was the angel who had come to me at Hira, sitting on a chair between heaven and earth. I was scared of him, so I returned (home). I said (there, 'Wrap me up, put a blanket over me'. Then Allah revealed: "O thou wrapped up (in the mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all abomination shun!" (74: 1-5) This was before salah was prescribed.

[*Ahmed* 15037, *Bukhari* 4, *Muslim* 161]

(3337)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّعُودُ جَبَلٌ مِنْ نَارٍ يَتَصَعَّدُ فِيهِ الْكَافِرُ سَبْعِينَ خَرِيفًا ثُمَّ يَهْوَى بِهِ كَذَلِكَ فِيهِ أَبَدًا

Sayyidina Abu Sa'eed (RA) reported that Allah's Messenger (SAW) said: "*'Sa'ud'* is a mountain in Hell. The inhabitant of Hell will be made to climb it for seven years. Then he will be pushed down, and it will go on like that for ever.

(3338)

قَالَ نَاسٌ مِنْ الْيَهُودِ لِأُنَاسٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ يَعْلَمُ نَبِيُّكُمْ كَمْ عَدَدُ خَزَنَةِ جَهَنَّمَ قَالُوا لَا نَدْرِي حَتَّى نَسْأَلَ نَبِيَّنَا فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ غُلِبَ أَصْحَابُكَ الْيَوْمَ قَالَ وَبِمَا غُلِبُوا قَالَ سَأَلَهُمْ يَهُودُ هَلْ يَعْلَمُ نَبِيُّكُمْ كَمْ عَدَدُ خَزَنَةِ جَهَنَّمَ قَالَ فَمَا قَالُوا قَالَ قَالُوا لَا نَدْرِي حَتَّى نَسْأَلَ نَبِيَّنَا قَالَ أَفَغُلِبَ قَوْمٌ سُئِلُوا عَمَّا لَا يَعْلَمُونَ فَقَالُوا لَا نَعْلَمُ حَتَّى نَسْأَلَ نَبِيَّنَا لَكِنَّهُمْ قَدْ سَأَلُوا نَبِيَّهُمْ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً

Sayyidina Jabir reported that some Jews asked a few sahabah whether their Prophet (SAW) knew how many keepers of Hell were there. The sahabah said, “We do not know but we shall ask him.” So, a man went to the Prophet and asked, “O Muhammad, your sahabah were defeated today.” He asked, “How were they defeated?” The man said, “The Jews asked them whether their Prophet knew the number of keepers of Hell.” He asked, “What did they say?” The man said that they said, “We do not know till we ask our Prophet." He asked, “Are a people defeated when they are questioned about something they do not know? They only said that they did not know till they asked their Prophet while they (the Jews) had asked their Prophet, show us Allah in public’. Bring these enemies of Allah to me. I will ask them about the dust of paradise. It is fine earth (or flour).” When they came to him, they asked, “O Abul Qasim, how many keepers are there over Hell?” He said through gesture (of his fingers) showing ten once and nine the second time.1 They said, ‘Yes. The Prophet (SAW) asked them, “What is the dust of Paradise?” They kept quiet some time and then asked, “Is it bread, O Abul Qasim?” He said, “Bread of flour.”

(3339)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ { هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ } قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ أَنَا أَهْلٌ أَنْ أُتَّقَى فَمَنْ اتَّقَانِي فَلَمْ يَجْعَلْ مَعِي إِلَهًا فَأَنَا أَهْلٌ أَنْ أَغْفِرَ لَهُ

Sayyidina Anas ibn Maalik (RA) reported that Allah’s Messenger (SAW) said about this verse: "He is the Lord of Righteousness, and the Lord of Forgiveness." (74: 56)

That Allah, the Blessed and the Exalted says: I am Worthy that they (My slaves) fear me. And he who fears me, does not join another God with me, and (to him) I am Worthy of pardoning him.

[*Ahmed* 12445, *Ibn e Majah* 99]

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 71

About surah al-Qiyamah

(3340)

Sayyidina Ibn Abbas (RA) reported that Allah’s Messenger (SAW) moved his tongue when the

Qu'ran was revealed to him intending thereby to preserve it. So, Allah, the Blessed and the Exalted, revealed: "Move not thy tongue concerning the (Qur'an) to make haste therewith." (75: 16) The narrator moved his lips to show that. And Sufyan also moved his lips (to show how Allah's Messenger (SAW) moved them).

[*Bukhari* 5, *Muslim* 448, *Nisai* 931, *Ahmed* 3191]

(3341)

Sayyidina Ibn Umar reported that Allah's Messenger (SAW) said, "The lowest in station of the people of Paradise will be one who looks at his gardens, his wives, his servants and his couches stretching (to the distance) of a thousand years Journey. And the most honourable one given this honour by Allah, the Glorious, the Majestic will be one who looks at His countenance (every) morning and evening. Then Allah's Messenger (SAW) recited:

"Some faces, that Day, will beam (in brightness and beauty). Looking towards their Lord;" (75 : 23)

[*Ahmed* 5317]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 72

About surah Abas

(3342)

Sayyidah Ayshah (RA) narrated : The surah Abasa was revealed concerning Ibn Umm

Maktum, the blind sahabi. He came to Allah's Messenger (SAW) of and kept saying, "O Messenger Allah, guide me. While he had a man from among the elite polytheists." Allah's Messenger turned away from him (or, neglected him) and paid attention to the other (the polytheist), saying, "Is there anything wrong in what I say?" And, he said, "No." So it was about this that the surah was revealed.

(3343)

Sayyidina Ibn Abbas (RA) reported that the Prophet said, "You will be resurrected naked and uncircumcised." A woman asked, "Will we be observed, or some of us see the private parts of others?" He said, 'O so-and-so: "Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others." (80: 37)

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 73

About surah At-Takwir

(3344)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأْيُ عَيْنٍ فَلْيَقْرَأْ إِذَا الشَّمْسُ كُوِّرَتْ وَإِذَا السَّمَاءُ انْفَطَرَتْ وَإِذَا السَّمَاءُ انْشَقَّتْ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger said, "If anyone likes to see the Day of Resurrection as though his eyes look at it then let him recite *"iza ash-shamsu kuwwirat"*(surah 81) and *"iza as-samaa-un fatarat"* (surah 82) and *"iza as-samaa-un shaqqat.*(surah 84)"

[*Ahmed* 8406]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 74

About surah al-Mutaffifin

(3345)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِتَتْ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءُ فَإِذَا هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سُقِلَ قَلْبُهُ وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُوَ قَلْبَهُ وَهُوَ الرَّانُ الَّذِي ذَكَرَ اللَّهُ { كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ }

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said; "When someone commits a sin, a black dot is marked on his heart. When he abandons it and seeks forgiveness and repents, his heart is cleaned (and spotless), but if he persists and returns (to the sin), then the dots are added till blackness covers his heart as Allah has said: "By no means! but on their hearts is the stain of the (ill) which they do! (83; 14)

[*Ahmed* 7957, *Muslim* 4244, *Nisai* 418]

(3346)

{ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ }قَالَ يَقُومُونَ فِي الرَّشْحِ إِلَى أَنْصَافِ آذَانِهِمْ

Sayyidina Ibn Umar (RA) explained Allah's words:

"A Day when (all) mankind will stand before the Lord of the Worlds?" (83; 6)

He said, "They will stand immersed in their sweat up to half of their ears.

[*Ahmed* 6093, *Bukhari* 4938, *Muslim* 2862, *Ibn e Majah* 4278]

(3347)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ }قَالَ يَقُومُ أَحَدُهُمْ فِي الرَّشْحِ إِلَى أَنْصَافِ أُذُنَيْهِ

Hannad reported from Eesa ibn Yunus, from Ibn Awn, from Nafi', from Ibn Umar , from the Prophet (the expalnation of) :

"A Day when (all) mankind will stand before the Lord of the Worlds?" (83; 6)

He said, "Each one of them shall stand in perpiration immersed up to half of his ears."

[*Ahmed* 4613, *Muslim* 2862)

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 75

About surah al-Inshiqaq

(3348)

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ نُوقِشَ الْحِسَابَ هَلَكَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ يَقُولُ { فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ إِلَى قَوْلِهِ يَسِيرًا } قَالَ ذَلِكِ الْعَرْضُ

Sayyidah Ayshah (RA) reported that Allah's Messenger (SAW) said, "He whose account is taken (on the Day of Resurrection) will be ruined." She asked, "O Messenger of Allah, does not Allah say: "Then he who is given his Record in his right hand. Soon will his account be taken by an easy reckoning." (84: 7-8) He said, "That is merely presentation of his pious deeds (or account).

[*Ahmed* 24255, *Bukhari* 103, *Muslim* 2876, *Abu Dawud* 3093]

(3349)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حُوسِبَ عُذِّبَ

Sayyidina Anas (RA) reported that the Prophet (SAW) said, "He whose account is taken is punished."

[*Ahmed* 24659)

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 76

About surah al-Buruj

(3350)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْيَوْمُ الْمَوْعُودُ يَوْمُ الْقِيَامَةِ وَالْيَوْمُ الْمَشْهُودُ يَوْمُ عَرَفَةَ وَالشَّاهِدُ يَوْمُ الْجُمُعَةِ وَمَا طَلَعَتْ الشَّمْسُ وَلَا غَرَبَتْ عَلَى يَوْمٍ أَفْضَلَ مِنْهُ فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يَدْعُو اللَّهَ بِخَيْرٍ إِلَّا اسْتَجَابَ اللَّهُ لَهُ وَلَا يَسْتَعِيذُ مِنْ شَيْءٍ إِلَّا أَعَاذَهُ اللَّهُ مِنْهُ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, 'the Promised Day' is the Day of Resurrection while 'the witnessed day' is, the day of Arafah, and 'the witness' is (the day of) the day of Friday. The sun has neither risen nor set on a day more excellent than it (Friday). There is a moment on it on which if a Believing slave (of Allah) supplicates Allah for some thing good then Allah answers him with approval and if he seeks refuge from anything then Allah grants him refuge from it."

(3351)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى الْعَصْرَ هَمَسَ وَالْهَمْسُ فِي قَوْلِ بَعْضِهِمْ تَحَرُّكُ شَفَتَيْهِ كَأَنَّهُ يَتَكَلَّمُ فَقِيلَ لَهُ إِنَّكَ يَا رَسُولَ اللَّهِ إِذَا صَلَّيْتَ الْعَصْرَ هَمَسْتَ قَالَ إِنَّ نَبِيًّا مِنَ الأَنْبِيَاءِ كَانَ أُعْجِبَ بِأُمَّتِهِ فَقَالَ مَنْ يَقُومُ لِهَؤُلاَءِ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ خَيِّرْهُمْ بَيْنَ أَنْ أَنْتَقِمَ مِنْهُمْ وَبَيْنَ أَنْ أُسَلِّطَ عَلَيْهِمْ عَدُوَّهُمْ فَاخْتَارُوا النِّقْمَةَ فَسَلَّطَ عَلَيْهِمُ الْمَوْتَ فَمَاتَ مِنْهُمْ فِي يَوْمٍ سَبْعُونَ أَلْفًا قَالَ وَكَانَ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ حَدَّثَ بِهَذَا الْحَدِيثِ الآخَرِ قَالَ كَانَ مَلِكٌ مِنَ الْمُلُوكِ وَكَانَ لِذَلِكَ الْمَلِكِ كَاهِنٌ يَكْهَنُ لَهُ فَقَالَ الْكَاهِنُ انْظُرُوا لِي غُلاَمًا فَهِمًا أَوْ قَالَ فَطِنًا لَقِنًا فَأُعَلِّمَهُ عِلْمِي هَذَا فَإِنِّي أَخَافُ أَنْ أَمُوتَ فَيَنْقَطِعَ مِنْكُمْ هَذَا الْعِلْمُ وَلاَ يَكُونَ فِيكُمْ مَنْ يَعْلَمُهُ قَالَ فَنَظَرُوا لَهُ عَلَى مَا وَصَفَ فَأَمَرُوهُ أَنْ يَحْضُرَ ذَلِكَ الْكَاهِنَ وَأَنْ يَخْتَلِفَ إِلَيْهِ فَجَعَلَ يَخْتَلِفُ إِلَيْهِ وَكَانَ عَلَى طَرِيقِ الْغُلاَمِ رَاهِبٌ فِي صَوْمَعَةٍ قَالَ مَعْمَرٌ أَحْسِبُ أَنَّ أَصْحَابَ الصَّوَامِعِ كَانُوا يَوْمَئِذٍ مُسْلِمِينَ قَالَ فَجَعَلَ الْغُلاَمُ يَسْأَلُ ذَلِكَ الرَّاهِبَ كُلَّمَا مَرَّ بِهِ فَلَمْ يَزَلْ بِهِ حَتَّى أَخْبَرَهُ فَقَالَ إِنَّمَا أَعْبُدُ اللَّهَ قَالَ فَجَعَلَ الْغُلاَمُ يَمْكُثُ عِنْدَ الرَّاهِبِ وَيُبْطِئُ عَنِ الْكَاهِنِ فَأَرْسَلَ الْكَاهِنُ إِلَى أَهْلِ الْغُلاَمِ إِنَّهُ لاَ يَكَادُ يَحْضُرُنِي فَأَخْبَرَ الْغُلاَمُ الرَّاهِبَ بِذَلِكَ فَقَالَ لَهُ الرَّاهِبُ إِذَا قَالَ لَكَ الْكَاهِنُ أَيْنَ كُنْتَ فَقُلْ عِنْدَ أَهْلِي وَإِذَا قَالَ لَكَ أَهْلُكَ أَيْنَ كُنْتَ فَأَخْبِرْهُمْ أَنَّكَ كُنْتَ عِنْدَ الْكَاهِنِ قَالَ فَبَيْنَمَا الْغُلاَمُ عَلَى ذَلِكَ إِذْ مَرَّ بِجَمَاعَةٍ مِنَ النَّاسِ كَثِيرٍ قَدْ حَبَسَتْهُمْ دَابَّةٌ فَقَالَ بَعْضُهُمْ إِنَّ تِلْكَ الدَّابَّةَ كَانَتْ أَسَدًا قَالَ فَأَخَذَ الْغُلاَمُ حَجَرًا فَقَالَ اللَّهُمَّ إِنْ كَانَ مَا يَقُولُ الرَّاهِبُ حَقًّا فَأَسْأَلُكَ أَنْ أَقْتُلَهَا قَالَ ثُمَّ رَمَى فَقَتَلَ الدَّابَّةَ فَقَالَ النَّاسُ مَنْ قَتَلَهَا قَالُوا الْغُلاَمُ فَفَزِعَ النَّاسُ وَقَالُوا لَقَدْ عَلِمَ هَذَا الْغُلاَمُ عِلْمًا لَمْ يَعْلَمْهُ أَحَدٌ قَالَ فَسَمِعَ بِهِ أَعْمَى فَقَالَ لَهُ إِنْ أَنْتَ رَدَدْتَ بَصَرِي فَلَكَ كَذَا وَكَذَا قَالَ لَهُ لاَ أُرِيدُ مِنْكَ هَذَا وَلَكِنْ أَرَأَيْتَ إِنْ رَجَعَ إِلَيْكَ بَصَرُكَ أَتُؤْمِنُ بِالَّذِي رَدَّهُ عَلَيْكَ قَالَ نَعَمْ قَالَ فَدَعَا اللَّهَ فَرَدَّ عَلَيْهِ بَصَرَهُ فَآمَنَ الأَعْمَى فَبَلَغَ الْمَلِكَ أَمْرُهُمْ فَبَعَثَ إِلَيْهِمْ فَأُتِيَ بِهِمْ فَقَالَ لأَقْتُلَنَّ كُلَّ وَاحِدٍ مِنْكُمْ قِتْلَةً لاَ أَقْتُلُ بِهَا صَاحِبَهُ فَأَمَرَ بِالرَّاهِبِ وَالرَّجُلِ الَّذِي كَانَ أَعْمَى فَوَضَعَ الْمِنْشَارَ عَلَى مَفْرِقِ أَحَدِهِمَا فَقَتَلَهُ وَقَتَلَ الآخَرَ بِقِتْلَةٍ أُخْرَى ثُمَّ أَمَرَ بِالْغُلاَمِ فَقَالَ انْطَلِقُوا بِهِ إِلَى جَبَلِ كَذَا وَكَذَا فَأَلْقُوهُ مِنْ رَأْسِهِ فَانْطَلَقُوا بِهِ إِلَى ذَلِكَ الْجَبَلِ فَلَمَّا انْتَهَوْا بِهِ إِلَى ذَلِكَ الْمَكَانِ الَّذِي أَرَادُوا أَنْ يُلْقُوهُ مِنْهُ جَعَلُوا يَتَهَافَتُونَ مِنْ ذَلِكَ الْجَبَلِ وَيَتَرَدَّوْنَ حَتَّى لَمْ يَبْقَ مِنْهُمْ إِلاَّ الْغُلاَمُ قَالَ ثُمَّ رَجَعَ فَأَمَرَ بِهِ الْمَلِكُ أَنْ يَنْطَلِقُوا بِهِ إِلَى الْبَحْرِ فَيُلْقُونَهُ فِيهِ فَانْطُلِقَ بِهِ إِلَى الْبَحْرِ فَغَرَّقَ اللَّهُ الَّذِينَ كَانُوا مَعَهُ وَأَنْجَاهُ فَقَالَ الْغُلاَمُ لِلْمَلِكِ إِنَّكَ لاَ تَقْتُلُنِي حَتَّى تَصْلُبَنِي وَتَرْمِيَنِي وَتَقُولَ إِذَا رَمَيْتَنِي بِسْمِ اللَّهِ رَبِّ هَذَا الْغُلاَمِ قَالَ فَأَمَرَ بِهِ فَصُلِبَ ثُمَّ رَمَاهُ فَقَالَ بِسْمِ اللَّهِ رَبِّ هَذَا الْغُلاَمِ قَالَ فَوَضَعَ الْغُلاَمُ يَدَهُ عَلَى صُدْغِهِ حِينَ رُمِيَ ثُمَّ مَاتَ فَقَالَ أُنَاسٌ لَقَدْ عَلِمَ هَذَا الْغُلاَمُ عِلْمًا مَا عَلِمَهُ أَحَدٌ فَإِنَّا نُؤْمِنُ بِرَبِّ هَذَا الْغُلاَمِ قَالَ فَقِيلَ لِلْمَلِكِ أَجَزِعْتَ أَنْ خَالَفَكَ ثَلاَثَةٌ فَهَذَا الْعَالَمُ كُلُّهُمْ قَدْ خَالَفُوكَ قَالَ فَخَدَّ أُخْدُودًا ثُمَّ أَلْقَى فِيهَا الْحَطَبَ وَالنَّارَ ثُمَّ جَمَعَ النَّاسَ فَقَالَ مَنْ رَجَعَ عَنْ دِينِهِ تَرَكْنَاهُ وَمَنْ لَمْ يَرْجِعْ أَلْقَيْنَاهُ فِي هَذِهِ النَّارِ فَجَعَلَ يُلْقِيهِمْ فِي تِلْكَ الأُخْدُودِ قَالَ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى فِيهِ

Sayyidina Suhayb reported that after he had offered the salah of asr, Allah's Messenger used to susurrus which according to some is to move the lips as though something will be said). Someone said, 0 Messenger of Allah, when you offer asr, you susurrus.' He said, "A Prophet among the Prophets was pleased with the large number of his followers (ummah) and he thought, Who can match them? So, Allah revealed to him that heshould give them choice to choose between self-destruction and subjugution under an enemy. They chose self-destruction. So Allah put death over them and just in a day seventy thousand of them died." When Allah's Messenger narrated this Hadith, he also narrated : There was king among the kings.This king had a soothsayer who said to him that he should get him an intelligent boy to whom he might teach his knowledge. He said, "Let it not be that when I die, this knowledge should be lost to you. And there be no one to teach it you." So, they seasched out a boy as described by the soothsayer. They ordered him to go to that soothsayer every day) and maintain contact with him. So, he went to him regularly. Now, on the path of the boy was a monk in his cathedral. Mamar said that he thought that the worshippers in the cathederal useti to be Muslims in those days. This boy used to make enquiries from the monk whenever he passed by him. He was not dettered till the monk disclosed to him that he worshipped Allah. The boy began to tarry with the monk a little longer, and gave lesser time to the soothsayer. The soothersayer sent message to the boy's family that he thought that the boy might not come to him anymore. The boy informed the monk about it. He said to him, "When the soothsayer asks you where you were, say that you were with your family and

whem your people ask you where you were, tell them that you were with the soothsayer." While the boy was at it, one day he passed by a group of people whom an animal prevented from advancing forward. Some said that it was a lion. The boy picked up a stone and said. "0 Allah! If what the monk says is true then I ask You to kill it," and he threw the stone. He killed the animal. The people asked, "Who killed it?" Others said, "The boy!" The people were surprised and commented that the boy had acquired knowledeg that no one else had learnt. A blind man heard of it. He said, "If you return to me my sight then for you is this and that. The boy said, "I do not wish for that from you, but wish of you that if your sight is restored to you then you believe in Him Who restores it to you." He said, "Yes" So he prayed to Allah and He restored to him his eye-sight. The blind man then believed. Their affair was conveyed to the king and he sent for them and they were presented to him. He said, "I will slay each one of you in different ways." He had the monk and the man who had been blind killed-one of them sawed through and the other in some other way. Then he ordered that the boy should be taken to the top of a particular mountain and thrown down from the top. When they took him there and were at the place from where he was to be thrown down, (the montain shook and) they began to fall down and all of them, except the boy, died. The boy returned to the king who commanded that he should be thrown into the sea. They took him there, but Allah drowned all of them and saved the boy. The boy came to the king and said, "You cannot slay me till you bind me and shoot an arrow and while shooting it, you say:

(In the name of Allah, the Lord of this boy).

So, the king ordered that he should be tied up (somewhere). Then they shot the arrow, saying the while tj (In the name of Allah, Lord of this boy). The boy placed his hand on his temple while the arrow was shot. He died. The people said, "This boy learnt knowledge that no one else learnt. So, we believe in the Lord of this boy." Then it was said to the king, "You were worried at the opposition of three men. Now, this whole world opposes you!" The king had trenches dug up. Firewood was thrown into it and it was put on fire. Then, people were brought together and he said, "He who reverts to his (original) religion, we will leave him alone, but he who does not revert to his religion, we shall hurl him in this fire." So, they began hurling them in the fire, The Prophet said that Allah, the Blessed and Exalted said about it.

Persh the compainions of the pit! of the fuel-fed fire, when they sat around it, and they were witnesses to what they did with the believers, and they avenged them not except for this that

they believed in Allah, the Mighty, the Praised. (85:4-8)

As for the boy, he was buried. It is said that his corpse was dug out in the times of Umar ibn Khattab and his finger was placed on his temple just as he had placed it on the day he was slain.

[*Muslim* 3005, *Ahmed* 18955]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 77

About surah al-Ghashiyah

(3352)

Sayyidina Jabir b reported that Allaha Messegner said, "I am commanded to fight people till they say La illa ha illa allah(there is no God but Allah). And when they say that, they have saved from me their lives and their properties, except for the rights over them, and their account is with Allah." Then he recited:So, admonish (them). You are but an admonisher. You are not a warder over them. (88 : 21-22)

[*Muslim* 21, *Abu Dawud* 2640, *Nisai* 3983, *Ibn e Majah* 9227]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 78

About surah al-Fajr

(3353)

Sayyidina Imran ibn Husayn (RA) reported that someone asked the Prophet about: By the even and the odd. (89:3) He said, "It is the salah some of which are even and some odd.'

[*Ahmed* 19993]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 79

About surah ash-Shams

(3354)

سَمِعْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا يَذْكُرُ النَّاقَةَ وَالَّذِي عَقَرَهَا فَقَالَ { إِذْ انْبَعَثَ أَشْقَاهَا } انْبَعَثَ لَهَا رَجُلٌ عَارِمٌ عَزِيزٌ مَنِيعٌ فِي رَهْطِهِ مِثْلُ أَبِي زَمْعَةَ ثُمَّ سَمِعْتُهُ يَذْكُرُ النِّسَاءَ فَقَالَ إِلَامَ يَعْمِدُ أَحَدُكُمْ فَيَجْلِدُ امْرَأَتَهُ جَلْدَ الْعَبْدِ وَلَعَلَّهُ أَنْ يُضَاجِعَهَا مِنْ آخِرِ يَوْمِهِ قَالَ ثُمَّ وَعَظَهُمْ فِي ضَحِكِهِمْ مِنْ الضَّرْطَةِ فَقَالَ إِلَامَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ

Sayyidina Abdullah ibn Zam’ah reported that one day he heard the Prophet mention the she-camel (of Sayyidina Salih) and the one who hamstrung it. He recited: hen the basest of them uprose. (91 : 12)He said, “When the most wicked man of them, evil and toughest of them, like Abu Zam’ah got up to kill it.” Then he heard the Prophet mention women, saying, “Why does one of you lash his wife like a slave Then, at the end of the day he might sleep with her?” Then, he admonished them saying, “Do not laugh when somebody breaks wind. At what does one of you laugh at that which he himself does

[*Ahmed* 16222, *Bukhari* 3377, *Muslim* 2855, *Ibn e Majah* 1983]

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 80

About surah al- Layl

(3355)

كُنَّا فِي جَنَازَةٍ فِي الْبَقِيعِ فَأَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَلَسَ وَجَلَسْنَا مَعَهُ وَمَعَهُ عُودٌ يَنْكُتُ بِهِ فِي الْأَرْضِ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا قَدْ كُتِبَ مُدْخَلُهَا فَقَالَ الْقَوْمُ يَا رَسُولَ اللَّهِ أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا فَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ يَعْمَلُ لِلسَّعَادَةِ وَمَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَإِنَّهُ يَعْمَلُ لِلشَّقَاءِ قَالَ بَلْ اعْمَلُوا فَكُلٌّ مُيَسَّرٌ أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ يُيَسَّرُ لِعَمَلِ السَّعَادَةِ وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَإِنَّهُ يُيَسَّرُ لِعَمَلِ الشَّقَاءِ ثُمَّ قَرَأَ

{ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى وَكَذَّبَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْعُسْرَى }

Sayyidina All narrated: We had accompanied a funeral to the Baqi. The Prophet came and sat down. We sat down with him. He had a stick with which he scratched the ground. He raised his head towards the sky and said, There is not a soul but his place is recorded for him.” The people asked, “0 Messenger of Allah, shall we rely on that which is recorded for us? The fortunate will do deeds of the pious and the ill-fated shall do deeds of the wicked.’ He said, “Rather perform deeds. For everyone it is made easy. As for one of the fortunate, for him righteous deed are made easy. And, as for one who is ill-fated, wicked deeds are made easy for him.” Then he recited: As for him who gives in charity and is God- fearing, and truthfully believes in goodness, We shall smooth for him the way to perfect ease. But, as for him who is niggardly and thinks himself self-sufficient, and who belies goodness, We shall smooth for him the way to distress. (92:5-10)

[*Ahmed* 621, *Bukhari* 1392, *Muslim* 2647, *Ibn e Majah* 78]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 81

About surah ad-Duha

(3356)

كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَارٍ فَدَمِيَتْ أُصْبُعُهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ أَنْتِ إِلَّا إِصْبَعٌ دَمِيتِ
وَفِي سَبِيلِ اللَّهِ مَا لَقِيتِ
قَالَ وَأَبْطَأَ عَلَيْهِ جِبْرِيلُ عَلَيْهِ السَّلَام فَقَالَ الْمُشْرِكُونَ قَدْ وُدِّعَ مُحَمَّدٌ فَأَنْزَلَ اللَّهُ تَعَالَى
{ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى }

Sayyidina Jundub Bajali narrated: I was with the Prophet in a cave when one of his fingers bled. So, the Prophet remarked:Are you but a finger that bleeds in the path of Allah against what you met (The narrator reported that) Jibril did not come to him for some time. So the polytheists exclaimed, "Muhammad is forsaken." But, Allah, the Blessed, the Exalted revealed: Your Lord has not forsaken you, nor is He displeased. (93:3)

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 82

About surah al-Inshirah

(3357)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ إِذْ سَمِعْتُ قَائِلًا يَقُولُ أَحَدٌ بَيْنَ الثَّلَاثَةِ فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ فِيهَا مَاءُ زَمْزَمَ فَشَرَحَ صَدْرِي إِلَى كَذَا وَكَذَا قَالَ قَتَادَةُ قُلْتُ لِأَنَسِ بْنِ مَالِكٍ مَا يَعْنِي قَالَ إِلَى أَسْفَلِ بَطْنِي فَاسْتُخْرِجَ قَلْبِي فَغُسِلَ قَلْبِي بِمَاءِ زَمْزَمَ ثُمَّ أُعِيدَ مَكَانَهُ ثُمَّ حُشِيَ إِيمَانًا وَحِكْمَةً

Sayyidina Arias ibn Maalik reported from Maalik ibn Sa'sa'ah a man of his own tribe, that the Prophet said, "I was in the House (of Allah), between sleep and awakening, when I heard a speaker-one of the three-say (something). They had brought a dish of gold containing zamzam water. He opended my heart from here to there ." Qatadah reported that he asked

Anas what he meant and he said, "Till low down the belly." (The Prophet's words:) "Then they took out my heart, washed it with the water of zamzam and then replaced it where it belonged and then filled it with faith and wisdom." There is a lengthy account in the Hadith.

[*Ahmed* 17850, *Bukhari* 3207, *Muslim* 164, *Nisai* 447]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 83

About surah at-Tin

(3358)

مَنْ قَرَأَ
{ وَالتِّينِ وَالزَّيْتُونِ }
فَقَرَأَ
{ أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ }
فَلْيَقُلْ بَلَى وَأَنَا عَلَى ذَلِكَ مِنْ الشَّاهِدِينَ

Sayyidina Abu Hurayrah said that if anyone recites the surah At Tin and comes to the verse:Is not Allah the Justest of judges (95:8)then let him say, "Certainly, and I am to that a witness!"

[*Abu Dawud* 387]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 84

About surah al-Alaq (Iqra bismi Rabbika)

(3359)

{ سَنَدْعُ الزَّبَانِيَةَ }

قَالَ قَالَ أَبُو جَهْلٍ لَئِنْ رَأَيْتُ مُحَمَّدًا يُصَلِّي لَأَطَأَنَّ عَلَى عُنُقِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ فَعَلَ لَأَخَذَتْهُ الْمَلَائِكَةُ عِيَانًا

Sayyidina Ibn Abbas (RA) explained the verse:

"We shall call the guards of Hell ."He said : Abu Jahi said, "If I see Muhanmiad offering salah, I will surely trample his neck." The Prophet said, "If he does that, the angels will seize him instantly."

[*Ahmed* 3483, *Bukhari* 4985]

(3360)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فَجَاءَ أَبُو جَهْلٍ فَقَالَ أَلَمْ أَنْهَكَ عَنْ هَذَا أَلَمْ أَنْهَكَ عَنْ هَذَا أَلَمْ أَنْهَكَ عَنْ هَذَا فَانْصَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَزَبَرَهُ فَقَالَ أَبُو جَهْلٍ إِنَّكَ لَتَعْلَمُ مَا بِهَا نَادٍ أَكْثَرُ مِنِّي فَأَنْزَلَ اللَّهُ
{ فَلْيَدْعُ نَادِيَهُ سَنَدْعُ الزَّبَانِيَةَ }
فَقَالَ ابْنُ عَبَّاسٍ فَوَاللَّهِ لَوْ دَعَا نَادِيَهُ لَأَخَذَتْهُ زَبَانِيَةُ اللَّهِ

Sayyidina lbn Abbas " reported that while the Prophet (SAW) was offering salah, Abu Jahl came there and said, "Did I not forbid you this? Did I not forbid you this" When the Prophet finished his salah, he scolded him. Abu Jahi said, Surely you know that there is none who has more sympathisers than " Allah, the Blessed, the Exalted revealed:Then let him call on his henchmen; We shall call the guards of Hell. (90: 17-18)

[*Ahmed* 2321]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 85

About surah al-Qadr

(3361)

ÞóÇãó ÑóÌõáñ Åöáóì ÇáúÍóÓóäö Èúäö Úóáöíøò ÈóÚúÏó ãóÇ ÈóÇíóÚó ãõÚóÇæöíóÉó ÝóÞóÇáó ÓóæøóÏúÊó æõÌõæåó ÇáúãõÄúãöäöíäó Ãóæú íóÇ ãõÓóæøöÏó æõÌõæåö ÇáúãõÄúãöäöíäó ÝóÞóÇáó áóÇ ÊõÄóäøöÈúäöí ÑóÍöãóßó Çááøóåõ ÝóÅöäøó ÇáäøóÈöíøó Õóáøóì Çááøóåõ Úóáóíúåö æóÓóáøóãó ÃõÑöíó Èóäöí ÃõãóíøóÉó Úóáóì ãöäúÈóÑöåö ÝóÓóÇÁóåõ Ðóáößó ÝóäóÒóáóÊú Åöäøóá ÃóÚúØóíúäóÇßó ÇáúßóæúËóÑó } }

íóÇ ãõÍóãøóÏõ íóÚúäöí äóåúÑðÇ Ýöí ÇáúÌóäøóÉö æóäóÒóáóÊú áóÐóåó ÇáúÃíóÉ

ÃõäøõÇ ÃõäúÒöáúäóÇåõ Ýöí áóíúáóÉö }
ÇáúÞóÏúÑö æóãóÇ ÃóÏúÑóÇßó ãóÇ áóíúáóÉõ
ÇáúÞóÏúÑö áóíúáóÉõ ÇáúÞóÏúÑö ÎóíúÑñ ãöäú
{ ÃóáúÝö ÔóåúÑò
íóãúáößõåóÇ ÈóÚúÏóßó Èóäõæ ÃõãóíøóÉó íóÇ
ãõÍóãøóÏõ

Yusuf ibn Sad reported that a man said to Sayyidina Hasan ibn Ali after having pledged allegiance to Mu'awiyah, "You have smeared the faces of the Believers with black." He replied, "Do not blame me. May Allah have mercy on you. The Prophet had seen members of Banu Umayyah on his pulpit, and he asked about it. So, this verse was revealed:Surely, We have granted you the kawthar (0 Muhammad). (108:1)It is a river in Paradise. And this was also revealed:Surely We have revealed it on the Night of Power. And what will make you realise what the Night of Power is The Night of Power is better than a thousand months. (97:1-3)'Banu Umayyah will rule after you,' he was told. Qasim reported that they counted it and indeed, they were one thousand months not a day more, not a day less.

(3362)

ÝóÞóÇáó íóÛúÝöÑõ Çááøóåõ áöÃóÈöí ÚóÈúÏö
ÇáÑøóÍúãóäö áóÞóÏú Úóáöãó ÃóäøóåóÇ Ýöí
ÇáúÚóÔúÑö ÇáúÃóæóÇÎöÑö ãöäú ÑóãóÖóÇäó
æóÃóäøóåóÇ áóíúáóÉõ ÓóÈúÚò æóÚöÔúÑöíäó
æóáóßöäøóåõ ÃóÑóÇÏó Ãóäú áóÇ íóÊøóßöáõæÇ
ÇáäøóÇÓõ Ëõãøó ÍóáóÝó áóÇ íóÓúÊóËúäöí
ÃóäøóåóÇ áóíúáóÉõ ÓóÈúÚò æóÚöÔúÑöíäó ÞóÇáó
Èöãó ÊóÞõæáõ Ðóáößó íóÇ ÃóÈóÇ ÇáúãõäúÐöÑö ÞóÇáó
ÈöÇáúÂíóÉö ÃóæúÈöÇáúÚóáóÇãóÉö ÇáøóÊöí
ÃóÎúÈóÑóäóÇ ÑóÓõæáõ Çááøóåö Õáì Çááå
Úáíå æÓáã ÃóäøóåóÇ ÊóØúáõÚõ íóæúãóÆöÐò áóÇ
ÔõÚóÇÚó áóåóÇ

Zirr ibn Hubaysh and his kunyah was Abu Maryan-reported that he asked Ubayy ibn Ka'b (RA) that his brother Abdullah ibn Mas'ud (RA) said, "If anyone keeps vigil in the night for a year, he will find Laylat ul-Qadr (the Night of Power)." He said, "May Allah forgive Abu Abdur Rahman (Abdullah ibn Mas'ud He knew that it lies in the last ten days of Ramadan and that it is the twenty-seventh night. But, he intended that people should not rest assured (on it and ignore other obligations)." Then he spoke on oath that the night was on the twenty-seventh. He asked him, "On what basis do you say so, 0 Abu Munzir?" He said, "By the portent described to us by Allah's Messeenger -the sun rises this day but does not throw it rays."

[*Muslim* 672, *Abu Dawud* 1378]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 86

About surah al-Bayyinah (Lum yakun)

(3363)

قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا خَيْرَ الْبَرِيَّةِ قَالَ ذَلِكَ إِبْرَاهِيمُ

Mukhtar ibn Fulful reported that he heard Sayyidina Anas ibn Maalik (RA) say that a man called the Prophet (the best of all creation!). He said “That wasIbrahim.”

[*Muslim* 2369, *Abu Dawud* 4672, *Ahmed* 12826]

(3362)

فَقَالَ يَغْفِرُ اللَّهُ لِأَبِي عَبْدِ الرَّحْمَنِ لَقَدْ عَلِمَ أَنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ وَأَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ وَلَكِنَّهُ أَرَادَ أَنْ لَا يَتَّكِلَ النَّاسُ ثُمَّ حَلَفَ لَا يَسْتَثْنِي أَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ قَالَ قُلْتُ لَهُ بِأَيِّ شَيْءٍ تَقُولُ ذَلِكَ يَا أَبَا الْمُنْذِرِ قَالَ بِالْآيَةِ الَّتِي أَخْبَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ بِالْعَلَامَةِ أَنَّ الشَّمْسَ تَطْلُعُ يَوْمَئِذٍ لَا شُعَاعَ لَهَا

Zirr ibn Hubaysh and his kunyah was Abu Maryan-reported that he asked Ubayy ibn Ka’b (RA) that his brother Abdullah ibn Mas’ud (RA) said, “If anyone keeps vigil in the night for a year, he will find Laylat ul-Qadr (the Night of Power).” He said, “May Allah forgive Abu Abdur Rahman (Abdullah ibn Mas’ud He knew that it lies in the last ten days of Ramadan and that it is the twenty-seventh night. But, he intended that people should not rest assured (on it and ignore other obligations).” Then he spoke on oath that the night was on the twenty-seventh. He asked him, “On what basis do you say so, 0 Abu Munzir?” He said, “By the portent described to us by Allah’s Messeenger -the sun rises this day but does not throw it rays.”

[*Muslim* 672, *Abu Dawud* 1378]

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 87

About surah az-ZiLzal

(3364)

قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الْآيَةَ

{ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا }

قَالَ أَتَدْرُونَ مَا أَخْبَارُهَا قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّ أَخْبَارَهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ أَوْ أَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا تَقُولُ عَمِلَ يَوْمَ كَذَا كَذَا وَكَذَا فَهَذِهِ أَخْبَارُهَا

Sayyidina Abu Hurayrah ireported that Allah’s Messenger (SAW) recited this verse:On that day it will relate its tidings. (99:4)He asked, “Do you realise what its tidings are?” They

submitted, “Allah and His Messenger know best.” He said, “Its tidings are that it will bear witness over every man and woman for the deeds that they have performed on its surface. It will say, ‘He did this and that’. These are its tidings.”

[*Ahmed* 8876]

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 88

About surah at-Takathur

(3365)

أَنَّهُ انْتَهَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقْرَأُ
{ أَلْهَاكُمْ التَّكَاثُرُ }
قَالَ يَقُولُ ابْنُ آدَمَ مَالِي مَالِي وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا تَصَدَّقْتَ فَأَمْضَيْتَ أَوْ أَكَلْتَ فَأَفْنَيْتَ أَوْ لَبِسْتَ فَأَبْلَيْتَ

Sayyidina Abdullah ibn Shikhkhir ” narrated : I went to the Prophet He was reciting:(O mankind) your rivalry for amassing riches distracts you. (102 : 1)

He said, “The son of Aadam says, ‘My wealth, my wealth!’ But, do you have any wealth as your own except that which you give in charity and make perpetual, or eat and make it vanish, or wear and make it threadbare”

[*Ahmed* 16327, *Muslim* 2958, *Nisai* 3612]

(3366)

مَا زِلْنَا نَشُكُّ فِي عَذَابِ الْقَبْرِ حَتَّى نَزَلَتْ أَلْهَاكُمْ التَّكَاثُرُ

Sayyidina Ali narrated : We did not cease to doubt punishment in the grave till the surah was revealed:Your rivalry in the accumulation of wealth diverts your minds . (102:1 etc.)Abu Kurayb reported from Amr ibn Abu Qays (who was Razi-and Amr ibn Qays was Mula’i Kufi), from Ibn Abu Layla, from Minhal ibn Amr.

(3367)

لَمَّا نَزَلَتْ هَذِهِ الْآيَةَ
{ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنْ النَّعِيمِ }
قَالَ الزُّبَيْرُ يَا رَسُولَ اللَّهِ فَأَيُّ النَّعِيمِ نُسْأَلُ عَنْهُ وَإِنَّمَا هُمَا الْأَسْوَدَانِ التَّمْرُ وَالْمَاءُ قَالَ أَمَا إِنَّهُ سَيَكُونُ

Abdullah ibn Zubayr ibn Awwam reported on the authority of his father that when this verse was revealed:Then you shall be questioned that Day concerning the (wordly) blessings. (102:8)He (Zubayr) asked, "0 Messenger of Allah, about which blessing shall we be asked? They are only the two black thingsO dates and water." He said, "Indeed, they will be seen soon."

You will have the blessings shortly. [*Ahmed* 1405, *Ibn e Majah* 4158]

(3368)

لَمَّا نَزَلَتْ هَذِهِ الْآيَةَ
{ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنْ النَّعِيمِ }
قَالَ النَّاسُ يَا رَسُولَ اللَّهِ عَنْ أَيِّ النَّعِيمِ نُسْأَلُ فَإِنَّمَا هُمَا الْأَسْوَدَانِ وَالْعَدُوُّ حَاضِرٌ وَسُيُوفُنَا عَلَى عَوَاتِقِنَا قَالَ إِنَّ ذَلِكَ سَيَكُونُ

Sayyidina Abu Hurayrah . reported about this verse Then on that day you shall surely be questioned about the blessings. (102:8)He said that the sahabah -e submitted, "0 Messenger of Allah, about which blessing shall we be asked, for, they only are the two black things, water and dates"He said, "Indeed, they will soon come (to you)."

[*Ahmed* 23701]

(3369)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَوَّلَ مَا يُسْأَلُ عَنْهُ يَوْمَ الْقِيَامَةِ يَعْنِي الْعَبْدَ مِنْ النَّعِيمِ أَنْ يُقَالَ لَهُ أَلَمْ نُصِحَّ لَكَ جِسْمَكَ وَنُرْوِيكَ مِنْ الْمَاءِ الْبَارِدِ

Sayyidina Abu Huraryah (RA) reported that Allah's Messenger said, "The first thing about which one will be questioned on the Day of Resurrection-meaning, the slave about blessings. It will be said, 'Did we not give you a sound, healthy body and quench your thirst with cool water.'This Hadith is gharib. As for Dahhak, he was Ibn Abdur Rahman ibn Arzab but it is also said : Ibn Arzam and this latter is more correct.

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 89

About surah al-Kawthar

(3370)

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Sayyidina Anas reported about (surah al-Kawthar) that the Prophet said, "It is a river in Paradise." He then added, "I saw a river in Paradise on whose beds on either side are tents of pearl. I asked, '0 Jibril, what are they?' He said, 'It is al-Kawthar that Allah has granted you'."

[*Ahmed* 12675,*Bukhari* 4964, *Abu Dawud* 4748]

(3371)

Sayyidina Anas reported that Allah's Messenger (SAW) said, "While I was in Paradise, I saw a river on either side of which tents of pearl were pitched. I asked the angel what they were and he said, 'It is al-Kawthar that Allah has granted you'. Then, he struck its soil with his hand and it emitted the fragrant smell of musk. Then the Sidratul-Muntaha was raised for me, and I saw in it a great light.

[*Ahmed* 12988]

(3372)

Sayyidina Abdullah ibn Umar reported that Allah's Messenger -i •i said, "Al-Kawthar is a river in Paradise. Its banks are of gold and it flows over pearls and rubies. Its soil is more pleasing than musk, and its water is sweeter .than honey and more whilte than snow."

[*Ahmed* 5920, *Ibn e Majah* 4334]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 90

About surah an-Nasr (at-Fath)

(3373)

كَانَ عُمَرُ يَسْأَلُنِي مَعَ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَتَسْأَلُهُ وَلَنَا بَنُونَ مِثْلُهُ فَقَالَ لَهُ عُمَرُ إِنَّهُ مِنْ حَيْثُ تَعْلَمُ فَسَأَلَهُ عَنْ هَذِهِ الْآيَةِ
{ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ }
فَقُلْتُ إِنَّمَا هُوَ أَجَلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْلَمَهُ إِيَّاهُ وَقَرَأَ السُّورَةَ إِلَى آخِرِهَا فَقَالَ لَهُ عُمَرُ وَاللَّهِ مَا أَعْلَمُ مِنْهَا إِلَّا مَا تَعْلَمُ

Sayyidina Ibn Abbas (RA) narrated: Umar would ask me (about religious matters) in the presence of the sahabah of the Prophet Abdur Rahman ibn Awf said to him, "Do you ask him while he is like our children?" He said, "(You know) from where he has learnt."0 Then he asked me to explain:When comes the help of Allah and victory. (110 :1 to the end of the surah, an-Nasr) I said, "Indeed, it was the term of life of Allah's Messenger that, he was informed, had come to the end. "And I recited the surah to the end. Umar said, "By Allah, I do not know about it more than what you know."

[*Ahmed* 3127, *Bukhari* 3627]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 91

About surah al-Lahab (Tabbat yada)

(3374)

صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ عَلَى الصَّفَا فَنَادَى يَا صَبَاحَاهُ فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ فَقَالَ إِنِّي
{ نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ }
أَرَأَيْتُمْ لَوْ أَنِّي أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ مُمَسِّيكُمْ أَوْ مُصَبِّحُكُمْ أَكُنْتُمْ تُصَدِّقُونِي فَقَالَ أَبُو لَهَبٍ أَلِهَذَا

Sayyidina Ibn Abbas reported that Allah's Messenger ascended the Safa (mountain) one day. He called, "0 Sabahah." The Quraysh gathered towards him. He said, "I am a warner to you to warn you of a sever chastisement. What do you say if I inform you that the enemy is likely to come up to you by morning or by evening, will you believe me?" Abu Lahab exclaimed, "Is this for which you called us May you break your hands." So, Allah, the Blessed, the Exalted revealed:

Perished are the hands of Abu Lahab and perished is he. (111 :1)

[*Ahmed* 2801, *Bukhari* 4971, *Muslim* 208]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 92

About surah al-Ikhlas

(3375)

أَنَّ الْمُشْرِكِينَ قَالُوا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْسُبْ لَنَا رَبَّكَ فَأَنْزَلَ اللَّهُ
{ قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ }
وَالصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ لِأَنَّهُ لَيْسَ شَيْءٌ يُولَدُ إِلَّا سَيَمُوتُ وَلَا شَيْءٌ يَمُوتُ إِلَّا سَيُورَثُ
وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَمُوتُ وَلَا يُورَثُ
{ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ }
قَالَ لَمْ يَكُنْ لَهُ شَبِيهٌ وَلَا عِدْلٌ وَلَيْسَ كَمِثْلِهِ شَيْءٌ

Sayyidina Ubayy ibn Ka'b narrated: The polytheists said to Allah's Messenger that he should describe to them the genealogy of his Lord. So, Allah, the Blessed and

the Exalted revealed:Say He is Allah, the One and Only, Allah, the eternally Besought of all, He begets not, nor wasHe begotten. (112 : 1-3)This, because there is nothing born that will not die and there is nothing that dies but will be inherited. And, Allah will never die and is never inherited.And there is none co-equal with Him. (112:4)He said that there is none who resembles Him and none equal to Him and there is none like Him.

(3376)

Sayyidina Abul Aaliyah narrated: the Prophet mentioned the deities of the polytheists. They

protested, "Tell us of the line of descent of your Lord." So, Jibril came with this surah:

(Surah al-IKhlas, 112 : 1-4)

Then he mentioned a hadith like this but did not mention therein, 'from Ubayy ibn Ka'b'. This is more sahih than the Hadith of Abu Sad. The name of Abu Sad was Muhammad ibn Muyassar.Abu Aaliyah was Rufay'. A woman of the Sabiyah had regard for him.

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 93

About surah al-Falaq & an Naas (The Mu'adhatayn)

(3377)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَظَرَ إِلَى الْقَمَرِ فَقَالَ يَا عَائِشَةُ اسْتَعِيذِي بِاللَّهِ مِنْ شَرِّ هَذَا فَإِنَّ هَذَا هُوَ الْغَاسِقُ إِذَا وَقَبَ

Sayyidah Ayshah narrated: Allah's Messenger looked at the moon and said, "0 Ayshah, seek refuge in Allah from the mischief of this, for, it causes darkness when it sets."

[*Ahmed* 24377]

(3378)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَدْ أَنْزَلَ اللَّهُ عَلَيَّ آيَاتٍ لَمْ يُرَ مِثْلُهُنَّ
{ قُلْ أَعُوذُ بِرَبِّ النَّاسِ }
إِلَى آخِرِ السُّورَةِ وَ
{ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ }
إِلَى آخِرِ السُّورَةِ

Sayyidina Uqbah ibn Aamir Juhanni reported from the Prophet that he said, 'Indeed, Allah has revealed to me some verses thlike of which have not been seçn. (rhey are):Say: I seek refuge with the Lord of mankind, . (114: 1 to the end of the surah 1-6) and Say: I seek refuge with the Lord of dawn, . (113:1 to the end of the surah 1-5)

[*Muslim* 814, *Nisai* 953, *Ahmed* 17305]

50- BOOK OF EXEGESIS OF THE QUR'AN

Narrated from Allah's Messenger (SAW)

Chapter 94

About creation of Aadam and beginning of salutation,and retraction of Aadam and of his offspring

(3379)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَلَقَ اللَّهُ آدَمَ وَنَفَخَ فِيهِ الرُّوحَ عَطَسَ فَقَالَ الْحَمْدُ
لِلَّهِ فَحَمِدَ اللَّهَ بِإِذْنِهِ فَقَالَ لَهُ رَبُّهُ يَرْحَمُكَ اللَّهُ يَا آدَمُ اذْهَبْ إِلَى أُولَئِكَ الْمَلَائِكَةِ إِلَى مَلَإٍ
مِنْهُمْ جُلُوسٍ فَقُلْ السَّلَامُ عَلَيْكُمْ قَالُوا وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ ثُمَّ رَجَعَ إِلَى رَبِّهِ فَقَالَ إِنَّ
هَذِهِ تَحِيَّتُكَ وَتَحِيَّةُ بَنِيكَ بَيْنَهُمْ فَقَالَ اللَّهُ لَهُ وَيَدَاهُ مَقْبُوضَتَانِ اخْتَرْ أَيَّهُمَا شِئْتَ قَالَ اخْتَرْتُ
يَمِينَ رَبِّي وَكِلْتَا يَدَيْ رَبِّي يَمِينٌ مُبَارَكَةٌ ثُمَّ بَسَطَهَا فَإِذَا فِيهَا آدَمُ وَذُرِّيَّتُهُ فَقَالَ أَيْ رَبِّ مَا هَؤُلَاءِ
فَقَالَ هَؤُلَاءِ ذُرِّيَّتُكَ فَإِذَا كُلُّ إِنْسَانٍ مَكْتُوبٌ عُمْرُهُ بَيْنَ عَيْنَيْهِ فَإِذَا فِيهِمْ رَجُلٌ أَضْوَؤُهُمْ أَوْ مِنْ
أَضْوَئِهِمْ قَالَ يَا رَبِّ مَنْ هَذَا قَالَ هَذَا ابْنُكَ دَاوُدُ قَدْ كَتَبْتُ لَهُ عُمْرَ أَرْبَعِينَ سَنَةً قَالَ يَا رَبِّ
زِدْهُ فِي عُمْرِهِ قَالَ ذَاكَ الَّذِي كَتَبْتُ لَهُ قَالَ أَيْ رَبِّ فَإِنِّي قَدْ جَعَلْتُ لَهُ مِنْ عُمْرِي سِتِّينَ سَنَةً
قَالَ أَنْتَ وَذَاكَ قَالَ ثُمَّ أُسْكِنَ الْجَنَّةَ مَا شَاءَ اللَّهُ ثُمَّ أُهْبِطَ مِنْهَا فَكَانَ آدَمُ يَعُدُّ لِنَفْسِهِ قَالَ
فَأَتَاهُ مَلَكُ الْمَوْتِ فَقَالَ لَهُ آدَمُ قَدْ عَجَّلْتَ قَدْ كُتِبَ لِي أَلْفُ سَنَةٍ قَالَ بَلَى وَلَكِنَّكَ جَعَلْتَ
لِابْنِكَ دَاوُدَ سِتِّينَ سَنَةً فَجَحَدَ فَجَحَدَتْ ذُرِّيَّتُهُ وَنَسِيَ فَنَسِيَتْ ذُرِّيَّتُهُ قَالَ فَمِنْ يَوْمِئِذٍ أُمِرَ
بِالْكِتَابِ وَالشُّهُودِ

Sayyidina Abu Hurayrah reported that Allah’s Messenger said:When Allah created Aadam and blew into him the spirit, he sneezed and said “ (all praise belongs to Allah). Thus, he praised Allah with His permission. And, so, his Lord said to him (may Allah have mercy on you), 0 Aadam, Go to those angels - to the angels among them who are seated - and say: (peace be on you). They responded: “ (and on you be peace, and the mercy of Allah). Then he returned to his Lord who said, “This is your salutation and the salutation of your children to each other.” And, Allah said to him while His hands were closed in a fist, “Choose whichever of the two you wish.” He said, “I choose the right hand of my Lord - and both hands of my Lord are right and blessed.” Then, Allah spread it open - and, behold, in it were Aadam and His progeny. He asked, “0 Lord, who are they” He said, “They are your off-spring.” And with regard to every person, his age was inscribed between his two eyes. And, behold, among them was a man, most radiant of them all - or one of the most radiant of them. He asked, ‘0 Lord, who is he” Allah said, “He is your son Dawood. And I have decreed for him the age forty years.” He said, “0 Lord, add to his age.” He said, “That is what is decreed for him.” He (Aadam) said, “0 Lord! Then indeed set aside for him from my age, sixty years.” Allah said, “That is for you to do.” Then, he lived in Paradise as long as Allah willed. Then he was sent down (to earth) and he kept a count of his age. The angel of death came to him and Aadam said to him, “Surely, you have made haste. For me, a thousand years have been written down.” The angel said, “Certainly, but you have set aside for your son Dawood sixty years.” But he denied. So his offspring denied. And he forgot, so his offspring forgot. (The Prophet said): Since that day the command is issued to write down and to have witnesses.This hadith is hasan gharib. Through this sanad. It is also reported through other sanads from Abu Hurayrah from the Prophet (Reported from Zayd ibnAslam, from Abu Salih from Abu Hurayrah, from the Prophet

50- BOOK OF EXEGESIS OF THE QUR’AN

Narrated from Allah’s Messenger (SAW)

Chapter 95

The wisdom in creating the mountains on earth to prevent it from shaking

(3380)

Sayyidina Anas ibn Maalik reported that the Prophet said, “When Allah created earth, it began to shake. So, He created the mountains, and commanded, “Stabilise it.” So it gained stability. The angels were surprised at the hardness of the mountains. They asked, “0 Lord, is there in Your creation anything harder than the mountains” He said, “Yes the iron.” They asked. “0 Lord, is there in Your creation anything harder than the iron” He said, “Yes; It is fire.” So they asked, 0 Lord, is there in Your creation anything harder than the fire” He said, “Yes. It is water.” They asked, “0 Lord’ Is there anything in Your creation harder than wate?” He said. “Yes. It is wind” They asked, “0 Lord, is there anything in Your ceration harder than wind?” He said, “Yes. He is the son of Aadam who gives charity with his right hand keeping it concealed from his left hand.”This Hadith is gharib. We do not know it in a marfu’ form except through this sanad. Tafsir (exegesis) concludes.

51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 1

About merits of supplication

(3381)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ تَعَالَى مِنْ الدُّعَاءِ

Sayyidina Abu Hurayrah ' reported that the Prophet said, "There is nothing nobler in Allah's sight than supplication."

[*Ibn e Majah* 3829, *Ahmed* 8756]

(3382)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الدُّعَاءُ مُخُّ الْعِبَادَةِ

Sayyidina Anas ibn Maalik reported that the Prophet (SAW) said, "Suppliction is the essence of worship."This hadith is gharib through this sanad. We knowitmly as a narrative of Ibn Lahi'ah.

(3383)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الدُّعَاءُ هُوَ الْعِبَادَةُ ثُمَّ قَرَأَ

{ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ }

Sayyidina Nu'man ibn Bashir (RA) reported that the Prophet said, "The supplication is itself worship." Then he recited.And your lord says, "Call upon Me, and I shall answer you. Surely those who are too arogant to worship Me, they shall enter Hell, disgraced." (40: 60)

[*Ahmed* 18419]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 2

If anyone does not supplicate Allah, He becomes angry on him

(3384)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يَسْأَلْ اللَّهَ يَغْضَبْ عَلَيْهِ

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) said, 'If anyone does not ask Allah for anything then Allah gets angry at him."

[*Ahmed* 9725]

51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 3

Dhikr, best of your deeds

(3385)

كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزَاةٍ فَلَمَّا قَفَلْنَا أَشْرَفْنَا عَلَى الْمَدِينَةِ فَكَبَّرَ النَّاسُ تَكْبِيرَةً وَرَفَعُوا بِهَا أَصْوَاتَهُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ رَبَّكُمْ لَيْسَ بِأَصَمَّ وَلَا غَائِبٍ هُوَ بَيْنَكُمْ وَبَيْنَ رُءُوسِ رِحَالِكُمْ ثُمَّ قَالَ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ أَلَا أُعَلِّمُكَ كَنْزًا مِنْ كُنُوزِ الْجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Sayyidina Abu Musa al-Ash'ary narrated: We were with Allah's Messenger in a battle. When we were returning and came near Madinah, people extolled Allah with 'Allah Akbar' and raised their voices. Allah's Messenger said, "Surely, your Lord is not deaf or absent. He is among you and nearer to you than the necks of your riding beasts." Then

he said, “0 Abdullah ibri Qays, shall I not teach you a treasure of the treasures of Paradise? (It is:)(There is no might and no power except in Allah).”

[*Ahmed* 19616, *Bukhari* 4205, *Muslim* 2704, *Abu Dawud* 1526, *Ibn e Majah* 3824]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 4

About merits of dhikr

(3386)

أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِي بِشَيْءٍ أَتَشَبَّثُ بِهِ قَالَ لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ

Sayyidina Abdullah ibn Busr reported that a man submitted, “0 Messenger of Allah, the injunctions of Islam are many over me, so teach me something that I might abide by.”

He said, “Let not your tongure cease to be fresh with the remembrance of Allah.”

[*Ibn e Majah* 3792, *Ahmed* 10968]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 5

Much remembrance of Allah more excellent than warior in Allah’s path

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(3387)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ أَيُّ الْعِبَادِ أَفْضَلُ دَرَجَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ

قَالَ الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتُ قُلْتُ يَا رَسُولَ اللَّهِ وَمِنْ الْغَازِي فِي سَبِيلِ اللَّهِ قَالَ لَوْ ضَرَبَ بِسَيْفِهِ فِي الْكُفَّارِ وَالْمُشْرِكِينَ حَتَّى يَنْكَسِرَ وَيَخْتَضِبَ دَمًا لَكَانَ الذَّاكِرُونَ اللَّهَ أَفْضَلَ مِنْهُ دَرَجَةً

Sayyidina Abu Sa'eed Khudri reported that someone asked Allah's Messenger, (SAW) "Which worshipper is of a better rank in the sight of Allah on the day of Resurrection?

He said, He who remembers Allah very often." Abu Sa'eed asked, "0 Messenger of Allah, is he better than the warrior in Allah's path even?" He said "If he strikes his sword on the disbelievers and the polytheists till it breaks and becomes bloody, yet those who remember Allah much are better than him in rank."

[*Ahmed* 11820]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 6

More about it

(3388)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُنَبِّئُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ وَأَرْفَعِهَا فِي دَرَجَاتِكُمْ وَخَيْرٌ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرِقِ وَخَيْرٌ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ قَالُوا بَلَى قَالَ ذِكْرُ اللَّهِ تَعَالَى

Sayyidina Abu Darda (RA) reported that the Prophet (SAW) said, "Shall I not inform you of the best of your deeds and the purest of them in the sight of Allah, your Master-the raisers of your ranks, better for you than spending gold and silver in charity, and better for you than your encounter with your enemy whose necks you chop off and they strike at your necks?" They said, "Certainly (inform us)." He said, "Remembrance of Allah." Mu'adh ibn Jabal said, uNothing is a better deliverer from Allah's chastisement than remembrance of Allah."

[*Ahmed* 21761, *Ibn e Majah* 379]

51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 7

Excellence of assembly of dhikr

(3389)

أَنَّهُمَا شَهِدَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَا مِنْ قَوْمٍ يَذْكُرُونَ اللَّهَ إِلَّا حَفَّتْ بِهِمْ الْمَلَائِكَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمْ السَّكِينَةُ وَذَكَرَهُمْ اللَّهُ فِيمَنْ عِنْدَهُ

Sayyidina Abu Sa'eed Khudri (RA) and Abu Hurayrah (RA) bore testimony that Allah's Messenger said, "Whenever a people remember Allah, the angels surround them, mercy envelops them and peace descends on them, and Allah mentions them to those with Him (the angels)."

[*Muslim* 2700, *Ibn e Majah* 3791, *Nisai* 953, *Ahmed* 11463]

(3390)

خَرَجَ مُعَاوِيَةُ إِلَى الْمَسْجِدِ فَقَالَ مَا يُجْلِسُكُمْ قَالُوا جَلَسْنَا نَذْكُرُ اللَّهَ قَالَ آللَّهِ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ قَالُوا وَاللَّهِ مَا أَجْلَسَنَا إِلَّا ذَاكَ قَالَ أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقَلَّ حَدِيثًا عَنْهُ مِنِّي إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ فَقَالَ مَا يُجْلِسُكُمْ قَالُوا جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ لِمَا هَدَانَا لِلْإِسْلَامِ وَمَنَّ عَلَيْنَا بِهِ فَقَالَ آللَّهِ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ قَالُوا آللَّهِ مَا أَجْلَسَنَا إِلَّا ذَاكَ قَالَ أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ لِتُهْمَةٍ لَكُمْ إِنَّهُ أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي أَنَّ اللَّهَ يُبَاهِي بِكُمْ الْمَلَائِكَةَ

Sayyidina Abu Sa'eed Khudri (RA) reported that when Mu'awiyah (RA) came to the

mosque, he asked people why they were sitting. They said, “We sit remembering Allah.” He asked, “Do you sit with no other purpose but this?” They asserted, “By Allah, we do not sit but only for that.” He said, “I did not seek your assurance on Doath because I thought you might be lying. You know well that I narrate very few ahadith from Allah’s Messenger Once he came to a circle of the Sahabah ... and asked them why they were assembled. They said that they sat and remembered Allah and praised Him that. He guided them to Islam and favoured them with it. He asked them, “By Allah, is that the only thing you are sitting for?” They confirmed that they sat for nothing else. He told them that he had not made them swear lest they might be lying but that Jibril had come to him and informed him that Allah took pride in them in the company of angels.”

[*Muslim* 2701, *Nisai* 5441]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 8

About those who sit together but do not mention Allah

(3391)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تِرَةً فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ

Sayyidina Abu Hurayrah reported that the Prophet (SAW) said, “As for those people who sit together but do not remember Allah in their assembly and do not invocate blessings on their Prophet, they are at a loss, thus, if He will Allah may punish them or if He will, He may forgive them.” [*Ahmed* 10248, *Abu Dawud* 4856, *Nisai* 407]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 9

The supplication of a Muslim is granted

(3392)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ أَحَدٍ يَدْعُو بِدُعَاءٍ إِلَّا آتَاهُ اللَّهُ مَا سَأَلَ أَوْ كَفَّ عَنْهُ مِنْ السُّوءِ مِثْلَهُ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ

Sayyidina Jabir (RA) reported having heard Allah's Messenger (SAW) say, "There is none who makes a supplication but Allah gives him what he asks, or removes from him an evil equal to his supplication provided he has not supplicated for a sin or for severing of ties of relationship."

(3393)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكَرْبِ فَلْيُكْثِرْ الدُّعَاءَ فِي الرَّخَاءِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "He to whom it pleases that Allah should answer him during severity and difficulty must make supplication during ease (and blessing)."

(3394)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ

Sayyidina Jabir ibn Abdullah (RA) reported that he heard Allah's Messenger say, "The most excellent zikr is "There is no God but Allah" and the most excellent supplication is "all praise belongs to Allah(Alhamdulillah)"."

[*Ibn e Majah* 3800]

(3395)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ

Sayyidah Ayshah (RA) said that Allah's Messenger (SAW) remembered Allah at every moment.

[*Bukhari* 634, *Muslim* 373, *Abu Dawud* 18, *Ibn e Majah* 302, *Ahmed* 26436]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 10

Petitioner must pray for himself first

(3396)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا ذَكَرَ أَحَدًا فَدَعَا لَهُ بَدَأَ بِنَفْسِهِ

Sayyidina Ubayy ibn Ka'b " reported that if Allah's Messenger (SAW) remembered someone and prayed for him, he began with himself.

[*Abu Dawud* 3984, *Ibn e Majah* 3852]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 11

Raisings hands for prayer

(3397)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ يَدَيْهِ فِي الدُّعَاءِ لَمْ يَحُطَّهُمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ

Sayyidina Umar ibn Khattab (RA) said that if Allah's Messenger ' rasied his hands for prayer, he did not take them back without wiping them on his face. Muhammad ibn Muthanna said in his hadith: He did not return them till he rubbed his face with them.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 12

About one who makes haste in supplication

(3398)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ يَقُولُ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي

Sayyidina Abu Hurayrah reported that Allah's Messenger(SAW) said, "The supplication of each one of you is accepted if he does not make haste and say, I prayed but was not given an answer."

[*Bukhari* 634, *Muslim* 2735]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 13

Supplication in the morning and in the evening

(3399)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ يَقُولُ فِي صَبَاحِ كُلِّ يَوْمٍ وَمَسَاءِ كُلِّ لَيْلَةٍ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ ثَلَاثَ مَرَّاتٍ لَمْ يَضُرَّهُ شَيْءٌ

Sayyidina Uthman ibn Affan (RA) reported that Allah's Messenger (SAW) said:

Nothing can harm a person who makes this supplication in the morning of every day and

in the evening of every day three times each;

(3400)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِينَ يُمْسِي رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ

Sayyidina Thawban (RA) reported that Allah's Messenger (SAW) said, "If anyone says in the evening:

I am pleased with Allah as Lord, with Islam as religion and with Muhammad as a Prophet. then it is a right on Allah that He should be pleased with him. [*Ahmed* 18990]

(3401)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمْسَى قَالَ أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ أُرَاهُ قَالَ فِيهَا لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا وَأَعُوذُ بِكَ مِنْ الْكَسَلِ وَسُوءِ الْكِبَرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيْضًا أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ

Sayyidina Abdullah (RA) reported that the Prophet (SAW) used to make thissupplication in the evening:

"We have come to the evening and all the universe has come to the evening. And all praise belongs to Allah. There is no God but Allah, He is Alone and has no partner. (The narrator thought that he also prayed:) To Him belongs the dominion and to Him belongs praise, and He is over all things Able. I ask you for the good of this night and the good of that which is after it. And I seek refuge in you from the evil of this night and the evil of that which is after it. And I seek refuge in you from sloth and evil of old age. And I seek refuge in you from punishment in the grave."

When itwas morning, he prayed in the same way but instead of evening, he said morning:

"We have come to the morning and all the uriverse has come to the morning. And

praise belongs to Allah."

[*Ahmed* 4192, *Muslim* 2723, *Abu Dawud* 5071, *Nisai* 23]

(3402)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُ أَصْحَابَهُ يَقُولُ إِذَا أَصْبَحَ أَحَدُكُمْ فَلْيَقُلْ اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ وَإِذَا أَمْسَى فَلْيَقُلْ اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger used to teach his sahabah (RA) "When one of you comes to morning, let him pray:

"O Allah by You we enter in to morning and by You we enter into evening, and by You we live and by You we die, and to You is our return."

And when it is evening, let him pray.

"O Allah, by You we come to evening and by You we come to morning, and by You we live and by You we die, and to You will we be gathered."

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 14

More about it (0 Allah, knower of the unknown)

(3403)

يَا رَسُولَ اللَّهِ مُرْنِي بِشَيْءٍ أَقُولُهُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ قَالَ قُلْ اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَعُوذُ

بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ قَالَ قُلْهُ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ وَإِذَا أَخَذْتَ مَضْجَعَكَ

Sayyidina Abu Hurayrah (RA) reported that Sayyidina Abu Bakr (RA) requested, '0 Messenger of Allah, command me some thing that I may supplicate when I come to morning and when I come to evening. He said! Say.

0 Allah! Knower of the unseen and the seen, Creator of the heavens and the earth, Lord of everything and its Owner, I bear witness that there is no god but You, I seek refuge with You from the mischief of my self and the mischief of the devil and his (temptation to) polytheism.

He said, 'Make this supplication when you come to morning, when you come to evening, and when you take to your bed." [*Ahmed* 7966]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 15

Sayyid-ul-Istighfar

(3404)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ أَلَا أَدُلُّكَ عَلَى سَيِّدِ الِاسْتِغْفَارِ اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ وَأَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَعْتَرِفُ بِذُنُوبِي فَاغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ لَا يَقُولُهَا أَحَدُكُمْ حِينَ يُمْسِي فَيَأْتِي عَلَيْهِ قَدَرٌ قَبْلَ أَنْ يُصْبِحَ إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ وَلَا يَقُولُهَا حِينَ يُصْبِحُ فَيَأْتِي عَلَيْهِ قَدَرٌ قَبْلَ أَنْ يُمْسِيَ إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ

Sayyidina Shaddad ibn Aws reported that the Prophet (SAW) said to him: Shall I not guide you to Sayyid-ul-Istighfar(the chief of supplication seeking forgiveness)? (It is):

"0 Allah, You are my Lord. There is no god but You. You created me and I am Your slave and I stick to Your covenant and promise as much as I can. I seek refuge in You from the

evil of that which I is do. And I confirm to You Your Favours to me and I confess my sin. Forgive me my sin, for, none forgives sin but You.”

(He said,) None of you will say this when it is evening but (He said,) that if his term comes before it is moi’ning then admittance to paradise will be assured to him. And he will not say this when he finds the morning but that if his term comes upon him before evening then admittance to paradise will be assured to him.

[*Bukhari* 6306]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 16

Supplications while going to sleep

(3405)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ أَلَا أُعَلِّمُكَ كَلِمَاتٍ تَقُولُهَا إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَإِنْ مِتَّ مِنْ لَيْلَتِكَ مِتَّ عَلَى الْفِطْرَةِ وَإِنْ أَصْبَحْتَ أَصْبَحْتَ وَقَدْ أَصَبْتَ خَيْرًا تَقُولُ اللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَنَبِيِّكَ الَّذِي أَرْسَلْتَ قَالَ الْبَرَاءُ فَقُلْتُ وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ قَالَ فَطَعَنَ بِيَدِهِ فِي صَدْرِي ثُمَّ قَالَ وَنَبِيِّكَ الَّذِي أَرْسَلْتَ

Sayyidina Bara ibn Aazib (RA) reported that Allah’s Messenger (SAW) said, “Shall I not teach you an expression which if you utter when you go to your bed and happen to die that night you will die on nature (that is Islam) and if you come to morning then you will come with goodness?” Say:

“ 0 Allah, I have entrusted my soul to You, turned my face to You and placed my affairs in Your trust out of desire and out of fear for You. And I have put my back in Your protection, for, there is no refuge and no place of safety from You except through You. I believe in Your Book that You have sent down and in Your Prophet who You have

commissioned."

Bara said that he utered, "and in Your Messenger whom You have commissioned," but the Prophet (SAW) struck his hand on his chest and said, "and in Your Prophet whom You have commissioned."

[*Ahmed* 18585, *Bukhari* 247, *Muslim* 12710, *Abu Dawud* 5046, *Ibn e Majah* 3876]

(3406)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا اضْطَجَعَ أَحَدُكُمْ عَلَى جَنْبِهِ الْأَيْمَنِ ثُمَّ قَالَ اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ أُومِنُ بِكِتَابِكَ وَبِرَسُولِكَ فَإِنْ مَاتَ مِنْ لَيْلَتِهِ دَخَلَ الْجَنَّةَ

Sayyidina Rafi ibn Khadij reported that the Prophet (SAW) said, "If one of you lies down on his right side and makes this supplication:

"0 Allah, I have entrusted my soul to You, turned my face to You and put my back to Your protection and placed my affairs in Your trust, there being no refuge and no place of safety from You except through You. I believe in Your Book and in Your Messenger."

and happens to die that night then he will be admitted to paradise.

[*Nisai* 776]

(3407)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِيَ

Sayyidina Anas ibn Maalik (RA) reported that when Allah's Messenger (SAW) retired to his bed, he made this prayer:

" Praise belongs to Allah Who fed us, gave us to drink, satisfied us and gaveus refuge. How many there are who have none to give them enough or to protect them with refuge!"

[*Ahmed* 2553, *Muslim* 2715, *Abu Dawud* 5053, *Nisai* 803]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 17

More [I seek forgiveness.....]

(3408)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ حِينَ يَأْوِي إِلَى فِرَاشِهِ أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيَّ الْقَيُّومَ وَأَتُوبُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ وَإِنْ كَانَتْ عَدَدَ وَرَقِ الشَّجَرِ وَإِنْ كَانَتْ عَدَدَ رَمْلِ عَالِجٍ وَإِنْ كَانَتْ عَدَدَ أَيَّامِ الدُّنْيَا

Sayyidina Abu Sa'eed (RA) reported that the Prophet ' said: If anyone says when he retires to his bed.

"I seek forgiveness of Allah Who-there is no god besides Him, the Ever-Living, the Eternal, and I repent to Him."

three times, then Allah will forgive him his sins even though they be like the foam of the sea, or as many in number as the sand particles of Aalij, or equal to the number of days of this world.

[*Ahmed* 11074]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 18

0 Allah, protect me from Your punishment

(3409)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَضَعَ يَدَهُ تَحْتَ رَأْسِهِ ثُمَّ قَالَ اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَجْمَعُ أَوْ تَبْعَثُ عِبَادَكَ

Sayyidma Hudhyfah ibn Yaman reported that when the Prophet (SAW) decided to sleep, he put his hand under his head and said:

“ 0 Allah protect me from Your punishmenton the day on which You assemble or resurrect Your slaves.”

(3410)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَسَّدُ يَمِينَهُ عِنْدَ الْمَنَامِ ثُمَّ يَقُولُ رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

Sayyidina Bara ibn Aazib (RA) reported that Allah’s Messenger (SAW) used to rest his head on his right hand while going to sleep and say:

“0 Lord save me from Your purishment on the day You raise Your slaves.”

[*Ahmed* 18694, *Bukhari* 1215, *Tirmidhi* 252]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 19

0 Allah, Lord of the heavens and the earths

(3411)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا إِذَا أَخَذَ أَحَدُنَا مَضْجَعَهُ أَنْ يَقُولَ اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرَضِينَ وَرَبَّنَا وَرَبَّ كُلِّ شَيْءٍ وَفَالِقَ الْحَبِّ وَالنَّوَى وَمُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْقُرْآنِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ أَنْتَ الْأَوَّلُ فَلَيْسَ

قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَالظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَالْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ

Sayyidma Abu Hurayrah (RA) reported that Allah's Messenger would command them that when one of them took to his bed, he must pray:

" O Allah, Lord of the heavens and the earth, our Lord and Lord of everything, Who splits the grain and the kernel, Who has sent down the Torah and the Injeel and the Qur'an. I seek refuge in You from the evil of every source of evil whom You do seize by the forelock! You are the First, nothing being before You and You are the last, nothing being after You. You are the Manifest, nothing being above You and You are the Hidden, nothing being beyond You, pay for me the debt and grant me riches rather than poverty."

[*Ahmed* 8969, *Muslim* 2713, *Abu Dawud* 5051, *Ibn e Majah* 3873]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 20

In Your name 0 Lord, I put my side down

(3412)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا قَامَ أَحَدُكُمْ عَنْ فِرَاشِهِ ثُمَّ رَجَعَ إِلَيْهِ فَلْيَنْفُضْهُ بِصَنِفَةِ إِزَارِهِ ثَلَاثَ مَرَّاتٍ فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ بَعْدُ فَإِذَا اضْطَجَعَ فَلْيَقُلْ بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ فَإِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ فَإِذَا اسْتَيْقَظَ فَلْيَقُلْ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي وَرَدَّ عَلَيَّ رُوحِي وَأَذِنَ لِي بِذِكْرِهِ

Sayyidina Abu Hurayrah (RA)eported that Allah's Messenger said:

When one of you gets up from his bed and then returns to it, he must dust it with the edge of his lower garment three times, for, he does not know what has come on it after

he was gone. When he lies down, let him say:

“ In Your name, my Lord, I put down my side, and in You do I raise it, If You take away my soul, have mercy on it, but if You send it (back), guard it with what You have guarded Your righteous slaves. “

When he wakes up, let him say:

“ Praise belongs to Him Who gave health to my body and returned to me my soul and enab,,led me

to remember Him.”

[*Ahmed* 9460, *Bukhari* 7393]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 21

About one who recites the Quran while going to sleep

(3413)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا قُلْ هُوَ اللَّهُ أَحَدٌ وَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ

Sayyidah Ayshah (RA) narrated: When the Prophet (SAW) came to his bed every night, he wouid place together both palms (in a scoop), blow on them and recite on them:

“Surah al-Ikhlas, al-Falaq and an-Naas”. Then he would wipe them on as much of his body as he could, beginning them at his head and his face and that of his body that is in the front. He would do that three times.

[*Bukhari* 6319, *Abu Dawud* 5056, *Ibn e Majah* 3875]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 22

Reciting surah al-Kafirun, etc.

(3414)

أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ عَلِّمْنِي شَيْئًا أَقُولُهُ إِذَا أَوَيْتُ إِلَى فِرَاشِي قَالَ اقْرَأْ قُلْ يَا أَيُّهَا الْكَافِرُونَ فَإِنَّهَا بَرَاءَةٌ مِنْ الشِّرْكِ

Sayyidina Farwah ibn Nawfal reported that he went to the Prophet and requested, "0 Messenger of Allah, teach me something that I may say when I retire to my bed." He said, "Recite "Surah Kafiroon" for it is a rejection of polytheism." Shu'hah said that he would say sometimes, "(recite) once." and sometimes he did not say that.

[*Ahmed* 23868, *Abu Dawud* 5055]

(3415)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ حَتَّى يَقْرَأَ بِ تَنْزِيلُ السَّجْدَةِ وَتَبَارَكَ

Sayyidina Jabir (RA) said that the Prophet (SAW) did not go to sleep till he had recited and [These are surah Sajdah #32 and al-Mulk # 67].

(3416)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ حَتَّى يَقْرَأَ الزُّمَرَ وَبَنِي إِسْرَائِيلَ

Sayyidah Ayshah (RA) reported that the Prophet (SAW) would not go to sleep till he had recited (surah) az-Zumar and Banu Isra'il (al-Isra)

(3417)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَنَامُ حَتَّى يَقْرَأَ الْمُسَبِّحَاتِ وَيَقُولُ فِيهَا آيَةٌ خَيْرٌ

مِنْ أَلْفِ آيَةٍ

Sayyidina Irbad ibn Sariyah (RA) reported that the Prophet (SAW) would not go to sleep till he had recited the musabbihat.1 He would say that there is a verse in these surah that is better than a thousand verses.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 23

0 Allah, I ask you for

(3418)

صَحِبْتُ شَدَّادَ بْنَ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ فِي سَفَرٍ فَقَالَ أَلَا أُعَلِّمُكَ مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا أَنْ نَقُولَ اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَأَسْأَلُكَ عَزِيمَةَ الرُّشْدِ وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ لِسَانًا صَادِقًا وَقَلْبًا سَلِيمًا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَأَسْتَغْفِرُكَ مِمَّا تَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ قَالَ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ مُسْلِمٍ يَأْخُذُ مَضْجَعَهُ يَقْرَأُ سُورَةً مِنْ كِتَابِ اللَّهِ إِلَّا وَكَّلَ اللَّهُ بِهِ مَلَكًا فَلَا يَقْرَبُهُ شَيْءٌ يُؤْذِيهِ حَتَّى يَهُبَّ مَتَى هَبَّ

A man of Banu Hanzalah narrated: I accompanied Shaddad ibn Aws on a journey. He said to me that he would teach me what Allah's Messenger used to teach them. It was that they should pray:

"0 Allah, I ask You for steadfastness in keeping Your command. And I ask You for firmness of resolution in (pursuing) the right path. And I ask You (enablement) to be thankful for Your favours and to worship You in the best way. And I ask You for a truthful tongue and a sound heart. And I seek refuge in You from the mischief that You know and I ask You for the good that You know. And I seek Your forgiveness for (sins) that You know Indeed, You are the Best Knower of the unseen."

He also reported that Allah's Messenger (SAW) said, "There is no Muslim who when he goes to bed recites a surah from the Book of Allah but that Allah appoints an angel to protect him so that nothing harmful approaches him till he arises when he awakes."

[*Ahmed* 171733]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 24

About glorifying, extoling and praising Allah before sleeping

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(3419)

شَكَتْ إِلَيَّ فَاطِمَةُ مَجْلَ يَدَيْهَا مِنْ الطَّحِينِ فَقُلْتُ لَوْ أَتَيْتِ أَبَاكِ فَسَأَلْتِهِ خَادِمًا فَقَالَ أَلَا أَدُلُّكُمَا عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنْ الْخَادِمِ إِذَا أَخَذْتُمَا مَضْجَعَكُمَا تَقُولَانِ ثَلَاثًا وَثَلَاثِينَ وَثَلَاثًا وَثَلَاثِينَ وَأَرْبَعًا وَثَلَاثِينَ مِنْ تَحْمِيدٍ وَتَسْبِيحٍ وَتَكْبِيرٍ

Sayyidina Ali narrated: Fatimah complained to me of blisters on her hands from grinding the mill. I suggestd to her that she should go to her father and ask him for a maid-servant. He said (to her), "Shall I not guide you both to something better for both of you than a servant? When you both retire to your bed, make thirty-three, thirty-three and thirty-four times praise, glorification and extoling (of Allah by the words SubhanAllah 33 times AlhamduliLLAH 33 times and AllahuAkbar 34 times) There is a lengthier account in the hadith.

[*Ahmed* 740,996]

(3420)

جَاءَتْ فَاطِمَةُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَشْكُو مَجْلًا بِيَدَيْهَا فَأَمَرَهَا بِالتَّسْبِيحِ وَالتَّكْبِيرِ وَالتَّحْمِيدِ

Sayyidina Ali (RA) narrated: Fatimah went to the Prophet (SAW) complaining about blisters on her hands. He commanded her to engage in tashbih, takbir and tahmid.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 25

Excellence of tasbih, tahmid and takbir after salah and before sleeping

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(3421)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلَّتَانِ لَا يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ أَلَا
وَهُمَا يَسِيرٌ وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ يُسَبِّحُ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَيَحْمَدُهُ عَشْرًا
وَيُكَبِّرُهُ عَشْرًا قَالَ فَأَنَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْقِدُهَا بِيَدِهِ قَالَ فَتِلْكَ
خَمْسُونَ وَمِائَةٌ بِاللِّسَانِ وَأَلْفٌ وَخَمْسُ مِائَةٍ فِي الْمِيزَانِ وَإِذَا أَخَذْتَ مَضْجَعَكَ تُسَبِّحُهُ
وَتُكَبِّرُهُ وَتَحْمَدُهُ مِائَةً فَتِلْكَ مِائَةٌ بِاللِّسَانِ وَأَلْفٌ فِي الْمِيزَانِ فَأَيُّكُمْ يَعْمَلُ فِي الْيَوْمِ وَاللَّيْلَةِ
أَلْفَيْنِ وَخَمْسَ مِائَةِ سَيِّئَةٍ قَالُوا فَكَيْفَ لَا يُحْصِيهَا قَالَ يَأْتِي أَحَدَكُمْ الشَّيْطَانُ وَهُوَ فِي صَلَاتِهِ
فَيَقُولُ اذْكُرْ كَذَا اذْكُرْ كَذَا حَتَّى يَنْفَتِلَ فَلَعَلَّهُ لَا يَفْعَلُ وَيَأْتِيهِ وَهُوَ فِي مَضْجَعِهِ فَلَا يَزَالُ
يُنَوِّمُهُ حَتَّى يَنَامَ

Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger said, 'Two characteristics are such that if a Muslim man adopts them, he will be admitted to paradise. And, indeed, both of them are easy but those who put them in practice are few. Glorify Allah at the end of every salah ten times, praise, Him ten times and extol Him ten times. The narrator said I observed Allah's Messenger (SAW) count them on his fingers. He said, "They are a hundred and fifty by the tongue, but one thousand and five hundred in the scale. And, when you take to your bed glorify Him, extol Him and praise Him a hundred times. That is a hundred on the tongue but a thousand in the scale. So which of you commits during the day and night two thousand and five hundred sins?'0

They (the sahabah .) said, “Why can we not do it regularly?” He said, “The devil comes to one of you while he is engaged in his, salah and says, Remember this, Remember that, till he finishes his salah and perhaps does not do it. And when he goes to bed, the devil comes to him and does not cease tc, induce sleep over him till he is asleep.”

[*Abu Dawud* 5065, *Nisai* 1344, *Ahmed* 6927]

(3422)

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْقِدُ التَّسْبِيحَ

Sayyidina Abdullah ibn Amr reported having observed Allah’s Messenger count the tasbih on his fingers.

[*Abu Dawud* 1502, *Nisai* 1351]

(3423)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُعَقِّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ يُسَبِّحُ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَيَحْمَدُهُ ثَلَاثًا وَثَلَاثِينَ وَيُكَبِّرُهُ أَرْبَعًا وَثَلَاثِينَ

Sayyidina Ka’b ibn Ujrah reported that the Prophet said, “There are certain mu’aqibat (post salah supplication) whose speaker is not deprived. Glorify Allah after every salah thirty-three times, praise Him thirty-three times and extol Him thirty-four times.” [*Muslim* 596, *Nisai* 1345]

(3424)

أُمِرْنَا أَنْ نُسَبِّحَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَنَحْمَدَهُ ثَلَاثًا وَثَلَاثِينَ وَنُكَبِّرَهُ أَرْبَعًا وَثَلَاثِينَ قَالَ فَرَأَى رَجُلٌ مِنْ الْأَنْصَارِ فِي الْمَنَامِ فَقَالَ أَمَرَكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُسَبِّحُوا فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَتَحْمَدُوا اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَتُكَبِّرُوا أَرْبَعًا وَثَلَاثِينَ قَالَ نَعَمْ قَالَ فَاجْعَلُوا خَمْسًا وَعِشْرِينَ وَاجْعَلُوا التَّهْلِيلَ مَعَهُنَّ فَغَدَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثَهُ فَقَالَ افْعَلُوا

Sayydina Zavd ibn Thabit narrated : We were commanded to glorify Allah (with thirty-three times after every salah and extol Him thirty-four times after every salah. Then I saw an ansar man in my dream. He asked me if Allah's Messenger had commanded us to glorify Allah after every salah thirty three times, to praise Him thirty-three times and to extol Him thirty-four times, and I answered that he had. So he said, Make that twenty-five and include the tahlil with them'. Next morning I came to the Prophet and narrated (the dream) to him. He said, 'Do that'.

[*Ahmed* 21656]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 26

Supplication on waking up in the night

(3425)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَعَارَّ مِنْ اللَّيْلِ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ثُمَّ قَالَ رَبِّ اغْفِرْ لِي أَوْ قَالَ ثُمَّ دَعَا اسْتُجِيبَ لَهُ فَإِنْ عَزَمَ فَتَوَضَّأَ ثُمَّ صَلَّى قُبِلَتْ صَلَاتُهُ

Sayyidina Ubadah ibn Samit (RA) reported that Allah's Messenger said, "If any on wakes up during the night and says:

"There is no God but Allah. He is Alone and has no partner. To Him belongs the dominion and to Him all praise belongs. And He is over everything Able. Subhan Allah (gorified is Allah) Alhamdu lillah (all praise belongs to Allah) Allahu Akbar (Allah is the Greatest) and there is no power and might save with Allah. "then (he added), "says: "0 Lord forgive me," or he said, "then he makes a supplication, he will be answered and if he resolves and makes ablution and offers salah , his salah is approved."

[*Ahmed* 22738]

(3426)

كَانَ عُمَيْرُ بْنُ هَانِئٍ يُصَلِّي كُلَّ يَوْمٍ أَلْفَ سَجْدَةٍ وَيُسَبِّحُ مِائَةَ أَلْفِ تَسْبِيحَةٍ

Ali ibn Hujr reported that Muslamah ibn Amr reported that Umayr ibn Hani made a thousand prostrations every day and glorified Allah with SubhanAllah a hundred thousand times.

51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 27

Allah has heard him who praises Him

(3427)

كُنْتُ أَبِيتُ عِنْدَ بَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُعْطِيهِ وَضُوءَهُ فَأَسْمَعُهُ الْهَوِيَّ مِنَ اللَّيْلِ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ وَأَسْمَعُهُ الْهَوِيَّ مِنْ اللَّيْلِ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Sayyidina Rabi'ah ibn Ka'b Aslami said, "I used to sleep at the door of the Prophet (SAW) and give him water for ablution. I could hear long in the night his repetition of: "Allah has heard him who praises Him" and could also hear long in the night his repetition of "All praise belongs to Allah".

[*Ahmed* 16576, *Abu Dawud* 1320, *Ibn e Majah* 3879, *Nisai* 1617]

51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 28

Praise belongs to Allah who gives life

(3428)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ قَالَ اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا وَإِذَا اسْتَيْقَظَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَا نَفْسِي بَعْدَ مَا أَمَاتَهَا وَإِلَيْهِ النُّشُورُ

Sayyidina Huzayfah ibn Yaman (RA) reported that when Allah's Messenger ' decided to go to sleep, he would pray:

"0 Allah, with Your name do I die and live. And when he woke up, he would pray:"

Praise belongs to Allah who revived my soul after putting me to death, and to Him is the return.

[*Ahmed* 23429, *Bukhari* 6312, *Abu Dawud* 5049, *Ibn e Majah* 3880]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 29

Supplication made when rising up for salah in the right

(3429)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ يَقُولُ اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ قَيَّامُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَلِقَاؤُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ

وَمَا أَعْلَنْتُ أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ

Sayyidina Abdullah ibn Abbasi reported that when Allah's Messenger got up in the dark of the night to offer salah, he would make this supplication:

" O Allah, praise belongs to You—You are the light of the heavens and earth-and, praise belongs to You-You are the Guardian Creator of the heavens and the earth. And, praise belongs to You—You are Lord of the heavens and the earth and that which is therein. You are True and Your promise is True, and the meeting with You is True. And paradise is True and hell is True; and the hour is True.

o Allah, to You do I surrender, and in You do I have faith, and on You do I rely, and to You do I turn. And, with Your help do I contend, and Your judgement do I seek. So, forgive me that which I haie committed and that which I have put back, and that which I have concealed and that which I have disclosed. You are my God. There is no god but You."

[*Muslim* 769, *Abu Dawud* 771, *Ahmed* 2710]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 30

0 Allah, I ask You for mercy from You

(3430)

سَمِعْتُ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَيْلَةً حِينَ فَرَغَ مِنْ صَلَاتِهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِهَا قَلْبِي وَتَجْمَعُ بِهَا أَمْرِي وَتَلُمُّ بِهَا شَعَثِي وَتُصْلِحُ بِهَا غَائِبِي وَتَرْفَعُ بِهَا شَاهِدِي وَتُزَكِّي بِهَا عَمَلِي وَتُلْهِمُنِي بِهَا رُشْدِي وَتَرُدُّ بِهَا أُلْفَتِي وَتَعْصِمُنِي بِهَا مِنْ كُلِّ سُوءٍ اللَّهُمَّ أَعْطِنِي إِيمَانًا وَيَقِينًا لَيْسَ بَعْدَهُ كُفْرٌ وَرَحْمَةً أَنَالُ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْفَوْزَ فِي الْعَطَاءِ وَنُزُلَ الشُّهَدَاءِ وَعَيْشَ السُّعَدَاءِ وَالنَّصْرَ عَلَى

الْأَعْدَاءِ اللَّهُمَّ إِنِّي أُنْزِلُ بِكَ حَاجَتِي وَإِنْ قَصُرَ رَأْيِي وَضَعُفَ عَمَلِي افْتَقَرْتُ إِلَى رَحْمَتِكَ فَأَسْأَلُكَ يَا قَاضِيَ الْأُمُورِ وَيَا شَافِيَ الصُّدُورِ كَمَا تُجِيرُ بَيْنَ الْبُحُورِ أَنْ تُجِيرَنِي مِنْ عَذَابِ السَّعِيرِ وَمِنْ دَعْوَةِ الثُّبُورِ وَمِنْ فِتْنَةِ الْقُبُورِ اللَّهُمَّ مَا قَصُرَ عَنْهُ رَأْيِي وَلَمْ تَبْلُغْهُ نِيَّتِي وَلَمْ تَبْلُغْهُ مَسْأَلَتِي مِنْ خَيْرٍ وَعَدْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ خَيْرٍ أَنْتَ مُعْطِيهِ أَحَدًا مِنْ عِبَادِكَ فَإِنِّي أَرْغَبُ إِلَيْكَ فِيهِ وَأَسْأَلُكَهُ بِرَحْمَتِكَ رَبَّ الْعَالَمِينَ اللَّهُمَّ ذَا الْحَبْلِ الشَّدِيدِ وَالْأَمْرِ الرَّشِيدِ أَسْأَلُكَ الْأَمْنَ يَوْمَ الْوَعِيدِ وَالْجَنَّةَ يَوْمَ الْخُلُودِ مَعَ الْمُقَرَّبِينَ الشُّهُودِ الرُّكَّعِ السُّجُودِ الْمُوفِينَ بِالْعُهُودِ إِنَّكَ رَحِيمٌ وَدُودٌ وَأَنْتَ تَفْعَلُ مَا تُرِيدُ اللَّهُمَّ اجْعَلْنَا هَادِينَ مُهْتَدِينَ غَيْرَ ضَالِّينَ وَلَا مُضِلِّينَ سِلْمًا لِأَوْلِيَائِكَ وَعَدُوًّا لِأَعْدَائِكَ نُحِبُّ بِحُبِّكَ مَنْ أَحَبَّكَ وَنُعَادِي بِعَدَاوَتِكَ مَنْ خَالَفَكَ اللَّهُمَّ هَذَا الدُّعَاءُ وَعَلَيْكَ الْإِجَابَةُ وَهَذَا الْجُهْدُ وَعَلَيْكَ التُّكْلَانُ اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَلْبِي وَنُورًا فِي قَبْرِي وَنُورًا مِنْ بَيْنِ يَدَيَّ وَنُورًا مِنْ خَلْفِي وَنُورًا عَنْ يَمِينِي وَنُورًا عَنْ شِمَالِي وَنُورًا مِنْ فَوْقِي وَنُورًا مِنْ تَحْتِي وَنُورًا فِي سَمْعِي وَنُورًا فِي بَصَرِي وَنُورًا فِي شَعْرِي وَنُورًا فِي بَشَرِي وَنُورًا فِي لَحْمِي وَنُورًا فِي دَمِي وَنُورًا فِي عِظَامِي اللَّهُمَّ أَعْظِمْ لِي نُورًا وَأَعْطِنِي نُورًا وَاجْعَلْ لِي نُورًا سُبْحَانَ الَّذِي تَعَطَّفَ الْعِزَّ وَقَالَ بِهِ سُبْحَانَ الَّذِي لَبِسَ الْمَجْدَ وَتَكَرَّمَ بِهِ سُبْحَانَ الَّذِي لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ سُبْحَانَ ذِي الْفَضْلِ وَالنِّعَمِ سُبْحَانَ ذِي الْمَجْدِ وَالْكَرَمِ سُبْحَانَ ذِي الْجَلَالِ وَالْإِكْرَامِ

Sayyidina Ibn Abbas reported that he heard Allah's Messenger (SAW) make this supplication when he had finished with his salah (of tahajjud):

" O Allah, I ask You for mercy from You by which You guide my heart, and by which You set my affairs right, and by which You remove my worry, and by which you carrect my secret, and by which You elevate my apparent condition, and by which You purify my deed, and by which You inspire me with right guidance, and by which You return my love, and by which You protect me from every evil.

O Allah, grant me faith and a conviction after which there is no disbelief, and a mercy by which I acquire the honour of Your compassion in this world and the hereafter. 0 Allah, I

ask Y.ou for success in (the grant or as reported) the decree, and the ranks of the martyrs, and the life of the fortunate, and triuMph over the enemies.

O Allah, I place before You my need knowing that I have a deficient intelligence and poor deeds. I am in need of Your mercy! So, I ask You. 0 The one who decrees affairs and Who heals hearts-as You rescue (the stricken) on the seas-rescue me from the chastisement of hell and from the curse that ruins0 and from the trial in the graves.

O Allah, that which my poor intelligence overlooked and my supplication did not encompass-of the good that You promised someone among Your creatures, or the good that You would grant one of Your slaves-so, I desire that from You longingly and I ask You for that through Your mercy, 0 Lord of the worlds.

O Allah, Owner of the strong rope and of correct commands, I ask You for peace on the Day of Resurrection, and paradise on the day of everlasting life with those who are near to You, and witnesses, and observers of ruku and sujud (bowing and prostration), who fulfil their promises. You are The Most Merciful and The Most Loving. Indeed, You do what You desire to do!

O Allah, cause us to guide and be rightly guided-not misled and not those who mislead (others), at peace with Your friends, but at war with Your enemies, that we may love those who love You and antagonise those who oppose You.

O Allah, this is a supplication and it is upon You to grant it, and this is a humble effort yet reliance is placed on You.

O Allah, make for me light in my heart, light in my grave, light before me, light behind me, light to my right, light to my left, light above me, light belowme, light in my hearing, light in my sight, light in my hair, light in my body, light in my flesh, light in my blood and light in my bones. 0 Allah, magnify for me light and give me light, and make for me light.

Glorified is He who has covered Himself with honour and is known by it. Glorified is He whose garment is Majesty-and is honoured by it. Glorified is He-none deserves to be glorified except Him. Glorified is He Possessor of favour and blessings. Glorified is He, the Possessor of Majesty and Benevolence. Glorified is He, the Possessor of Majesty and Splendour.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 31

Supplication while beginning the salah of tahajjud

(3431)

بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْتَتِحُ صَلَاتَهُ إِذَا قَامَ مِنْ اللَّيْلِ قَالَتْ كَانَ إِذَا قَامَ مِنْ اللَّيْلِ افْتَتَحَ صَلَاتَهُ فَقَالَ اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنْ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Abu Salamah narrated: I asked Sayyidah Ayshah (RA) "With what did the Prophet l begin his salah when he stood for it in the night?" She said, "When he stood up in the night, he began his salah thus:

O Allah, Lord of Jibril and Mikail and Israfil, Originator of the heavens and the earth, Knower of the unseen and the seen, You will judge between Your slaves concerning that which they differ. Guide me in that which is disputed to the Truth with Your command. Surely, You are on the Right Path.

[*Ahmed* 25280, *Muslim* 770, *Abu Dawud* 767, *Ibn e Majah* 1357, *Nisai* 1621]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 32

I turn my face towards

(3432)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ قَالَ وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنْ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي

لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنْ الْمُسْلِمِينَ اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا إِنَّهُ لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ آمَنْتُ بِكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ فَإِذَا رَكَعَ قَالَ اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعِظَامِي وَعَصَبِي فَإِذَا رَفَعَ رَأْسَهُ قَالَ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَالْأَرَضِينَ وَمِلْءَ مَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ فَإِذَا سَجَدَ قَالَ اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِيَ لِلَّذِي خَلَقَهُ فَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ثُمَّ يَكُونُ آخِرَ مَا يَقُولُ بَيْنَ التَّشَهُّدِ وَالسَّلَامِ اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ

Sayyidina Ali ibn Abu Talib (RA) reported that when Allah’s Messenger (SAW) stood for salah, he said:

I have turned my face towards Him Who originated the heavens and the earth. I am not inclined to any deviation, and I am not of the polytheists. Surely. my salah, my offering, my living and my dying are for Allah, Lord of the worlds, He has no partner, and about that I have been commanded, and I am the first of those who submit (as a Muslim).

0 Allah, You are the king. There is no God besides You. You are my Lord and I am Your slave. I have wronged myself and I confess my sins, so forgive me my sins, all of them. No one, but You forgive sins. And guide me to the best of manners. No one will guide me to the best of them, but You. And, turn away from me its evils, for, none will turn away from me its evils, except You. I have believed in You. Blessed are You and Exalted! I seek Your forgiveness and I repent to You.

Then as he bowed down into ruku, he said:

O Allah, I bow down for you, and in you do I believe, and to you do I submit. Humbled before you are my hearing, my sight, my marrow, my bénes and my nerves.

Then as he raised his head, he said:

O Allah, our Lord, for You is all praise as fills up the heavens and the earths and that which is between them, and fills up that which You wish of anything (besites these).

Then he prostrated and said:

O Allah, to You do. I prostrate and in You do I believe and to You do I submit. My face prostrated to Him Who created it and fashioned it, and opened in it its hearing and its sight. So blessed is Allah the Best of all Creators!

Then, the last he said between the tashahhud and the salutation :

O Allah, forgive me that which I have hastened and that which I have delayed (of sins), what I have concealed and what I have disclosed, and that which you know of it better than I do. You are the One Who advances and You are The One Who delays. There is no God, but You.

[*Muslim* 771, *Abu Dawud* 760, *Nisai* 896, *Ibn e Majah* 1054, *Ahmed* 729]

(3433)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ قَالَ وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنْ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنْ الْمُسْلِمِينَ اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ فَإِذَا رَكَعَ قَالَ اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَعِظَامِي وَعَصَبِي فَإِذَا رَفَعَ قَالَ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاءِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ فَإِذَا سَجَدَ قَالَ اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ فَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ثُمَّ يَقُولُ

مِنْ آخِرِ مَا يَقُولُ بَيْنَ التَّشَهُّدِ وَالتَّسْلِيمِ اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ

Sayyidina Ali ibn Abu Talib reported that when Allah's Messenger (SAW) stood for salah, he prayed:

Translation as in hadith # 3422 and then the portion from: "Labbaik"

Here I am. I obey You alone. All good is in Your Hand but evil will not draw one near You. I place trust in You. You are Blessed and Exalted.

Then he went into ruku and said:

O Allah, I bow down for you, and in you do I believe, and to you do I submit. Humbled before you are my hearing, my sight, my marrow, my bénes and my nerves.

When he raised his head from ruku, he said:

O Allah, our Lord, for You is all praise as fills up the heavens and the earths and that which is between them, and fills up that which You wish of anything (besites these).

Then he prostrated and said:

O Allah, to You do. I prostrate and in You do I believe and to You do I submit. My face prostrated to Him Who created it and fashioned it, and opened in it its hearing and its sight. So blessed is Allah the Best of all Creators!

Between tashahhud and salutation he said:

O Allah, forgive me that which I have hastened and that which I have delayed (of sins), what I have concealed and what I have disclosed, and that which you know of it better than I do. You are the One Who advances and You are The One Who delays. There is no God, but You.

(3434)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَيَصْنَعُ ذَلِكَ أَيْضًا إِذَا قَضَى قِرَاءَتَهُ وَأَرَادَ أَنْ يَرْكَعَ وَيَصْنَعُهَا إِذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ وَلَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ صَلَاتِهِ وَهُوَ قَاعِدٌ فَإِذَا قَامَ مِنْ سَجْدَتَيْنِ رَفَعَ يَدَيْهِ

كَذَلِكَ فَكَبَّرَ وَيَقُولُ حِينَ يَفْتَتِحُ الصَّلَاةَ بَعْدَ التَّكْبِيرِ وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنْ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنْ الْمُسْلِمِينَ اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَبَّيْكَ وَسَعْدَيْكَ أَنَا بِكَ وَإِلَيْكَ وَلَا مَنْجَا وَلَا مَلْجَأَ إِلَّا إِلَيْكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ ثُمَّ يَقْرَأُ فَإِذَا رَكَعَ كَانَ كَلَامُهُ فِي رُكُوعِهِ أَنْ يَقُولَ اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وَأَنْتَ رَبِّي خَشَعَ سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي لِلَّهِ رَبِّ الْعَالَمِينَ فَإِذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ يُتْبِعُهَا اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَالْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ فَإِذَا سَجَدَ قَالَ فِي سُجُودِهِ اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وَأَنْتَ رَبِّي سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ وَيَقُولُ عِنْدَ انْصِرَافِهِ مِنْ الصَّلَاةِ اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ

Sayyidina Ali ibn Talib reported that when Allah’s Messenger r1 stood for fard salah, he raised his hand up to his shoulders. When he finished the recital (of the Qur’an) and went in to ruku, he did that again. He did the same thing on raising his head from ruku. Buthe did not raise his hand on any posture when he was sitting down. When he got up from the two postures, he raised his hands in the same way, saying Allahu Akbar.

When he began the salah, after the takbir, he would say:

Translation as in the preceding hadith up to “la manja” whereafter:

There is no shelter from You and no place of refuge except by having recourse to You. I seek Your forgiveness and repent to You. Then he recited (the Quran). When he bowed down into ruku, his words in ruku were:

O Allah, I bow down for you, and in you do I believe, and to you do I submit. Humbled before you are my hearing, my sight, my marrow, my bénes and my nerves.

When he raised his head from the ruku, he said:

Allah hears He who glorified him

and he followed it with:

O Allah, our Lord, for You is all praise as fills up the heavens and the earths and that which is between them, and fills up that which You wish of anything (besites these).

Then he prostrated and said:

O Allah, to You do. I prostrate and in You do I believe and to You do I submit. My face prostrated to Him Who created it and fashioned it, and opened in it its hearing and its sight. So blessed is Allah the Best of all Creators!

When he had finished offering the salah, he said:

O Allah, forgive me that which I have hastened and that which I have delayed (of sins), what I have concealed and what I have disclosed, and that which you know of it better than I do. You are the One Who advances and You are The One Who delays. There is no God, but You.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 33

What is said in the prostrations on reciting the Qur'an

(3435)

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ رَأَيْتُنِي اللَّيْلَةَ وَأَنَا نَائِمٌ كَأَنِّي كُنْتُ أُصَلِّي خَلْفَ شَجَرَةٍ فَسَجَدْتُ فَسَجَدَتْ الشَّجَرَةُ لِسُجُودِي وَسَمِعْتُهَا وَهِيَ تَقُولُ اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا وَضَعْ عَنِّي بِهَا وِزْرًا وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا وَتَقَبَّلْهَا مِنِّي

كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ قَالَ ابْنُ جُرَيْجٍ قَالَ لِي جَدُّكَ قَالَ ابْنُ عَبَّاسٍ فَقَرَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَجْدَةً ثُمَّ سَجَدَ قَالَ ابْنُ عَبَّاسٍ فَسَمِعْتُهُ وَهُوَ يَقُولُ مِثْلَ مَا أَخْبَرَهُ الرَّجُلُ عَنْ قَوْلِ الشَّجَرَةِ

Sayyidina Ibn Abbas reported that a man came to Allah's Messenger (SAW) and said, "0 Messenger of Allah, I saw myself in the night, while I was asleep, as though I offer salah behind a tree. As I prostrated, the tree prostrated with my prostration. I heard it saying:

0 Allah record for me a reward against it, with You, and remove from me against it a burden (of sin). And let it be with You a treasure. And accept it from me as You did accept it from Your servant Dawud.

Ibn Jurayj reported from Ibn Abbas (RA) that the Prophet (SAW) then recited a verse calling for prostration and made a prostration. lbn Abbas (RA) said that he heard him repeat the words the man had conveyed to him from the tree.

[*Ibn e Majah* 1053]

(3436)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي سُجُودِ الْقُرْآنِ بِاللَّيْلِ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ

Sayyidah Ayshah r'i narrated : The Prophet (SAW) used to say when he made a prostration for a verse of the Qur'an in the night:

"My face made the prostration for Him who has created it and Who, with His (intrinsic) power and strength, made openings in it for ears and eyes "

[*Abu Dawud* 1414, *Ahmed* 24077]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 34

On coming out of the home

(3437)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ يَعْنِي إِذَا خَرَجَ مِنْ بَيْتِهِ بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ يُقَالُ لَهُ كُفِيتَ وَوُقِيتَ وَتَنَحَّى عَنْهُ الشَّيْطَانُ

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger said, "If anyone who goes out of his home says:

In the name of Allah. I trust in Allah. There is no power and strength save in Allah, then it is said to him, 'You are well provided and protected,' and the devil goes away from him.

[*Nisai* 89]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 35

In the name of Allah, I rely on him

(3438)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَزِلَّ أَوْ نَضِلَّ أَوْ نَظْلِمَ أَوْ نُظْلَمَ أَوْ نَجْهَلَ أَوْ يُجْهَلَ عَلَيْنَا

Sayyidah Umm Salarnah (RA)reported that when the Prophet went forth from his house, he prayed:

In the name of Allah, I place trust in Allah. 0 Allah, we seek refuge in You lest we slip, or go astray, or wrong (someone), or be wronged (by someone), or do something uncultivated, or someone may act ignorantly with us.

[*Abu Dawud* 5094, *Ibn e Majah* 3884, *Nisai* 5501, *Ahmed* 26791]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 36

When going to the market

(3439)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ دَخَلَ السُّوقَ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ وَرَفَعَ لَهُ أَلْفَ أَلْفِ دَرَجَةٍ

Sayyidina Umar reported that Allah's Messenger ' said, "If anyone goes to the market and says: "There is no God but Allah Who is Alone; He has no partner; to Him belongs the dominion and for Him is all praise; He gives life and gives death; He is the Ever-Living Who will never die; in His Hand is all the good, and He is over all things powerful. " "

Allah will record for him a million pieties, and remit from him a million evil deeds, and raise him by a million ranks.

[*Ibn e Majah* 2235]

(3440)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ فِي السُّوقِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ وَبَنَى لَهُ بَيْتًا فِي الْجَنَّةِ

Amr ibn Dinar reported it. He was the treasure of the family of Zubayr. He reported from Saalim ibn Abdullah, and it is similar to the above. Ahmad ibn Abda ad-Dabbi reported from Hammad ibn Zayd and Mu'tamir ibn Sulayman. They said : Amr ibn Dinar the treasurer of the family of Zubayr reported from Saalim ibn Abdullah ibn Umar. from his

father, from his grandfather that Allah’s Messenger said: If anyone says in the market.

There is no God but Allah Who is Alone, Who has no partner; to Him belongs the dominion and to Him belongs all praise; He gives life and He gives death and He is the Living who never dies; in His Hand is all the good and He is over all things Powerful, then Allah will record for him a million good deeds, erase from him a million bad deeds and build for him a house in Paradise.

[*Ahmed* 327]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 37

When someone is afflicted with illness

(3441)

أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ صَدَّقَهُ رَبُّهُ فَقَالَ لَا إِلَهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ وَإِذَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ قَالَ يَقُولُ اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَحْدِي وَإِذَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ قَالَ اللَّهُ لَا إِلَهَ إِلَّا أَنَا وَحْدِي لَا شَرِيكَ لِي وَإِذَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ قَالَ اللَّهُ لَا إِلَهَ إِلَّا أَنَا لِيَ الْمُلْكُ وَلِيَ الْحَمْدُ وَإِذَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ لَا إِلَهَ إِلَّا أَنَا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِي وَكَانَ يَقُولُ مَنْ قَالَهَا فِي مَرَضِهِ ثُمَّ مَاتَ لَمْ تَطْعَمْهُ النَّارُ

Sayyidina Abu Sa’eed and Abu Hurayrah bore testimony that the Prophet .i-i said: If anyone says

There is no God but Allah and Allah is the Greatest,

then Allah his l..ord attests him, saying.

There is no God but I and I am The Greatest.

And, if he says:

then Allah says,"

'There is no God but I and I am Alone." And if he says:

There is no God but Allah Who is Alone and Who has no partner,

then He says, "There is no God but I Who is Alone and I have no partner." and, if he says:

There is no God but Allah to whom belongs the dominion and to whom belongs all praise,

Then Allah says, There is no God but I. To Me belongs the dominion and to Me belongs all praise." And, if he says:

There is no God but Allah and there is no power and no might except with Allah,

Then Allah says, There is no God but I and there is no power and no might except with Me. If a person utters these expressions in his illness and dies then the fire will not consume him.

[*Ibn e Majah* 3784]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 38

On seeing someone afflicted

(3442)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَأَى صَاحِبَ بَلَاءٍ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا إِلَّا عُوفِيَ مِنْ ذَلِكَ الْبَلَاءِ كَائِنًا مَا كَانَ مَا عَاشَ

Sayyidina Umar reported that Allah's Messenger (SAW) said, "If anyone says on seeing someone in afliction:

Praise belongs to Allah Who saved me from that with which He has afflicted you, and

caused me to excel over most of those whom He created with a distinct excellence, then he will be saved from the affliction whatever it be as long as he lives.

[*Ibn e Majah* 3892]

(3443)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ رَأَى مُبْتَلًى فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا لَمْ يُصِبْهُ ذَلِكَ الْبَلَاءُ

Sayyidina Abu Huraira (RA) reported that Allah’s Messenger (SAW) said, “He who sees an afflicted person and says:

Praise belongs to Allah Who saved me wherewith he has afflicted you and made me to excel singularly over many of those whom He created, then that offliction will never bother him.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 39

On arising from a gathering

(3444)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ فِيهِ لَغَطُهُ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ إِلَّا غُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ

Sayyidina Abu Hurayrah (RA) reported that Allah’s Messenger said, “If anyone sits in a company and indulges in much idle talk but before leaving them says:

0 Allah, You are without blemish and with Your praise, I testify that there is no God but You. I seek Your forgiveness and I repent to You, then he will be forgiven what happened in that gathering.

[*Abu Dawud* 4859, *Ahmed* 10420]

(3445)

كَانَ يُعَدُّ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَجْلِسِ الْوَاحِدِ مِائَةُ مَرَّةٍ مِنْ قَبْلِ أَنْ يَقُومَ رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ

Sayyidina Ibn Umar reported that Allah's Messenger (SAW) made this prayer before arising from every company and he repeated it a hundred times:

O Lord, forgive me and relent towards me. Surely, You are. The Relenting, The Forgiving.

[*Ahmed* 4726, *Bukhari* 618, *Abu Dawud* 1516, *Muslim* 3814]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 40

What one says when in distress

(3446)

أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو عِنْدَ الْكَرْبِ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْحَكِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمُ

Sayyidina Ibn Abbas (RA) reported that when he was in distress, the Prophet made this supplication:

There is no God but Allah. The Clement, The Wise. There is no God but Allah, the Lord of the mighty throne. There is no God but Allah, the Lord of the heavens and the Lord of the glorious throne.

(3447)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَهَمَّهُ الْأَمْرُ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَإِذَا اجْتَهَدَ فِي الدُّعَاءِ قَالَ يَا حَيُّ يَا قَيُّومُ

Sayyidina Abu Hurayrah (RA) reported that when the Prophet (SAW) was worried about some affair, he would raise his head towards the heaven and say:

Glorified is Allah, the mighty.

And when he was assiduous about the prayer, he would say:

O The Ever-Living, 0 the Self-Subsisting.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 41

On stopping over at some place

(3448)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ

Sayyidah Khawlah bint Hakim Sulamiyah (RA) reported that Allah's (SAW) said, "If anyone haltat at a place during his journey and says:

I seek refuge in the perfect words of Allah from the evil of that which He created, then no harm will befall him till he moves ahead from that halt.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 42

When departing on a journey

(3449)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَافَرَ فَرَكِبَ رَاحِلَتَهُ قَالَ بِإِصْبَعِهِ وَمَدَّ شُعْبَةُ إِصْبَعَهُ قَالَ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ اصْحَبْنَا بِنُصْحِكَ وَاقْلِبْنَا بِذِمَّةٍ اللَّهُمَّ ازْوِ لَنَا الْأَرْضَ وَهَوِّنْ عَلَيْنَا السَّفَرَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ

Sayyidina Abu Hurayrah (RA) reported that when Allahs Messenger(SAW) mounted on his beast to set out on a journey, he gestured with his finger (towards heaven) - and Shubah too stretched his finger (while reling this hadith) and he said:

O Allah, You are the Companion in the journey and the Guardian of the family. 0 Allah, be with us with Your Goodness and return us with protection. 0 Allah, shrink the distance for us and make the journey easy for us. 0 Allah, I seek refuge in You from the rigours of the journey and a sad return.

I did not know this except as Hadtih of Ibn Abu Adi till Suwayd narrated it to me. Sawayd reported from Nasr, from Abdullah ibn Mubarak, from Shubah through this sanad like that in meaning.

[*Nisai* 5511]

(3450)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَافَرَ يَقُولُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ اصْحَبْنَا فِي سَفَرِنَا وَاخْلُفْنَا فِي أَهْلِنَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَمِنْ الْحَوْرِ بَعْدَ الْكَوْنِ وَمِنْ دَعْوَةِ الْمَظْلُومِ وَمِنْ سُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ

Sayyidina Abdullah ibn Sarjis (SAW) reported that the Prophet would say when he set out on a journey:

O Allah, You are the Companion in the journey and the Guardian of the family. 0 Allah,

be with us in our journey and represent us at our family. 0 Allah, I seek refuge in You from the rigours of the journey and a sad return, from poverty after abundance from the curse of the oppressed, and from an evil sight in my family and wealth.

[*Muslim* 1343, *Ibn e Majah* 3888, *Nisai* 5508, *Ahmed* 20802]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 43

While returning home

(3451)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ قَالَ آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

Sayyidina Bara ibn Aazib (RA) reported that Allah's Messenger (SAW) made this supplication when he returned from the journey:

We have returned from the journey. We repent frm sins. We are obedient and worshipful and praise our Lord.

[*Ahmed* 18503, *Nisai* 552]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 44

Speeding up the animal on seeing the wils of Madinah

(3452)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ فَنَظَرَ إِلَى جُدْرَانِ الْمَدِينَةِ أَوْضَعَ رَاحِلَتَهُ وَإِنْ كَانَ عَلَى دَابَّةٍ حَرَّكَهَا مِنْ حُبِّهَا

Sayyidina Anas (RA) reported that when the Prophet (SAW) returned from a journey and he saw the walls of Madinah, he hastened his she-camel; and even if he was on another animal, he hastened it . [*Ahmed* 12619, *Bukhari* 1802]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 45

On biding farewell

(3453)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَدَّعَ رَجُلًا أَخَذَ بِيَدِهِ فَلَا يَدَعُهَا حَتَّى يَكُونَ الرَّجُلُ هُوَ يَدَعُ يَدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَقُولُ اسْتَوْدِعْ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَآخِرَ عَمَلِكَ

Sayyidina Ibn Umar (RA) reported that when the Prophet bid someone farewell, he took him by his hand and would not let go till the man himself withdrew his hand. He would then say:

To Allah, entrust your faith, your trust and the consequences of your deed.

[*Ahmed* 4524, *Ibn e Majah* 2826]

(3454)

كَانَ يَقُولُ لِلرَّجُلِ إِذَا أَرَادَ سَفَرًا ادْنُ مِنِّي أُوَدِّعْكَ كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوَدِّعُنَا فَيَقُولُ أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ

Saalim reported that Ibn Umar said to a man who intended to set on a journey, "Come

closer that I may bid you farewell in the same way as Allah's Messenger bade adieu to us. He would say:

I place in the safe custody of Allah your faith, trust, honesty and the finale of your deeds.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 46

More about it

(3455)

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ سَفَرًا فَزَوِّدْنِي قَالَ زَوَّدَكَ اللَّهُ التَّقْوَى قَالَ زِدْنِي قَالَ وَغَفَرَ ذَنْبَكَ قَالَ زِدْنِي بِأَبِي أَنْتَ وَأُمِّي قَالَ وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ

Sayyidina Anas (RA) reported that a man came to Allah's Messenger and said, "0 Messenger of Allah, I intend to set on a journey. So, give me provision." He said, "May Allah give you provision of taqwa (righteousness)." He said, "Give me more." Allah's Messenger said, "And, may He forgive your sins." He said, "Give me more, may my parents be ransomed to you." He said, "And may He make the goodness easy for you wherever you are."

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 47

The Prophet's (SAW) instructions to the traveller

(3456)

S أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ أَنْ أُسَافِرَ فَأَوْصِنِي قَالَ عَلَيْكَ بِتَقْوَى اللَّهِ وَالتَّكْبِيرِ عَلَى كُلِّ شَرَفٍ فَلَمَّا أَنْ وَلَّى الرَّجُلُ قَالَ اللَّهُمَّ اطْوِ لَهُ الْأَرْضَ وَهَوِّنْ عَلَيْهِ السَّفَرَ

ayyidina Abu Hurayrah (RA) reported that a man said to Allah's Messenger (SAW) Messenger of Allah, I intend to travel. Do give me some advice." He said, "You must adopt taqwa-a God-fearing life-and call the takbir (Allahu Akbar Allah is the Greatest) at every incline." When he turned to go, Allah's Messenger (SAW) prayed for him:

0 Allah, shrink the distance for him and make the journey easy for him.

[*Ahmed* 8317, *Ibn e Majah* 2771]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 48

Supplication while sitting in conveyance

(3457)

شَهِدْتُ عَلِيًّا أُتِيَ بِدَابَّةٍ لِيَرْكَبَهَا فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ بِسْمِ اللَّهِ ثَلَاثًا فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا قَالَ الْحَمْدُ لِلَّهِ ثُمَّ قَالَ

{ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ }

ثُمَّ قَالَ الْحَمْدُ لِلَّهِ ثَلَاثًا وَاللَّهُ أَكْبَرُ ثَلَاثًا سُبْحَانَكَ إِنِّي قَدْ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ثُمَّ ضَحِكَ قُلْتُ مِنْ أَيِّ شَيْءٍ ضَحِكْتَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَنَعَ كَمَا صَنَعْتُ ثُمَّ ضَحِكَ فَقُلْتُ مِنْ أَيِّ شَيْءٍ ضَحِكْتَ يَا رَسُولَ اللَّهِ قَالَ إِنَّ رَبَّكَ لَيَعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ رَبِّ اغْفِرْ لِي ذُنُوبِي

إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرُكَ

Ali ibn Rabi'ah narrated: I observed Sayyidina Ali (RA) being brought his mount that he night ride it. When he put his foot in the stirrup, he said: (In the name of Allah). When he was seated on its back, he said: (All praise belongs to Allah.) Then he said:

Glorified be He who has subjected (all) this to us and we ourselves were not capable to do it.

And surely to our Lord we shall return. (43: 13-14)

Then he said ((praise be to Allah)) three times ((Allah is The greatest)) three times, and: Glorified are You. Surely, I have wronged myself. So, forgive me, for, there is no one to forgive sins except you.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 49

Traveller's prayer answered

(3459)

أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ أَنْ أُسَافِرَ فَأَوْصِنِي قَالَ عَلَيْكَ بِتَقْوَى اللَّهِ وَالتَّكْبِيرِ عَلَى كُلِّ شَرَفٍ فَلَمَّا أَنْ وَلَّى الرَّجُلُ قَالَ اللَّهُمَّ اطْوِ لَهُ الْأَرْضَ وَهَوِّنْ عَلَيْهِ السَّفَرَ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, Three prayers are answered-the supplication of the oppressed, the supplication of the traveller and the supplication of the father for his son."

[*Ahmed* 7513, *Ibn e Majah* 3862]

(3459A)

Ali ibn Hujr reported this hadith from Ismail ibn Ibrahim, from Hisham ad-Dastawai, from Yahya ibn Abu Kathir through this sanad like it with the addition They are answered, there is no doubt in that.

[*Ahmed* 7513, *Ibn e Majah* 3862]

51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 50

When the wind blows

(3460)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَى الرِّيحَ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ

Sayyidah Ayshah (RA) narrated: When the Prophet observed a strong wind blowing, he would say:

0 Allah, I ask You for the good of this (wind), and the good of what is in it and the good of what it is sent with. And I seek refuge in You from the evil of it, and the evil of what is in it, and the evil of what it is sent with

[*Muslim* 899, *Ibn e Majah* 3846, *Ahmed* 25073]

51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 51

On hearing thunderclap

(3461)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا سَمِعَ صَوْتَ الرَّعْدِ وَالصَّوَاعِقِ قَالَ اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَلِكَ

Sayyidina Abdullah ibn Umar (RA) reported that when Allah's Messenger (SAW) heard a

thunderclap and the thunderbolt, he would say:

“ 0 Allah, do not slay us with Your anger and do not destroy us with Your punishment, but forgive us before that.”

[*Ahmed* 5767]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 52

On beholding the new moon

(3462)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَأَى الْهِلَالَ قَالَ اللَّهُمَّ أَهْلِلْهُ عَلَيْنَا بِالْيُمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ رَبِّي وَرَبُّكَ اللَّهُ

Sayyidina Talhah ibn Ubaydullah reported that when the Prophet saw the new moon, he would say:

0 Allah! cause this moon to rise on us with peace, faith, safety and Islam, My Lord and your Lord (0 moon) is Allah.

[*Ahmed* 1397]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 53

What to say when angry

(3463)

اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى عُرِفَ الْغَضَبُ فِي وَجْهِ أَحَدِهِمَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ غَضَبُهُ أَعُوذُ بِاللَّهِ مِنْ الشَّيْطَانِ الرَّجِيمِ

Sayyidina Mu'adh ibn Jabal narated: Two men revilled one another in the presence of the Prophet (SAW) In fact, signs of anger were visible on the face of one of them. The Prophet (SAW) said, "I know an expression which if he utters. his anger will vanish: I seek refuge in Allah from the accursed devil.

[Ahmed 4780]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 54

On seeing a bad dream

(3464)

أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا يُحِبُّهَا فَإِنَّمَا هِيَ مِنْ اللَّهِ فَلْيَحْمَدْ اللَّهَ عَلَيْهَا وَلْيُحَدِّثْ بِمَا رَأَى وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُهُ فَإِنَّمَا هِيَ مِنْ الشَّيْطَانِ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ شَرِّهَا وَلَا يَذْكُرْهَا لِأَحَدٍ فَإِنَّهَا لَا تَضُرُّهُ

Sayyidina Abu Saeed Khudri (RA) reported that he heard the Prophet (SAW) say, "If one of you sees a dream that he likes, it is from Allah. So he must praise Allah for that and narrate what he has seen (to others). But, if he sees something other than that-which he disilkes, then it is from the devil, So, let him seek refuge in Allah from its evil and he must not mention it to anyone. Then it will not harm him."

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 55

On seeing the first fruit

(3465)

كَانَ النَّاسُ إِذَا رَأَوْا أَوَّلَ الثَّمَرِ جَاءُوا بِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا أَخَذَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ بَارِكْ لَنَا فِي ثِمَارِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا وَبَارِكْ لَنَا فِي صَاعِنَا وَمُدِّنَا اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ وَنَبِيُّكَ وَإِنِّي عَبْدُكَ وَنَبِيُّكَ وَإِنَّهُ دَعَاكَ لِمَكَّةَ وَأَنَا أَدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ بِهِ لِمَكَّةَ وَمِثْلِهِ مَعَهُ قَالَ ثُمَّ يَدْعُو أَصْغَرَ وَلِيدٍ يَرَاهُ فَيُعْطِيهِ ذَلِكَ الثَّمَرَ

Sayyidina Abu Hurayrah reported that when peoople saw the first fruit (grow) they brought it to Allah's Messenger . He said:

O Allah, bless us in our fruits and bless us in our city and bless us in our sa' and our mudd0.

O Allah, surely Ibrahim was Your slave and Your friend and Your Prophet, and I am Your slave and Your Prophet. He had prayed to You for Makkah and I pray to You for Madinah like he had prayed to You for Makkah, and as much of it again.

Then he called the youngest child that he couldfind (around) and gave him that fruit.

[*Ahmed* 8381, *Ibn e Majah* .229]

51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 56

What to say after eating anything

(3466)

دَخَلْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَخَالِدُ بْنُ الْوَلِيدِ عَلَى مَيْمُونَةَ فَجَاءَتْنَا بِإِنَاءٍ فِيهِ لَبَنٌ فَشَرِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا عَلَى يَمِينِهِ وَخَالِدٌ عَلَى شِمَالِهِ فَقَالَ لِي الشَّرْبَةُ لَكَ فَإِنْ شِئْتَ آثَرْتَ بِهَا خَالِدًا فَقُلْتُ مَا كُنْتُ أُوثِرُ عَلَى سُؤْرِكَ أَحَدًا ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَطْعَمَهُ اللَّهُ الطَّعَامَ فَلْيَقُلْ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ وَمَنْ سَقَاهُ اللَّهُ لَبَنًا فَلْيَقُلْ اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ شَيْءٌ يُجْزِئُ مَكَانَ الطَّعَامِ وَالشَّرَابِ غَيْرُ اللَّبَنِ

Sayyidina Jhn Abbas (RA) narrated: I and Khalid ibn Walid went with Allah’s Messenger (SAW) to the house of Maymunah (his wife). She brought us a bowl of milk. Allah’s Messenger drank from it. It was to his right and Khalid to his left. He said to me, “The drink is for you, but if you will relinquish (your right) for Khalid.” I said, “I shall not do it for anyone over the left-over of Allah’s Messenger. Then he said, “He to whom Allah feeds food must say:

0 Allah bless us in this and feed us better than this. And he to whom Allah gives to drink, must say:

0 Allah bless us in this and give us more of it.

And he also said, “There is nothing besides milk that will suffice as food and drink.”

[*Abu Dawud* 3730, *Ahmed* 1904]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 57

After finishing the meal

(3467)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رُفِعَتْ الْمَائِدَةُ مِنْ بَيْنِ يَدَيْهِ يَقُولُ الْحَمْدُ لِلَّهِ

حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ رَبُّنَا

Sayyidma Abu Umamah (RA) narrated: When the dining mat was removed from before him, Allah's Messenger (SAW) used to pray:

Praise belongs to Allah-praise, abundant, pure and blessed. We take it away not because we do not need it nor do we show our indifference to it, our Lord!

[*Ahmed* 22364, *Bukhari* 5458, *Abu Dawud* 3849, *Ibn e Majah* 3284]

(3468)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَكَلَ أَوْ شَرِبَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ

Sayyidina Abu Sa'eed (RA) reported that when the Prophet rii ate or drank something, he would say:

Praise belongs to Allah who gave us to eat and drink and caused us to be Muslims.

[*Ibn e Majah* 3283, *Ahmed* 11276]

(3469)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَكَلَ طَعَامًا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Sayyidina Mu'adh ibn Anas (RA) reported that Allah's Messenger (SAW) said, "If anyone who has eaten something says:

All praise belongs to Allah who fed me this and provided it to me without my possession power or ability (to acquire it), then he is forgiven all his past sins. [*Ahmed* 15632]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 58

On hearing a donkey bray

(3470)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا وَإِذَا سَمِعْتُمْ نَهِيقَ الْحِمَارِ فَتَعَوَّذُوا بِاللَّهِ مِنْ الشَّيْطَانِ فَإِنَّهُ رَأَى شَيْطَانًا

Sayyidma Abu Hurayrah (RA) reported that the Prophet (SAW) said, “When you hear the hen crow, ask Allah for His favours, for it has seen an angel. When you hear the braying of the donkey, seek refuge in Allah from the accursed devil, for it has seen the devil.’

[*Ahmed* 9414, *Bukhari* 3301, *Muslim* 2729, *Abu Dawud* 5102, *Nisai* 949]

51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 59

Tasbih, takbir tahlil and tahmid

(3471)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا عَلَى الْأَرْضِ أَحَدٌ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ إِلَّا كُفِّرَتْ عَنْهُ خَطَايَاهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ

Sayyidina Abdullah ibn Amr (RA) reported that Allah’s Messenger (SAW) said, “There is none on the surface of earth who says:

There is no God but Allah. And Allah is the greatest. And there is no might and no power except with Allah, but his sins are forgiven though they may be like the foam of the ocean.

[*Ahmed* 6489]

(3472)

كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزَاةٍ فَلَمَّا قَفَلْنَا أَشْرَفْنَا عَلَى الْمَدِينَةِ فَكَبَّرَ النَّاسُ تَكْبِيرَةً وَرَفَعُوا بِهَا أَصْوَاتَهُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ رَبَّكُمْ لَيْسَ بِأَصَمَّ وَلَا غَائِبٍ هُوَ بَيْنَكُمْ وَبَيْنَ رُءُوسِ رِحَالِكُمْ ثُمَّ قَالَ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ أَلَا أُعَلِّمُكَ كَنْزًا مِنْ كُنُوزِ الْجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Sayyidina Abu Musa Ashary (RA)narrated: We accompanied Allah’s Messenger (SAW) in a battle. When we returned and were near Madinah, the people called the takbir (Aflahu Akbar), raising their voices with it, Allah’s Messenger (SAW) said, “Your Lord is not deaf and not absent. He is amongst you and over the necks of your beasts.” Then he said, “0 Abduflah ibn Qays, shall I not teach you about a treasure of the treasures of paradise?” (It is):

There is no power and no might except with Allah.

[*Ahmed* 19624]

51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 60

Trees of Paradise are Subhan Allah al Hamdulillah

(3473)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيتُ إِبْرَاهِيمَ لَيْلَةَ أُسْرِيَ بِي فَقَالَ يَا مُحَمَّدُ أَقْرِئْ أُمَّتَكَ مِنِّي السَّلَامَ وَأَخْبِرْهُمْ أَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ عَذْبَةُ الْمَاءِ وَأَنَّهَا قِيعَانٌ وَأَنَّ غِرَاسَهَا سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Sayyidina Ibn Mas’ud i reported that Allah’s Messenger (SAW) said: I met Ibrahim on the night of miraj (ascension to the heavens) and he said to me, “0 Muhammad! convey to your ummah salaam from me and inform them that paradise has an excellent soil and

sweet water, and is an even plain and its trees are:

Glorified be Allah and praise be to Allah and there is no God but Allah, and Allah is the Greatest.

(3474)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِجُلَسَائِهِ أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ أَلْفَ حَسَنَةٍ فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ قَالَ يُسَبِّحُ أَحَدُكُمْ مِائَةَ تَسْبِيحَةٍ تُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ وَتُحَطُّ عَنْهُ أَلْفُ سَيِّئَةٍ

Sayyidina Sad (RA) reported that Allah's Messenger said to those seated with him, "Is one of you unable to earn a thousand pious deeds?" One of them asked, "How can any of us earn a thousand pious deeds?" He said, "Let him glorify Allah (with a hundred times so that a thousand good deeds are credited to him and a thousand evil deeas are deleted from his record.'

[*Muslim* 2698, *Ahmed* 1496]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 61

Merits of subhan Allah and al-hamdulillah

(3475)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ

Sayyidina Jabir reported that the Prophet (SAW) said, "If anyone says: Glorified be Allah the Mighty and with His praise, then a tree is planted for him in Paradise.

(3476)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ

Sayyidina Jabir reported that the Prophet said, “For him who says:

Glorified be Allah, the Mighty, and with His praise a tree is planted in paradise.] This hadith is hasan gharib.

(3477)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ غُفِرَتْ لَهُ ذُنُوبُهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ

Sayyidina Abu Hurayrah (RA) eported that Allah’s Messenger (SAW) said: If anyone says a hundred times:

Glorified be Allah and with his praise his sins will be forgiven even if they are as many as the foam of the ocean.

[*Bukhari* 6405, *Ibn e Majah* 3812, *Ahmed* 10688]

(3478)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

Sayyidina Abu Hurayrah (RA) reported that Allah’s Messenger (SAW)said, “There are two expressions light on the tongue but heavy in the scale and dear to the Compassionate. (They are):

Glorified is Allah, the mighty. And, glorified is Allah with His praise.

[*Bukhari* 6406, *Muslim* 2694, *Ibn e Majah* 3806, *Ahmed* 7170]

(3479)

Sayyidina Abu Huraira(RA) reported that Allahs Messenger (SAW) said about one who says a hundred times in a day:

There is no God but Allah Who is Alone and has no partner, To Him belongs the dominion and for Him is all praise. He gives life and He causes death and He is Omnipotent.

He said that this person will have a reward for setting free ten slaves, a hundred blessings will be credited to his record, a hundred evil deeds will be removed from his record, and it will be a shield for him against the devil for that day till evening. And none will bring auything more excellent than what he brings unless he does more than this person has done. (of the same thing).

Through the same sand, it is reported from the Prophet (SAW) If anyone says a hundred times:

Glorified be Allah, and with His praise, then his sins are deleted from his record even if they exceed the foam of the occan.

[*Bukhari* 6403, *Muslim* 2691, *Ahmed* 8014]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 62

No Caption

(3480)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فِي يَوْمٍ مِائَةَ مَرَّةٍ كَانَ لَهُ عِدْلُ عَشْرِ رِقَابٍ وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ وَكَانَ لَهُ حِرْزًا مِنْ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِيَ وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) said about one who says

in the morning and in the evening a hundred times:

Glorified be Allah and with His praise.

He said that no one will come on the day of Resurrection with a better deed except one who said as he did and one who said it more than him.

[*Muslim* 2692, *Abu Dawud* 5091, *Ahmed* 8844]

(3481)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ لِأَصْحَابِهِ قُولُوا سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ مَنْ قَالَهَا مَرَّةً كُتِبَتْ لَهُ عَشْرًا وَمَنْ قَالَهَا عَشْرًا كُتِبَتْ لَهُ مِائَةً وَمَنْ قَالَهَا مِائَةً كُتِبَتْ لَهُ أَلْفًا وَمَنْ زَادَ زَادَهُ اللَّهُ وَمَنْ اسْتَغْفَرَ اللَّهَ غَفَرَ لَهُ

Sayyidina Ibn Umar (RA) reported that one day Allah's Messenger said to his sahabah i that they should say:

Glorified be Allah, with his praise. a hundred times (He said), "if anyone says that once, ten pious deeds are recorded for him; and if he says that ten times, a hundred pious deeds are recorded for him; and if he says that a hundred times, a thousand pious deeds are recorded for him. And if anyone increases on that, Allah will increase (the reward) for him. And, if anyone seeks Allah's forgiveness then Allah will forgive him."

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 63

No Caption

(3482)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَبَّحَ اللَّهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ حَجَّ مِائَةَ مَرَّةٍ وَمَنْ حَمِدَ اللَّهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ حَمَلَ عَلَى مِائَةِ فَرَسٍ فِي

سَبِيلِ اللَّهِ أَوْ قَالَ غَزَا مِائَةَ غَزْوَةٍ وَمَنْ هَلَّلَ اللَّهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ أَعْتَقَ مِائَةَ رَقَبَةٍ مِنْ وَلَدِ إِسْمَعِيلَ وَمَنْ كَبَّرَ اللَّهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعَشِيِّ لَمْ يَأْتِ فِي ذَلِكَ الْيَوْمِ أَحَدٌ بِأَكْثَرَ مِمَّا أَتَى بِهِ إِلَّا مَنْ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ عَلَى مَا قَالَ

Amr ibn Shuayb reported from his father who from his grand father that Allah's Messenger (SAW) said, "If anyone glorifies Allah (saying Subhan Allah) a hundred times in the morning and a hundred times in the evening then he is like one who performed a hundred Hajj (pilgrimages). And, he who praises Allah (saying Alhamdulillah) a hundred times in the morning and a hundred times in the evening, is like one who gave a hundred warriors horses to ride in the path of Allah" or, he said; as though he participated in a hundred battles. And he who declared Allah's unity (saying La ilaha illAllah) a hundred times in the morning and a hundred times in the evening, is as though he emancipated a hundred slaves, who were descendants of Isma'il. And, he who extolled Allah (saying Allahu Akbar) a hundred times in the morning and a hundred times in the evening (should know that), none would bring that day more than what he brought unless he said as this person said or increased upon it."

(3483)

تَسْبِيحَةٌ فِي رَمَضَانَ أَفْضَلُ مِنْ أَلْفِ تَسْبِيحَةٍ فِي غَيْرِهِ

Husayn ibn Aswad al-Ijli al-Baghdadi reported from Yahya ibn Adan, from Hasan ibn Salih, from Abu Bishr, from Zuhri, He said, "One tasbih (saying Subhan Allah) in Ramadan is better than one thousand tasbih at other times.'

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 64

About reward against the kalimah tawhid

(3484)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا

شَرِيكَ لَهُ إِلَهًا وَاحِدًا أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ عَشْرَ مَرَّاتٍ كَتَبَ اللَّهُ لَهُ أَرْبَعِينَ أَلْفَ أَلْفِ حَسَنَةٍ

Sayyidina Tamim Dan reported that the Prophet (SAW) said, "If anyone repeats ten times (the words):

I bear withess that there is no God but Allah, Who is Alone, Who has no partner. The One God, only One, Independent, Who has not taken a wife nor children, and there is none co-equal with Him, then Allah will record for him forty million (40,000,000) pious deeds.

(3485)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ فِي دُبُرِ صَلَاةِ الْفَجْرِ وَهُوَ ثَانٍ رِجْلَيْهِ قَبْلَ أَنْ يَتَكَلَّمَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ وَمُحِيَتْ عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ وَكَانَ يَوْمَهُ ذَلِكَ كُلَّهُ فِي حِرْزٍ مِنْ كُلِّ مَكْرُوهٍ وَحُرِسَ مِنْ الشَّيْطَانِ وَلَمْ يَنْبَغِ لِذَنْبٍ أَنْ يُدْرِكَهُ فِي ذَلِكَ الْيَوْمِ إِلَّا الشِّرْكَ بِاللَّهِ

Sayyidina Abu Dharr (RA) reported that Allah's Messenger said, "If anyone says after concluding the salah of fajr while he continues to sit (as he sat in salah during tashahhud), before speaking to anyone ten times:

" There is no God but Allah, Who is Alone and Who has no partner. To Him belongs the dominion and for Him is all praise. He gives life and He gives death and He is Omnipotent. "

Then ten pious deeds are recorded for him, ten evil deeds are erased from him, ten ranks are elevated for him, and all that day he is protected from every disapproved thing and the devil is not allowed to approach him, and that day no sin will ruin him apart from associating partner with Allah.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 65

Concerning comprehensive supplications

(3486)

سَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَدْعُو وَهُوَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ قَالَ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَأَلَ اللَّهَ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أَعْطَى

Sayyidina Buraydah Aslami narrated: The Prophet (SAW) heard a man make a supplication, saying:

O Allah, I ask You by virtne of my testimony that You, indeed You are Allah. There is no God besides You Who are The One, The Independent Who does not beget nor was begotten, and there is none co-equal with Him.

He said, By Him Who has my soul in His hand, he has, indeed, asked Allah by virtue of His is azam (great name) by which if He is called, He replies and if He is asked by it, gives."

Zayd said that he mentioned this hadith to Zuhayr ibn Mu'awiyah after many years and he confirmed that Abu Ishaq had narrated it to him on the authority of Maalik ibn Mighwal. Then Zavd mentioned it to sufyan and he narrated it from Maalik.

[*Abu Dawud* 1493, *Ibn e Majah* 3857, *Ahmed* 23103]

(3487)

بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجِلْتَ أَيُّهَا الْمُصَلِّي إِذَا صَلَّيْتَ فَقَعَدْتَ فَاحْمَدْ اللَّهَ بِمَا هُوَ أَهْلُهُ وَصَلِّ عَلَيَّ ثُمَّ ادْعُهُ قَالَ ثُمَّ صَلَّى رَجُلٌ آخَرُ بَعْدَ ذَلِكَ فَحَمِدَ اللَّهَ وَصَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّهَا الْمُصَلِّي ادْعُ تُجَبْ

Sayyidina Fadalah ibn Ubayd (RA) reported that while Allah's Messenger (SAW) was sitting (in the mosque), a man came in and offered Salah and then prayed:

O Allah forgive me and have mercy on me.

Allah's Messenger (SAW) said to him, "0 you who had prayed, you made haste. When you have offered salah, sit down, praise Allah as is His due, invoke blessing on me, then pray to Him." Then another man offered salah after which he praised Allah and invoked blessing on the Prophet (SAW). So, the Prophet said to him, "0 you worshipper, pray and you will receive an answer."

[*Abu Dawud* 1481, *Nisai* 1280]

(3488)

سَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَدْعُو فِي صَلَاتِهِ فَلَمْ يُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجِلَ هَذَا ثُمَّ دَعَاهُ فَقَالَ لَهُ أَوْ لِغَيْرِهِ إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ اللَّهِ وَالثَّنَاءِ عَلَيْهِ ثُمَّ لْيُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لْيَدْعُ بَعْدُ بِمَا شَاءَ

Sayyidina Fadalah ibn Ubayd (RA) reported that the Prophet (SAW) heard a man make a supplication in his salah without invocating blessing on the Prophet (SAW). So he said, "He has made haste." Then he called him and said to him or to another." When one of you offers salah, let him begin by praise of Allah and His glorification. Then let him invoke blessing on the Prophet and then supplicate for whatever he will."

[*Ahmed* 23992]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 66

No Caption

(3489)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اسْمُ اللَّهِ الْأَعْظَمُ فِي هَاتَيْنِ الْآيَتَيْنِ

{ وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ }

وَفَاتِحَةِ آلِ عِمْرَانَ

{ الم اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ }

Sayyidh Asma bint Yazid (RA) narrated: The Prophet said, “The great name of Allah is found in these two verses:

And your god is One God; there is no God but He, the Compassionate, the Mercif ul. (2:1-3) and in the beginning of Aal Imran:

Alif Laam Meem. Allah! There is no God but He, the Ever-Living, the Self-Subsisting,(3:1-2)

[*Abu Dawud* 1496, *Ibn e Majah* 3855]

(3490)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ادْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءً مِنْ قَلْبٍ غَافِلٍ لَاهٍ

Sayyidina Abu Hurayrah (RA) reported that Allah’s Messenger said, Pray to Allah while you are sure of an answer. And know that Allah does not answer a prayer from an indifferent, playful heart.’

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 67

0 Allah give me a sound body

(3491)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ عَافِنِي فِي جَسَدِي وَعَافِنِي فِي بَصَرِي وَاجْعَلْهُ الْوَارِثَ مِنِّي لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Sayyidah Ayshah (RA) reported that Allah's Messenger used to say:

O Allah, give me a sound body and give me healthy eyesight and let these remain with me till I die. There is no God but Allah, the Clement, the Benevolent. Glorified is Allah, Lord of the mighty throne. And praise belongs to Allah, Lord of the worlds.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 68

The prayer that the Prophet taught Sayyidah Fatimah (RA)

(3492)

جَاءَتْ فَاطِمَةُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْأَلُهُ خَادِمًا فَقَالَ لَهَا قُولِي اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ مُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْقُرْآنِ فَالِقَ الْحَبِّ وَالنَّوَى أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنْ الْفَقْرِ

Sayyidina Abu Hurayrah reported that Sayyidah Fatimah came to the Prophet (SAW) and requested him for a servant. He said to her that she should pray:

0 Allah, Lord of the seven heavens and Lord of the mighty throne, our Lord and Lord of everything. The One Who revealed the Torah, the Injil and the Quran The Splitter of the seed and the stone, I seek refuge in You from the evil of everything that You seize by its

forelocks. You are the First, nothing being before You. And You are the last, nothing being after You. And You are the Manifest, nothing being above You. And You are the Hidden, nothing is more concealed than You, pay my debt and relieve me from want.”

[*Muslim* 2713, *Ibn e Majah* 3831, *Ahmed* 8969]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 69

0 Allah I seek refuge with You ftoma heart that is not humble

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(3493)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ عِلْمٍ لَا يَنْفَعُ أَعُوذُ بِكَ مِنْ هَؤُلَاءِ الْأَرْبَعِ

Sayyidina Abdullah ibn Amr (RA) reported that Allah’s Messenger (SAW) used to make this supplication:

O Allah I seek refuge in You from that does not fear, and from a prayer that is not answered, and from a soul that is not satiated, and from knowledge that does not benefit. I seek refuge in you from these four.

[*Ahmed* 6572]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 70

Teaching the supplication ‘0 Allah, guide me’

(3494)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي يَا حُصَيْنُ كَمْ تَعْبُدُ الْيَوْمَ إِلَهًا قَالَ أَبِي سَبْعَةً سِتَّةً فِي الْأَرْضِ وَوَاحِدًا فِي السَّمَاءِ قَالَ فَأَيُّهُمْ تَعُدُّ لِرَغْبَتِكَ وَرَهْبَتِكَ قَالَ الَّذِي فِي السَّمَاءِ قَالَ يَا حُصَيْنُ أَمَا إِنَّكَ لَوْ أَسْلَمْتَ عَلَّمْتُكَ كَلِمَتَيْنِ تَنْفَعَانِكَ قَالَ فَلَمَّا أَسْلَمَ حُصَيْنٌ قَالَ يَا رَسُولَ اللَّهِ عَلِّمْنِيَ الْكَلِمَتَيْنِ اللَّتَيْنِ وَعَدْتَنِي فَقَالَ قُلْ اللَّهُمَّ أَلْهِمْنِي رُشْدِي وَأَعِذْنِي مِنْ شَرِّ نَفْسِي

Sayyidina Imran ibn Husayn reported that the Prophet (SAW) said to his Imran’s father, “0 Husayn, how many gods do you worship in a day?” He said, “Seven-six on earth and one in the heaven.” He asked, “Which of them, you place hope in and fear.” He said, “He Who is in the heaven.” The Prophet said, “0 Husayn, if you become a Muslim, I will teach you expressions that will benefit you.” When Husayn embraced Islam, he said, “0 Messenger of Allah, teach me the expressions that you had promised.” He said:

0 Allah, guide me and protect me from the evil of my self.

51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 71

0 Allah I seek refuge with you from anxiety and grief

(3495)

كَثِيرًا مَا كُنْتُ أَسْمَعُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو بِهَؤُلَاءِ الْكَلِمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ

Sayyidina Anas ibn Maalik (RA) narrated : It was very often that I heard the Prophet (SAW) pray in these words:

0 Allah, I seek refuge in You from anxiety, grief, fatigue, sloth, niggardliness, burden of debt and wrath of men.

[*Bukhari* 6369, *Nisai* 5459, *Ahmed* 13524]

(3496)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَفِتْنَةِ الْمَسِيحِ وَعَذَابِ الْقَبْرِ

Sayyidina Anas reported that the Prophet (SAW) used to pray thus:

“ 0 Allah, I seek refuge in You from sloth, infirm old age, cowardice, niggardliness, mischief of dajjal and punishment in the grave.”

[*Nisai* 5505]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 72

Counting tasbih on the fingers

(3497)

رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْقِدُ التَّسْبِيحَ بِيَدِهِ

Sayyidina Abdullah ibn Amr narrated (RA) observed the Prophet (SAW) counting his repetitious recital on the fingers.

(3498)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَادَ رَجُلًا قَدْ جُهِدَ حَتَّى صَارَ مِثْلَ الْفَرْخِ فَقَالَ لَهُ أَمَا كُنْتَ تَدْعُو أَمَا كُنْتَ تَسْأَلُ رَبَّكَ الْعَافِيَةَ قَالَ كُنْتُ أَقُولُ اللَّهُمَّ مَا كُنْتَ مُعَاقِبِي بِهِ فِي

الْآخِرَةِ فَعَجِّلْهُ لِي فِي الدُّنْيَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُبْحَانَ اللَّهِ إِنَّكَ لَا تُطِيقُهُ أَوْ لَا تَسْتَطِيعُهُ أَفَلَا كُنْتَ تَقُولُ اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Sayyidina Anas ibn Maalik reported that the Prophet visited a sick man who had gone weak and fatigued looking like the young of a bird. He asked him, 'Do you not pray to Your Lord to give You health?" He said, "I used to pray, "0 Allah whatever punishment You will give me in the Hereafter, hasten it for me in this workd." The Prophet said, 'Glory to Allah! You do not have the strength nor can you endure it. Why do you not say:

0 Allah, give us good in this world and good in the Hereafter, and preserve us from the punishment of the fire?"

[*Muslim* 2688, *Ahmed* 12049]

(3499)

{ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً }

Hasan explained Allah's words:

Our Lord! Grant us what is good in this world and what is good in the Hereafter.

He said, "Knowledge and worship in this world. And in the hereafter, paradise."

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 73

0 Allah! I ask You for guidance

(3500)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ

وَالْغِنَى

Sayyidina Abdullah (RA) reported that the Prophet (SAW) used to pray:

0 Allah, I ask You for guidance, righteousness, piety and freedom from want.

[*Muslim* 2721, *Ibn e Majah* 3832, *Ahmed* 4135]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 74

Prayer of Dawud

(3501)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ مِنْ دُعَاءِ دَاوُدَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَأَهْلِي وَمِنْ الْمَاءِ الْبَارِدِ قَالَ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَكَرَ دَاوُدَ يُحَدِّثُ عَنْهُ قَالَ كَانَ أَعْبَدَ الْبَشَرِ

Sayyidina Abu Darda (RA) reported that Allah's Messenger (SAW) said, "Among the supplication of Dawud (AS)

0 Allah, I ask You for Your love and love for him who loves You and for the deed that will lead me to Your love. 0 Allah! cause Your love to be dearer to me than my own self, my family and cool water.

And whenever Allah's Messenger (SAW) mentioned Sayyidina Dawud rLJ he spoke about him (at length), saying, 'He worshipped (Allah) more than all mankind."

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 75

0 Allah, grant me Your love

(3502)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ فِي دُعَائِهِ اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ اللَّهُمَّ مَا رَزَقْتَنِي مِمَّا أُحِبُّ فَاجْعَلْهُ قُوَّةً لِي فِيمَا تُحِبُّ اللَّهُمَّ وَمَا زَوَيْتَ عَنِّي مِمَّا أُحِبُّ فَاجْعَلْهُ فَرَاغًا لِي فِيمَا تُحِبُّ

Sayyidina Abdullah ibn Yazid al-Khatmi al-Ansari (RA) reported that Allah’s Messenger (SAW) used to make this prayer:

O Allah! Grant me Your love, and the love of him whose love will benefit me in Your sight.

O Allah, cause whatever You grant me of that which I love to be strength in what You love.

O Allah, cause whatever You prevent to me of that which I love to be a relief to me in what You love.

51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 76

0 Allah, I seek refuge in You from the evil of my hearing and the evil of my sight

(3503)

أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ عَلِّمْنِي تَعَوُّذًا أَتَعَوَّذُ بِهِ قَالَ فَأَخَذَ بِكَتِفِي فَقَالَ قُلْ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ بَصَرِي وَمِنْ شَرِّ لِسَانِي وَمِنْ شَرِّ قَلْبِي وَمِنْ شَرِّ مَنِيِّي يَعْنِي فَرْجَهُ

Sayyidina Shakal ibn Humayd (RA) narrated: I went to the Prophet (SAW) and said (to him), "0 Messenger of Allah, teach me a prayer of refuge that I might seek refuge in Allah thereby.' He held my hand and instructed me to say:

0 Allah, I seek refuge in You from the evil of my hearing, and from the evil of my sight, and from the evil of my tongue, and from the evil of my heart, and from the evil of my sexual organs.

[*Ahmed* 15541]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 77

I seek refuge in Your pleasure

(3504)

كُنْتُ نَائِمَةً إِلَى جَنْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَفَقَدْتُهُ مِنْ اللَّيْلِ فَلَمَسْتُهُ فَوَقَعَتْ يَدِي عَلَى قَدَمَيْهِ وَهُوَ سَاجِدٌ وَهُوَ يَقُولُ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

Sayyidah Ayshah (RA) narrated: I was sleeping next to Allah's Messenger (SAW) but I missed him in the night. I groped with my hand and finally touched his feet while he was in prostration. He was saying:

0 Allah, I seek refuge in Your pleasure from Your wrath and in Your forgiveness from Your punishment. I cannot praise You according to what You are worthy. Indeed, You are as You praise yourself.

[*Ahmed* 24366]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 78

No Caption

(3505)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمْ السُّورَةَ مِنْ الْقُرْآنِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

Sayyidina Abdullah ibn Abbas s reported that Allah’s Messenger (SAW) used to teach them this prayer as he used to teach them the surah of the Qur’an:

0 Allah, I seek refuge in You from the punishment in Hell and from the punishment in the grave, and I seek refuge in You from the michief of dajjal, and I seek refuge in You from the trial of life and death.

[*Muslim* 590, *Abu Dawud* 1542, *Nisai* 2059, *Ahmed* 2168]

(3506)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو بِهَؤُلَاءِ الْكَلِمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَمِنْ شَرِّ فِتْنَةِ الْغِنَى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَأَنْقِ قَلْبِي مِنْ الْخَطَايَا كَمَا أَنْقَيْتَ الثَّوْبَ الْأَبْيَضَ مِنْ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْكَسَلِ وَالْهَرَمِ وَالْمَأْثَمِ وَالْمَغْرَمِ

Sayyidah Ayshah (RA) reported that Allah’s Messenger (SAW) prayed in these words:

0 Allah, I seek refuge in You from the trial of Hell and the punishment in Hell and the trial of the grave and from the evil of the trial of riches and from the evil of the trial of poverty and from the mischief of dajjal. 0 Allah, wash away my sins with snow and hail water and purify my heart as a white. garment is purified from filth, and put a distance between me and my sins as You have put a distance between the east and the west. 0 Allah, I seek refuge in You from slackness, in firm old age, sin and debt.

[*Bukhari* 832, *Muslim* 589, *Abu Dawud* 880, *Nisai* 1305, *Ahmed* 24632]

(3507)
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عِنْدَ وَفَاتِهِ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى

Sayyidah Ayshah (RA) reported having heard Allah's Messenger (SAW) make this supplication at the time of his death:

0 Allah, forgive me and have mercy on me and join me with the higher companion.

(The words are ar-Rafiq ui-Ala).

[*Ahmed* 26006, *Bukhari* 4440, *Muslim* 2444]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 79

Let not any of you say forgive me if You will

(3508)
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَقُولُ أَحَدُكُمْ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ لِيَعْزِمْ الْمَسْأَلَةَ فَإِنَّهُ لَا مُكْرِهَ لَهُ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "None of you must say, '0 Allah forgive me if You will, 0 Allah have mercy on me if you will:' Rather, he must not make his request conditional because there is none to prevent Him."

[*Bukhari* 6339, *Abu Dawud* 1483, *Ahmed* 9975]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 80

Our Lord descends to the heave nover earth every night

(3509)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَنْزِلُ رَبُّنَا كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرُ فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "Our Lord comes down every night to the heaven over earth in the last one-third of the night. He says, "Is there anyone to supplicate Me that I may answer him?. Who will ask Me that I may grant him? Who will seek forgiveness from me that I may forgive him?'

[*Ahmed* 10315, *Bukhari* 1145, *Muslim* 758, *Abu Dawud* 1315, *Ibn e Majah* 1366]

(3510)

قِيلَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الدُّعَاءِ أَسْمَعُ قَالَ جَوْفَ اللَّيْلِ الْآخِرِ وَدُبُرَ الصَّلَوَاتِ الْمَكْتُوبَاتِ

Sayyidina Abu Umamah reported that someone asked the Prophet "0 Messenger of Allah, which prayer is heard (most)?" He said, "In the last portion of the night and after the prescribed salah."

It is reported from Abu Dharr and Ibn Umar (RA) from the Prophet that he said, "Around the last portion of the night, the supplication is most excellent and most likely to be accepted" or like the hadith.

Chapter 81

0 Allah, I have come to the morning or to the evening askinsg you to witness

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(3511)

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ حِينَ يُصْبِحُ اللَّهُمَّ أَصْبَحْنَا نُشْهِدُكَ وَنُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ بِأَنَّكَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ اللَّهُ وَحْدَكَ لَا شَرِيكَ لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ إِلَّا غَفَرَ اللَّهُ لَهُ مَا أَصَابَ فِي يَوْمِهِ ذَلِكَ وَإِنْ قَالَهَا حِينَ يُمْسِي غَفَرَ اللَّهُ لَهُ مَا أَصَابَ فِي تِلْكَ اللَّيْلَةِ مِنْ ذَنْبٍ

Sayyidina Anas (RA) reported that Allah's Messenger (SAW) said, "If anyone prays in the morning:

0 Allah, we enter into morning, calling You to witness and calling to witness the bearers of Your throne, Your angels and all Your creatures that You are God, there is no God other than You, You are Alone and You have no partner, and that Muhammad is Your slave and Your Messenger.

Then Allah forgives him what (sins) he commits that day. And, if he prays that in the evening then Allah forgives him what sins he commits that night.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 82

0 Allah forgive me my sin and expand for me my home

(3512)

أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ سَمِعْتُ دُعَاءَكَ اللَّيْلَةَ فَكَانَ الَّذِي وَصَلَ إِلَيَّ مِنْهُ أَنَّكَ تَقُولُ اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِيمَا رَزَقْتَنِي قَالَ فَهَلْ تَرَاهُنَّ تَرَكْنَ شَيْئًا

Sayyidina Abu Hurayrah reported that a man said, "0 Messenger of Allah, I heard your prayer tonight. So the portion of it I heard is that you said:

0 Allah, forgive me my sins and make my home spacious for me and bless me in that which You have provided me of sustenance.

The Prophet (SAW) asked him, “Did you find anything that has been omitted in it?”

[*Abu Dawud* 5069, *Ahmed* 16599]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 83

0 Allah let fear intervene between us and our sins

(3513)

قَلَّمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُومُ مِنْ مَجْلِسٍ حَتَّى يَدْعُوَ بِهَؤُلَاءِ الدَّعَوَاتِ لِأَصْحَابِهِ اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ وَمِنْ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا وَمَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا وَانْصُرْنَا عَلَى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلْ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا

Sayyidina Ibn Umar (RA) reported that it was seldom that Allah’s Messenger (SAW) got up from a gathering before having prayed in these words (and) having the sahaah pray:

O Allah, cause us to have as much portion of Your fear as becomes a barrier between us and disobedience to You, and as much of obedience to You as may take us to paradise, and as much of faith as removes hardships of this world from us. And, let us benefit from our hearing, our sight and our vitality as long as you cause us to live and cause them to survive us. And take revenge from those who wrong usO and help us against those who antagonise us. And do not cause our difficulties to descend on our religion0 and do not make this world most of our ambition and do not make it the limit of our knowledge. And do not impose on us one who would not have mercy on us.

(3514)

سَمِعَنِي أَبِي وَأَنَا أَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْهَمِّ وَالْكَسَلِ وَعَذَابِ الْقَبْرِ قَالَ يَا بُنَيَّ مِمَّنْ سَمِعْتَ هَذَا قُلْتُ سَمِعْتُكَ تَقُولُهُنَّ قَالَ الْزَمْهُنَّ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُهُنَّ

Muslim ibn Abu Bakrah (RA) said that his father heard him pray:

0 Allah, I seek refuge in You from grief, sloth and punishment in the grave.

He asked, “0 son, from whom did you hear it?” He said, “I had heard, you pray in these words.”

He said, “Bind yourself by them. I had heard Allah’s Messenger (SAW) supplicate thus.”

51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 84

There is no god but Allah, the High, the Mighty

(3515)

قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُعَلِّمُكَ كَلِمَاتٍ إِذَا قُلْتَهُنَّ غَفَرَ اللَّهُ لَكَ وَإِنْ كُنْتَ مَغْفُورًا لَكَ قَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ

Sayyidina Ali reported that Allah’s Messenger (SAW) said to him, “Shall I not teach you words which when you pray by, Allah will forgive you and if you are forgiven, He will elevate your ranks. Say:

There is no God, but Allah, the High, the Mighty. There is no God but Allah, the Clement, the Noble. There is no God but Allah glorified be Allah Lord of the mighty throne.

[*Ahmed* 712]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 85

Prayer of Dhun-Nun (Yunus)

(3516)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعْوَةُ ذِي النُّونِ إِذْ دَعَا وَهُوَ فِي بَطْنِ الْحُوتِ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنْ الظَّالِمِينَ فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ

Sayyidina Sa'd (RA) reported that Allah's Messenger (SAW) said, "The prayer of Dhuan-Nun(Yunus) while he was in the stomach of the fish:

There is no God but you. You are Glorified. I am one of the wrong-doers. is such that if a Muslim makes it and asks for something, Allah will surely grant him that.

[*Ahmed* 1462]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 86

Allah has ninety nine names

(3517)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً غَيْرَ وَاحِدٍ مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) said, "Surely Allah has ninety-nine names-a hundred, less one. He who remembers them will enter Paradise."

[*Ibn e Majah* 3860, *Ahmed* 7505]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 87

The beautiful names of Allah - all of them mentioned

(3518)

S **قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلَّهِ تَعَالَى تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً غَيْرَ وَاحِدٍ مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الْغَفَّارُ الْقَهَّارُ الْوَهَّابُ الرَّزَّاقُ الْفَتَّاحُ الْعَلِيمُ الْقَابِضُ الْبَاسِطُ الْخَافِضُ الرَّافِعُ الْمُعِزُّ الْمُذِلُّ السَّمِيعُ الْبَصِيرُ الْحَكَمُ الْعَدْلُ اللَّطِيفُ الْخَبِيرُ الْحَلِيمُ الْعَظِيمُ الْغَفُورُ الشَّكُورُ الْعَلِيُّ الْكَبِيرُ الْحَفِيظُ الْمُقِيتُ الْحَسِيبُ الْجَلِيلُ الْكَرِيمُ الرَّقِيبُ الْمُجِيبُ الْوَاسِعُ الْحَكِيمُ الْوَدُودُ الْمَجِيدُ الْبَاعِثُ الشَّهِيدُ الْحَقُّ الْوَكِيلُ الْقَوِيُّ الْمَتِينُ الْوَلِيُّ الْحَمِيدُ الْمُحْصِي الْمُبْدِئُ الْمُعِيدُ الْمُحْيِي الْمُمِيتُ الْحَيُّ الْقَيُّومُ الْوَاجِدُ الْمَاجِدُ الْوَاحِدُ الصَّمَدُ الْقَادِرُ الْمُقْتَدِرُ الْمُقَدِّمُ الْمُؤَخِّرُ الْأَوَّلُ الْآخِرُ الظَّاهِرُ الْبَاطِنُ الْوَالِيَ الْمُتَعَالِي الْبَرُّ التَّوَّابُ الْمُنْتَقِمُ الْعَفُوُّ الرَّءُوفُ مَالِكُ**

الْمُلْكِ ذُو الْجَلَالِ وَالْإِكْرَامِ الْمُقْسِطُ الْجَامِعُ الْغَنِيُّ الْمُغْنِي الْمَانِعُ الضَّارُّ النَّافِعُ النُّورُ الْهَادِي الْبَدِيعُ الْبَاقِي الْوَارِثُ الرَّشِيدُ الصَّبُورُ

ayyidina Abu Hurayrah(RA) reported that Allah's Messenger ' said:

Surely Allah has ninety-nine names-a hundred, less one. He Who remembers them will enter

Paradise.

He is Allah Who there is no God besides Him:

Ar-Rahman, Ar-Rahim, Al-Malik, Al-Quddus, As-Salaam, Al-Mumin, Al-Muhaymin, Al-Aziz, Al-Jabbar, Al-Mutakabbir Al-Khaliq, Al-Ban, Al-Musawwir, AI-Ghaffar, Al-Qahhar, Al-Wahhab, Ar-Razzaq, Ai-Fattah, Al-Aiim Al-Qabid, Al-Basil, Ai-Khafid, Ar-Rafi, Al-Mu'iz, Ai-Muziil, As-Sami, Al-Basir, Al-Hakam, Al-Adi, Al-Latif, A1-Khabir, Al-Ally, Al-Halim, Al-Azim, Al-Ghafur, Ash-Shakur, Al-Kabir, Al-Hafiz, Al-Muqit, Al-Hasib, Al-Jalil, Al-Karim, Ar-Raqib, Al-Mujib Al-Wasi, Al-Hakim, Al-Wadud, Al-Majid, Al-Ba'ith, Ash-Shahid, Al-Haqq, Al-Wakil, Al-Qawiy, Al-Matin, A1-Waliy, Al-Hamid, Al-Muhsiy, Al-Mubdi, Al-Mu'id, A1-Muhyiy, Al-Mumit, Al-Hayyu, Al-Qayyum, Al-Wajid, Al-Majid, Al-Wahid, As-Samad, Al-Qadir, AI-Muqtadir, Al-Muqaddim, Al-Mu'akhkhir, A1-Awwal, Al-Aakhir, Az-Zahir, Al-Batin, Al-Waliy, Al-Muta'aliy, Al-Barr, At-Tawwab, Al-Muntaqim, Al-Afuw, Ar-Ra'uf, Maalik-ul-Mulk, Dhul Jalali wallkram, Al-Muqsit, Al-Jami, Al-Ghaniy, A1-Mughni, Al-Mani, Ad-Darr, An-Nafi, An-Nur, Al-Hadi, Al-Badi, Al-Baqi Al-Warith, Ar-Rashid, As-Sabur.

[*Bukhari* 7392]

(3519)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ

Sayyidina Abu Hurayrah reported from the Prophet that he said, "Allah has ninety-nine names. He who remembers them will enter paradise."

[*Bukhari* 7392, *Muslim* 2677, *Ahmed* 10486]

(3520)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا قُلْتُ يَا رَسُولَ اللَّهِ

وَمَا رِيَاضُ الْجَنَّةِ قَالَ الْمَسَاجِدُ قُلْتُ وَمَا الرَّتْعُ يَا رَسُولَ اللَّهِ قَالَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Sayyidina Abu Hurayrah (RA) narrated: Allah's Messenger (SAW) said, "When you pass by the gardens of paradise, graze thare." I asked, "0 Messenger of Allah, and what are the gardens of paradise" He said, "The mosques." I asked, "And what is the grazing, 0 Messenger of Allah?" He said, "(That is the saying:)

Glorified be Allah. And, all praise belongs to Allah. and, there is no god but Allah, and Allah is the Greatest.

(3521)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا قَالُوا وَمَا رِيَاضُ الْجَنَّةِ قَالَ حِلَقُ الذِّكْرِ

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger (SAW) said, "When you pass by the gardens of paradise graze (there)." They (the sahabah asked, "And what are the gardens of paradise?" He said, "Circles of Dhikr." (This means, 'groups people who mention and remember Allah.

[*Ahmed* 12525]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 88

To say, we belong to Allah and to him is our return' when faced with difficulty

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(3522)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَصَابَ أَحَدَكُمْ مُصِيبَةٌ فَلْيَقُلْ إِنَّا لِلَّهِ وَإِنَّا

إِلَيْهِ رَاجِعُونَ اللَّهُمَّ عِنْدَكَ احْتَسَبْتُ مُصِيبَتِي فَأْجُرْنِي فِيهَا وَأَبْدِلْنِي مِنْهَا خَيْرًا فَلَمَّا احْتُضِرَ أَبُو سَلَمَةَ قَالَ اللَّهُمَّ اخْلُفْ فِي أَهْلِي خَيْرًا مِنِّي فَلَمَّا قُبِضَ قَالَتْ أُمُّ سَلَمَةَ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ عِنْدَ اللَّهِ احْتَسَبْتُ مُصِيبَتِي فَأْجُرْنِي فِيهَا

Sayyidina Abu Salamah (RA) reported that Allah's Messenger (SAW) said, "When one of you is faced with difficulty, let him say:

We belong to Allah and we will return to Him. 0 Allah, I seek reward, for my dificulty from you.

So, reward me for it and change it for me with something better.

Thus when death appraches Abu Salamah (RA) he prayed:

O Allah, give my wife someone better than me. When he died Sayyidah Umm Salamah (RA) prayed:

To Allah, we belong and to Him will we return. I place my dificulty with Allah. So, reward me against it.

[*Ahmed* 16343, *Ibn e Majah* 1598]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 89

Supplication for safety and pardon

(3523)

أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ الدُّعَاءِ أَفْضَلُ قَالَ سَلْ رَبَّكَ الْعَافِيَةَ وَالْمُعَافَاةَ فِي الدُّنْيَا وَالْآخِرَةِ ثُمَّ أَتَاهُ فِي الْيَوْمِ الثَّانِي فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ الدُّعَاءِ أَفْضَلُ فَقَالَ لَهُ مِثْلَ ذَلِكَ ثُمَّ أَتَاهُ فِي الْيَوْمِ الثَّالِثِ فَقَالَ لَهُ مِثْلَ ذَلِكَ قَالَ

فَإِذَا أُعْطِيتَ الْعَافِيَةَ فِي الدُّنْيَا وَأُعْطِيتَهَا فِي الْآخِرَةِ فَقَدْ أَفْلَحْتَ

Sayyidina Anas ibn Maalik reported that a man came to the Prophet 4ilL and said, "0 Messenger of Allah, which prayer is best?" He said, "Ask your Lord for pardon and security in this world and the next." He came again the next day and asked, "0 Messenger of Allah! which prayer is best?" He told him the like of what he had said. He came again on the third day and he said to him as he had said (carlier). He also said, "If you are given pardon in this world, and you are also given that in the Hereafter, indeed, you have succeeded."

[*Ibn e Majah* 3848]

(3524)

قُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ عَلِمْتُ أَيُّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ مَا أَقُولُ فِيهَا قَالَ قُولِي اللَّهُمَّ إِنَّكَ عُفُوٌّ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Sayyidah Ayshah (RA) reported that she asked, "0 Messenger of Allah! what do you say if I learnt which night is the Laylatul Qadr (night of power), what should I pray then?" He said, "Say:

0 Allah, You are the Forgiving, the Benevolent, You love to forgive, so forgive me.

(3525)

قُلْتُ يَا رَسُولَ اللَّهِ عَلِّمْنِي شَيْئًا أَسْأَلُهُ اللَّهَ عَزَّ وَجَلَّ قَالَ سَلْ اللَّهَ الْعَافِيَةَ فَمَكَثْتُ أَيَّامًا ثُمَّ جِئْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ عَلِّمْنِي شَيْئًا أَسْأَلُهُ اللَّهَ فَقَالَ لِي يَا عَبَّاسُ يَا عَمَّ رَسُولِ اللَّهِ سَلْ اللَّهَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ

Sayyidina Abbas ibn Abdul Muttalib (RA) reported that he submitted, "0 Messenger of Allah, teach me something that I may ask (thereby) Allah, the Mighty the Glorious." He said, "Ask Him for safety." I waited for a few days and then went to him and asked him, "0 Messenger of Allah, teach me something whereby I Might ask Allah." he said, "0 Abbas! 0 uncle of Allah's Messenger, ask for security in this world and the next."

[*Ahmed* 1783]

(3526)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا سُئِلَ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ الْعَافِيَةَ

Sayyidina Ibn Umar (RA) reported that Allah’s Messenger (SAW) said, “Allah is not asked for anything dearer to Him than He is asked for safety.”

51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 90

0 Allah, select for me and determine for me the right caurse

(3527)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَمْرًا قَالَ اللَّهُمَّ خِرْ لِي وَاخْتَرْ لِي

Sayyidah Ayshah (RA) reported on the authority of Sayyidina Abu Bakr (RA) that when the Prophet (SAW) intended to do something, he would say:

0 Allah, select for me and determine for me (the right course).

51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 91

Merit of ablution and praise and glorification of Allah

(3528)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوُضُوءُ شَطْرُ الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ
وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَآنِ أَوْ تَمْلَأُ مَا بَيْنَ السَّمَوَاتِ وَالْأَرْضِ وَالصَّلَاةُ نُورٌ وَالصَّدَقَةُ

بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا

Sayyidina Abu Maalik (RA) al-Ash ary reported that Allah's Messenger (SAW) said, "Wudu (ablution) is half of faith. Al-Hamdu lillah (praise of Allah) fills up the scale while SubhanAllah and al-Hamdulillah fill up that which is between the heavens and the earth. Salah is light and sadaqah (charity) is evidence. Patience is radiance. The Qur'an is proof for you or against you. Every person begins his day selling his soul and he either gets it released (because of obedience) or destroys it (because of disobedience.)

[*Muslim* 223, *Ahmed* 22965]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 92

Two ahadith-tasbih is half of the scale

(3529)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّسْبِيحُ نِصْفُ الْمِيزَانِ وَالْحَمْدُ لِلَّهِ يَمْلَؤُهُ وَلَا إِلَهَ إِلَّا اللَّهُ لَيْسَ لَهَا دُونَ اللَّهِ حِجَابٌ حَتَّى تَخْلُصَ إِلَيْهِ

Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (SAW) said, "Tasbih (to glority Allah) is half of faith while Hamd (to praise Allah) fills it up. And as for "There is no God but Allah", there is no screen between it and Allah so that it goes (directly) to Him."

(3530)

عَدَّهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي يَدِي أَوْ فِي يَدِهِ التَّسْبِيحُ نِصْفُ الْمِيزَانِ وَالْحَمْدُ لِلَّهِ يَمْلَؤُهُ وَالتَّكْبِيرُ يَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ وَالصَّوْمُ نِصْفُ الصَّبْرِ وَالطُّهُورُ

A man of the tribe of Banu Sulaym narrated: Allah's Messenger counted on his fingers or on mine, "Tasbih (glorifying Allah) is half of the scale and Hamd (praising Him) fills it up. Takbir (extolling Allah's greatness) fillsup that which is between the heaven and the earth. fasting is half patience while purity is half of faith."

[*Ahmed* 23135]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 93

Prayer at Arafat-O Allah praise belongs to you

(3531)

أَكْثَرُ مَا دَعَا بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشِيَّةَ عَرَفَةَ فِي الْمَوْقِفِ اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي نَقُولُ وَخَيْرًا مِمَّا نَقُولُ اللَّهُمَّ لَكَ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي وَإِلَيْكَ مَآبِي وَلَكَ رَبِّ تُرَاثِي اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَوَسْوَسَةِ الصَّدْرِ وَشَتَاتِ الْأَمْرِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا تَجِيءُ بِهِ الرِّيحُ

Sayyidina Ali ibn Abu Talib reported that at Arafat at the mawqif after zawal (declination of the sun), much of the supplication of Allah's Messenger (SAW) was:

0 Allah, praise belongs to You in the manner You say but better than we say. 0 Allah, for You is my salah, my sacrifice, my living and my death. To You is the return for refuge. For You is my legacy. 0 Allah, I seek refuge in You from the punishment in the grave and the temptation in the heart and confusion in affairs. 0 Allah, I seek refuge in You from the evil with which the wind comes.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 94

0 Allah, we seek the good your Prophet Muhammad (SAW) asked of you

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(3532)

دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِدُعَاءٍ كَثِيرٍ لَمْ نَحْفَظْ مِنْهُ شَيْئًا قُلْنَا يَا رَسُولَ اللَّهِ دَعَوْتَ بِدُعَاءٍ كَثِيرٍ لَمْ نَحْفَظْ مِنْهُ شَيْئًا فَقَالَ أَلَا أَدُلُّكُمْ عَلَى مَا يَجْمَعُ ذَلِكَ كُلَّهُ تَقُولُ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Sayyidina Abu Umamah (RA) reported: Allah's Messenger made many supplication that we did not remember. We said, "0 Messenger of Allah, you have made many supplication but we do not remember anything of it." He said, "Shall I point out to you that which gathers together all of them?" He said:

0 Allah, we ask You of the good of which Your Prophet Muhammad asked You. And we seek refuge in You from the evil from which Your Prophet Muhammad sought refuge. And You are the Helper and Yours is the responsibility. There is no power and no strength save with Allah.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 95

0 Director of hearts

(3533)

يَا أُمَّ الْمُؤْمِنِينَ مَا كَانَ أَكْثَرُ دُعَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ عِنْدَكِ قَالَتْ

كَانَ أَكْثَرُ دُعَائِهِ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَكْثَرَ دُعَاءَكَ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ قَالَ يَا أُمَّ سَلَمَةَ إِنَّهُ لَيْسَ آدَمِيٌّ إِلَّا وَقَلْبُهُ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ اللَّهِ فَمَنْ شَاءَ أَقَامَ وَمَنْ شَاءَ أَزَاغَ فَتَلَا مُعَاذٌ

Shahr ibn Hawshab narrated: I asked Sayyidah Umm Salamah (RA), “0 Mother of the Believers! What was the most regular prayer of Allah’s Messenger when he was with you?” She said, “The most frequent of his prayers was:

0 Director of hearts, let my heart be steadfast on Your religion. She said, “I asked him, “0 Messenger of Allah! why is this your most frequent prayer?” and he said, “0 Umm Salamah, there is no man whose heart in not between the fingers of Allah so, whoso He will is steadfast and whoso He will goes astray.” Then the narrator, Mu’adh recited:

Our Lord, cause not our hearts to stray after You have guided us.” (3:8, the verse to the end)

[*Ahmed* 12108]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 96

Prayer to cure insomnia

(3534)

شَكَا خَالِدُ بْنُ الْوَلِيدِ الْمَخْزُومِيُّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَا أَنَامُ اللَّيْلَ مِنْ الْأَرَقِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَقُلْ اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظَلَّتْ وَرَبَّ الْأَرَضِينَ وَمَا أَقَلَّتْ وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّتْ كُنْ لِي جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيعًا أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ أَنْ يَبْغِيَ عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا إِلَهَ غَيْرُكَ لَا إِلَهَ إِلَّا أَنْتَ

Sayyidina Buraydah reported that Khalid ibn Walid al-Makhzumi (RA) complained to the Prophet (SAW) saying, "0 Messenger of Allah, I cannot sleep in the night due to insomnia' The Prophet — said, "When you come to your bed, say:

o Allah, Lord of the seven heavens and that on which they cast their shadows; and, Lord of the earths and that which they bear; and, Lord of the devils and of those whom they mislead be for me a neighbourIgainst the mischief of the whole of Your creation lest any of them may tTespass on me or oppress me. Great is Your neighbourhood and gloriours is Your praise! There is no God besides You There is no God but You.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 97

No Caption

(3535)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَرَبَهُ أَمْرٌ قَالَ يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ

Sayyidina Anas ibn Maalik (RA) reported that when the Prophet (SAW) faced a difficult matter, he said:

0 The Ever-Living, The self-Subsisting, to Your merey do I appeal

And with the same sanad, he reported that Allah's Messenger said, "Hold fast to the possessor of Majesty and Benevolence."

(3536)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلِظُّوا بِيَا ذَا الْجَلَالِ وَالْإِكْرَامِ قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَنَسٍ مِنْ غَيْرِ هَذَا الْوَجْهِ

Sayyidina Anas reported that the Prophet said, "Hold fast to '0 the Lord of Majesty and Benevolence!"

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 98

Merit of one who goes to his bed purrified so remembers Allah

(3537)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ أَوَى إِلَى فِرَاشِهِ طَاهِرًا يَذْكُرُ اللَّهَ حَتَّى يُدْرِكَهُ النُّعَاسُ لَمْ يَنْقَلِبْ سَاعَةً مِنْ اللَّيْلِ يَسْأَلُ اللَّهَ شَيْئًا مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ

Sayyidina Abu Umamah Bahili reported that he heard Allah's Messenger (SAW) say, "If anyone goes to his bed purified and mentions Allah till sleep overtakes him then he will not pass a moment of the night asking Allah for any good of this world and the next without Allah giving him that thing.

(3538)

سَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَدْعُو يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ النِّعْمَةِ فَقَالَ أَيُّ شَيْءٍ تَمَامُ النِّعْمَةِ قَالَ دَعْوَةٌ دَعَوْتُ بِهَا أَرْجُو بِهَا الْخَيْرَ قَالَ فَإِنَّ مِنْ تَمَامِ النِّعْمَةِ دُخُولَ الْجَنَّةِ وَالْفَوْزَ مِنْ النَّارِ وَسَمِعَ رَجُلًا وَهُوَ يَقُولُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ فَقَالَ قَدْ اسْتُجِيبَ لَكَ فَسَلْ وَسَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا وَهُوَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الصَّبْرَ فَقَالَ سَأَلْتَ اللَّهَ الْبَلَاءَ فَسَلْهُ الْعَافِيَةَ

Sayyidina Mu'adh ibn Jabal reported that the Prophet (SAW) heard a man pray, "0 Allah I ask You for perfect bounty." So he asked him, "What is perfect beunty?" The man said, "I prayed a prayer, hoping for the best." He said, "The perfect bounty is admittance to paradise, and deliverance from hell." The Prophet (SAW) also heard another man say:

0 Lord of Majesty and Benevolence.

So he said to him, "Your prayer is granted, so ask (what you desire)." He also heard a man say, "0 Allah, I ask You for patience," so he said to him, "You have asked Allah for

trial. Now, ask Him for safety.”

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 99

No Caption

(3539)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا فَزِعَ أَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ فَإِنَّهَا لَنْ تَضُرَّهُ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يُلَقِّنُهَا مَنْ بَلَغَ مِنْ وَلَدِهِ وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَهَا فِي صَكٍّ ثُمَّ عَلَّقَهَا فِي عُنُقِهِ

Amr ibn Shu’ayb reported from his father, from his grandfather that Allah’s Messenger (SAW) said, “If any of you gets a nightmare, let him say:

I seek refuge in the perfect words of Allah against His wrath and His punishment and the’ mischief of His slaves and from the temptations of the devils and that which they bring.

Then they will not harm him.” So, Abdullah ibn Amr used to teach this supplication to his grown up children. And, he wrote it down on something and hung it on the neck of those who had not attained puberty.

[*Abu Dawud* 3893]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 100

0 Allah, I have wronged myself

(3540)

أَتَيْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ فَقُلْتُ لَهُ حَدِّثْنَا مِمَّا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَلْقَى إِلَيَّ صَحِيفَةً فَقَالَ هَذَا مَا كَتَبَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَنَظَرْتُ فَإِذَا فِيهَا إِنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ قَالَ يَا رَسُولَ اللَّهِ عَلِّمْنِي مَا أَقُولُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ فَقَالَ يَا أَبَا بَكْرٍ قُلْ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ لَا إِلَهَ إِلَّا أَنْتَ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ

Abu Raashid al-Hubrani reported that he came to Abdullah ibn Amr ibn al-Aas and requested him to narrate to him from what they heard from Allah's Messenger . Sc he gave him a writing, saying, "This is what Allah's Messenger (SAW) had got write down for me." He looked at it and found written therein: Abu Bakr (RA) said, "0 Messenger Allah, teach me what I should pray in the morning and in the evening?" He said, "0 Abu Bakr say:

0 Allah, Originator of the heavens and the earth, Knower of the unseen and the seen. There is no God but You. Lord of every thing and its Master, i seek refuge in You from the evil of myself and from the mischief of the devil and his polytheism, and from that I may put myself in evil or get a Muslim into it.

[*Ahmed* 31, *Abu Dawud* 5083]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 101

None has more modesty then Allah

(3541)

قُلْتُ لَهُ أَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ قَالَ نَعَمْ وَرَفَعَهُ أَنَّهُ قَالَ لَا أَحَدَ أَغْيَرُ مِنْ اللَّهِ وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا أَحَدَ أَحَبُّ إِلَيْهِ الْمَدْحُ مِنْ اللَّهِ وَلِذَلِكَ مَدَحَ نَفْسَهُ

Amr ibn Murrah reported that he heard Abu Wa'il say that he heard Abdullah ibn Mas'ud (RA)narrate (this Hadtih). The sub narrator asked him if he had heard from Abdullah ibn Mas'ud (RA) and he said, "Yes" He said that the Prophet had said, "No one has a greater sense of honour than Allah. That is why He has forbidden indecencies that are apparent and that are hidden. And there is no one to whom his praise is dearer than it is to Allah which is why He has praised Himself.'

[*Bukhari* 4634, *Muslim* 2760, *Ahmed* 3616]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 102

0 Allah, I have wronged myself

(3542)

أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي قَالَ قُلْ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Sayyidina Abdullah ibn Amr reported that Sayyidina Abu Bakr (RA) said, "0 Messenger of Allah, teach me a prayer which I may make in my salah." He said, Pray:

0 Allah, I have wronged my soul much wrong, and there is none who will forgive sins besides You. So, forgive me a forgiveness from You. And have mercy on me. Surely, You are The Forgiving, The Merciful.

[*Ahmed* 8, *Bukhari* 834, *Muslim* 2705, *Ibn e Majah* 2835, *Nisai* 1301]

(3543)

جَاءَ الْعَبَّاسُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَأَنَّهُ سَمِعَ شَيْئًا فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ فَقَالَ مَنْ أَنَا فَقَالُوا أَنْتَ رَسُولُ اللَّهِ عَلَيْكَ السَّلَامُ قَالَ أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي فِي خَيْرِهِمْ فِرْقَةً ثُمَّ جَعَلَهُمْ فِرْقَتَيْنِ فَجَعَلَنِي فِي خَيْرِهِمْ فِرْقَةً ثُمَّ جَعَلَهُمْ قَبَائِلَ فَجَعَلَنِي فِي خَيْرِهِمْ قَبِيلَةً ثُمَّ جَعَلَهُمْ بُيُوتًا فَجَعَلَنِي فِي خَيْرِهِمْ بَيْتًا وَخَيْرِهِمْ نَسَبًا

Muttalib ibn Wada'ah narrated: Abbas (RA)' came to Allah's Messenger (SAW) that he might hear something. The Prophet (SAW) ascended the pulpit and asked, "Who am I?" They (the sahabah ,.÷ . said, "You are Allah's Messenger, may peace be on you." He said, "I am Muhammad ibn Abdullah ibn Abdul Mutalib. Surely. Allah created the creation and made me the best of them groupwise. Then He made them two groups and made me the best of them as regards group. Then He made them tribes and made me the best of them tribewise. Then He made them families and made me the best of them familywise and the best of them as regards descent.

[*Ahmed* 1788]

(3544)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِشَجَرَةٍ يَابِسَةِ الْوَرَقِ فَضَرَبَهَا بِعَصَاهُ فَتَنَاثَرَ الْوَرَقُ فَقَالَ إِنَّ الْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ لَتُسَاقِطُ مِنْ ذُنُوبِ الْعَبْدِ كَمَا تَسَاقَطَ وَرَقُ هَذِهِ الشَّجَرَةِ

Sayyidina Anas ibn Maalik (RA) reported that the Prophet passed by a tree whose leaves had dried. He struck its branches with his staff so that the leaves fell down. He said, "Indeed, praise for Allah glorifying Him declaring His Oneness and extoling Him get the sins of a person to drop down just as the leaves of this tree fall down.

(3545)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ

الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ عَلَى إِثْرِ الْمَغْرِبِ بَعَثَ اللَّهُ مَسْلَحَةً يَحْفَظُونَهُ مِنْ الشَّيْطَانِ حَتَّى يُصْبِحَ وَكَتَبَ اللَّهُ لَهُ بِهَا عَشْرَ حَسَنَاتٍ مُوجِبَاتٍ وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ مُوبِقَاتٍ وَكَانَتْ لَهُ بِعَدْلِ عَشْرِ رِقَابٍ مُؤْمِنَاتٍ

Sayyidina Umarah ibn ash-Shabib as-aba: reported that Allah's Messenger (SAW) said that if anyone says:

There is no Good but Allah, Alone, Who has no partner. To Him belongs the kingdom and to Him belongs all praise. He gives life and gives death and. He is ommipotent. ten times after maghrib then Allah will send to him an angel to protect him from the devil till morning. Ten pious deeds will be written down for him and ten destroying evils will be erased from him and reward for emancipating ten believing slaves will be recorded for him

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 103

Merit of seeking for giveness and repentance and about Allah's mercy on His slaves

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(3546)

أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ الْمُرَادِيَّ أَسْأَلُهُ عَنْ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ مَا جَاءَ بِكَ يَا زِرُّ فَقُلْتُ ابْتِغَاءَ الْعِلْمِ فَقَالَ إِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَطْلُبُ فَقُلْتُ إِنَّهُ حَكَّ فِي صَدْرِي الْمَسْحُ عَلَى الْخُفَّيْنِ بَعْدَ الْغَائِطِ وَالْبَوْلِ وَكُنْتَ امْرَأً مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجِئْتُ أَسْأَلُكَ هَلْ سَمِعْتَهُ يَذْكُرُ فِي ذَلِكَ شَيْئًا قَالَ نَعَمْ كَانَ يَأْمُرُنَا إِذَا كُنَّا سَفَرًا أَوْ مُسَافِرِينَ أَنْ لَا نَنْزِعَ خِفَافَنَا ثَلَاثَةَ أَيَّامٍ وَلَيَالِيهِنَّ إِلَّا مِنْ جَنَابَةٍ لَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ فَقُلْتُ هَلْ سَمِعْتَهُ يَذْكُرُ فِي الْهَوَى شَيْئًا قَالَ نَعَمْ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَبَيْنَا نَحْنُ عِنْدَهُ إِذْ نَادَاهُ أَعْرَابِيٌّ بِصَوْتٍ لَهُ جَهْوَرِيٍّ

يَا مُحَمَّدُ فَأَجَابَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوًا مِنْ صَوْتِهِ هَاؤُمُ فَقُلْنَا لَهُ وَيْحَكَ اغْضُضْ مِنْ صَوْتِكَ فَإِنَّكَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ نُهِيتَ عَنْ هَذَا فَقَالَ وَاللَّهِ لَا أَغْضُضُ قَالَ الْأَعْرَابِيُّ الْمَرْءُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقْ بِهِمْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَرْءُ مَعَ مَنْ أَحَبَّ يَوْمَ الْقِيَامَةِ فَمَا زَالَ يُحَدِّثُنَا حَتَّى ذَكَرَ بَابًا مِنْ قِبَلِ الْمَغْرِبِ مَسِيرَةُ سَبْعِينَ عَامًا عَرْضُهُ أَوْ يَسِيرُ الرَّاكِبُ فِي عَرْضِهِ أَرْبَعِينَ أَوْ سَبْعِينَ عَامًا

Zirr ibn Hubaysh (RA) narrated: I met Safwan ibn Assal al-Muradiy to ask him about wiping over socks (during ablution). he asked, “What has brought you here, 0 Zirr?” I said that acquisition of knowledge had brought me to him. He commented, “The angels spread their wings for the seeker of knowledge, pleased at what he desires.” I said that I was confused about wiping over the socks following answer of natures call, though I am one of the sahabah of the Prophet (SAW). “So, I have come to ask you if you have heard him say anything about it.” He said, “Yes. He had commanded us that when we were on a journey or travellers we should not remove our socks for three days and three nights. But, bath against sexual defilement is an exception. As for ablution after answering nature’s call or awakening from sleep, the socks may be retained” I asked him if he had heard the Prophet say anything about love. He said “Yes. We were with Allah’s Messenger on a journey. While we were with him, a villager called him in a loud, sonorous voice, “0 Muhammad! So, Allah’s Messenger (SAW) commanded him in the same tone, ‘Come.’ We aid to him, Woe to you! soften your voice. You are before the Prophet (SAW) and you are forbidden this (behavriour).’ He said, ‘By Allah, I will not lower my. voice.’ He added, ‘A man loves his people though he has not met them.’ The Prophet said, On the day of resurrection, a man will be with those he loves.’ Then, he did not cease to narrate to us till he said, ‘There is a door to the west whose width is like a journey of forty or seventy years.’

Sufyan said that the door was to the north. Allah created it on the very day He created the heavens and the earth. It lies open for repentance and will not be shut till the sun will rises from it (that is, the west).”

[*Ahmed* 18113, *Ibn e Majah* 4070]

(3547)

فَقَالَ مَا جَاءَ بِكَ قُلْتُ ابْتِغَاءَ الْعِلْمِ قَالَ بَلَغَنِي أَنَّ الْمَلَائِكَةَ تَضَعُ أَجْنِحَتَهَا لِطَالِبِ

الْعِلْمِ رِضًا بِمَا يَفْعَلُ قَالَ قُلْتُ لَهُ إِنَّهُ حَاكَ أَوْ حَكَّ فِي نَفْسِي شَيْءٌ مِنْ الْمَسْحِ عَلَى الْخُفَّيْنِ فَهَلْ حَفِظْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ شَيْئًا قَالَ نَعَمْ كُنَّا إِذَا كُنَّا فِي سَفَرٍ أَوْ مُسَافِرِينَ أُمِرْنَا أَنْ لَا نَخْلَعَ خِفَافَنَا ثَلَاثًا إِلَّا مِنْ جَنَابَةٍ وَلَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ قَالَ فَقُلْتُ فَهَلْ حَفِظْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْهَوَى شَيْئًا قَالَ نَعَمْ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ فَنَادَاهُ رَجُلٌ كَانَ فِي آخِرِ الْقَوْمِ بِصَوْتٍ جَهْوَرِيٍّ أَعْرَابِيٌّ جِلْفٌ جَافٍ فَقَالَ يَا مُحَمَّدُ يَا مُحَمَّدُ فَقَالَ لَهُ الْقَوْمُ مَهْ إِنَّكَ قَدْ نُهِيتَ عَنْ هَذَا فَأَجَابَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوًا مِنْ صَوْتِهِ هَاؤُمُ فَقَالَ الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقْ بِهِمْ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَرْءُ مَعَ مَنْ أَحَبَّ

قَالَ زِرٌّ فَمَا بَرِحَ يُحَدِّثُنِي حَتَّى حَدَّثَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ بِالْمَغْرِبِ بَابًا عَرْضُهُ مَسِيرَةُ سَبْعِينَ عَامًا لِلتَّوْبَةِ لَا يُغْلَقُ مَا لَمْ تَطْلُعْ الشَّمْسُ مِنْ قِبَلِهِ وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ { يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا }

This hadith is nearly the same as the previous hadith # 3546 except that the villager was called harsh and foolish.' The hadith concludes: He then recited the verse:

On the day when certain signs of your lord will come, to believe them shall not benefit a soul...

(6: 158)

[*Ahmed* 18115, *Ibn e Majah* 4070, *Nisai* 127]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 104

Allah accepts repentance of a slave till he gasps for breath

(3548)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغَرْغِرْ

Sayyidina Ibn Umar reported that the Prophet (SAW) said, "Indeed, Allah accepts repentance of His slave as long as he does not gasp for last breaths."

[*Ahmed* 6168, *Ibn e Majah* 4253]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 105

Allah is pleased with the repentance of one of you

(3549)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَلَّهُ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ مِنْ أَحَدِكُمْ بِضَالَّتِهِ إِذَا وَجَدَهَا

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "Allah is pleased with the repentance of one of you more than one of you is when he finds his lost camel."

[*Ahmed* 10503, *Muslim* 2675, *Ibn e Majah* 4247]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 106

If you do not sin Allah will create a creation that will commit sin and He will forgive them

(3550)

أَنَّهُ قَالَ حِينَ حَضَرَتْهُ الْوَفَاةُ قَدْ كَتَمْتُ عَنْكُمْ شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَوْلَا أَنَّكُمْ تُذْنِبُونَ لَخَلَقَ اللَّهُ خَلْقًا يُذْنِبُونَ وَيَغْفِرُ لَهُمْ

Abu Sirmah reported about Sayyidina Abu Ayyub (RA) that when death approached him, he disclosed that he had kept something secret from the others that he had heard from Allah’s Messenger (SAW). He had said, “If you people do not commit sin, Allah will create a people who will commit sin, and He will forgive them.”

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 107

As long as you pray to me

(3551)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلَا أُبَالِي يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلَا أُبَالِي يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً

Sayyidina Anas ibn Maalik (RA) narrated: I heard Allah’s Messenger relate a hadith Qudsi. Allah, the Blessed and Exalted said: 0 son of Aadam, as long as you pray to Me and place hope in Me, I will forgive you no matter how much it is against you, never mind. 0 son of Aadam, if your sins reach the borders of the sky and you seek forgiveness from Me, I will forgive you, never mind. 0 son of Adam, if you come to Me with sins as many as fill the earth and you meet Me with the earthful but without polytheism then I will come to you with as much forgiveness.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 108

Allah created a hundred mercies

(3552)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَلَقَ اللَّهُ مِائَةَ رَحْمَةٍ فَوَضَعَ رَحْمَةً وَاحِدَةً بَيْنَ خَلْقِهِ يَتَرَاحَمُونَ بِهَا وَعِنْدَ اللَّهِ تِسْعٌ وَتِسْعُونَ رَحْمَةً

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "Allah has created a hundred mercies of which He placed among His creatures only one mercy. They show mercy to each other through that. And Allah has ninety-nine mercies."

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 109

Should a believer know how much punishment lies with Allah

(3553)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنْ الْعُقُوبَةِ مَا طَمِعَ فِي الْجَنَّةِ أَحَدٌ وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنْ الرَّحْمَةِ مَا قَنَطَ مِنْ الْجَنَّةِ أَحَدٌ

Sayyidina Abu Hurayrah reported that Allah's Messenger said, "If a believer were to know what punishment lies with Allah then none would aspire for paradise.And if a disbeliever were to know how much mercy is there with Allah then he too will not lose hope of it." [*Ahmed* 8423, *Bukhari* 6469]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 110

My mercy surpasses My wrath

(3554)

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ حِينَ خَلَقَ الْخَلْقَ كَتَبَ بِيَدِهِ عَلَى نَفْسِهِ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "When Allah created the creation, He wrote down with His hand for Himself, 'Indeed My mercy will overcome My wrath."

[l*Muslim* 4295, *Ahmed* 9603]

(3555)

دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَسْجِدَ وَرَجُلٌ قَدْ صَلَّى وَهُوَ يَدْعُو وَيَقُولُ فِي دُعَائِهِ اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَدْرُونَ بِمَ دَعَا اللَّهَ دَعَا اللَّهَ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أَعْطَى

Sayyidina Anas (RA) reported that when the Prophet once came into the mosque, a man had offered his salah and was making supplication. He said:

0 Allah, there is no God but You, the Benefactor, Originator of the heavens and the earth, Owner of Majesty and Benevolence.

The Prophet said to his sahabah (RA) "Do you realise what he is supplicating Allah with? He has prayed to Allah with His Great name with which if one prays to Him, He responds and if one asks Him, He gives."

[*Ahmed* 13571]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 111

May his nose be dusty

(3556)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ وَرَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانُ ثُمَّ انْسَلَخَ قَبْلَ أَنْ يُغْفَرَ لَهُ وَرَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ عِنْدَهُ أَبَوَاهُ الْكِبَرَ فَلَمْ يُدْخِلَاهُ الْجَنَّةَ

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) said, 'And may his nose be dusty before whom I am mentioned and he does not invoke blessings on me. And may his nose he dusty who finds (the month of) Ramadan but it passed away before he was forgiven. And may his nose be dusty who has his parents in their old age but they could not (be a means to) admit him to paradise." Abdur Rahman (a narrator) said that he thought he said "Or, one of them."

[*Ahmed* 7455]

(3557)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَخِيلُ الَّذِي مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ

Sayyidina Ali ibn Abu Talib (RA) reported that Allah's Messenger (SAW) said, "The miser is he before whom I am mentioned but he does not invoke blessings on me." [*Ahmed* 1736]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 112

0 Allah, cool my heart

(3558)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ بَرِّدْ قَلْبِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ اللَّهُمَّ نَقِّ قَلْبِي مِنْ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنْ الدَّنَسِ

Sayyidina Abdullah ibn Abu Awfa reported that Allah's Messenger (SAW) made this supplication:

OAllah, cool my heart with ice and cold water. 0 Allah, purify my heart of sin as You purify white graments of dirt.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 113

He of you for whom doors of prayer are opened

(3559)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ فُتِحَ لَهُ مِنْكُمْ بَابُ الدُّعَاءِ فُتِحَتْ لَهُ أَبْوَابُ الرَّحْمَةِ وَمَا سُئِلَ اللَّهُ شَيْئًا يَعْنِي أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ الْعَافِيَةَ

Sayyidina Ibn Umar reported that Allah's Messenger s aid, 'He for whom doors of supplication are opened has the doors of mercy opened for him. And Allah is not asked for anything dearer to Him than asking Him for health (and security)." And, Allah's Messenger said, "Prayer benefits against what has come down and against what has not come down. So, it is upon you, 0 servants of Allah, that you supplicate."

(3560)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَأَبُ الصَّالِحِينَ قَبْلَكُمْ وَإِنَّ قِيَامَ اللَّيْلِ قُرْبَةٌ إِلَى اللَّهِ وَمَنْهَاةٌ عَنْ الْإِثْمِ وَتَكْفِيرٌ لِلسَّيِّئَاتِ وَمَطْرَدَةٌ لِلدَّاءِ عَنْ الْجَسَدِ

Sayyidina Bilal (RA) reported that Allah's Messenger said, "You must stand up (in prayer) in the night, for, it was the perseverent practice of the righteous before you. The prayer in the night brings near to Allah and keeps away from sin and atones for wrongs and forces out physical ailments."

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 114

The age of my ummah will be between sixty and seventy

(3561)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ وَأَقَلُّهُمْ مَنْ يَجُوزُ ذَلِكَ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "The age of my followers (ummah) will be between sixty and seventy years. And, (there will be) few of them who will surpass that."

[*Ibn e Majah* 4236]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 115

My Lord, help me but do not helpanyone against me

(3562)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو يَقُولُ رَبِّ أَعِنِّي وَلَا تُعِنْ عَلَيَّ وَانْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ وَاهْدِنِي وَيَسِّرْ الْهُدَى لِي وَانْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ رَبِّ اجْعَلْنِي لَكَ شَكَّارًا لَكَ ذَكَّارًا لَكَ رَهَّابًا لَكَ مِطْوَاعًا لَكَ مُخْبِتًا إِلَيْكَ أَوَّاهًا مُنِيبًا رَبِّ تَقَبَّلْ تَوْبَتِي وَاغْسِلْ حَوْبَتِي وَأَجِبْ دَعْوَتِي وَثَبِّتْ حُجَّتِي وَسَدِّدْ لِسَانِي وَاهْدِ قَلْبِي وَاسْلُلْ سَخِيمَةَ صَدْرِي

Sayyidma Ibn Abbas (RA) reported that the Prophet (SAW)used to make this supplication:

My Lord, help me but do not help against me. Give me victory but not give victory over me. Scheme for me but not give against me. And guide me and make guidance easy for me, and help me against those who oppress me. 0 Lord, make me to You grateful, remembering You, fearing You, obedient to You, humble before You, my Lord, accept my repentance and wash away my sins; grant my prayer, and make my plea strong, and make my tongue straight (away from wrong words).. Guide my heart and take away envy from my bosom.

[*Abu Dawud* 1510, *Ibn e Majah* 3830, *Ahmed* 1997]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 116

He who curses his oppressor has taken his revenge

(3563)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ دَعَا عَلَى مَنْ ظَلَمَهُ فَقَدْ انْتَصَرَ

Sayyidah Ayshah (RA) reported that Allah's Messenger (SAW) said, "If anyone prays against one who oppresses him then he has indeed seized (his) revenge."

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 117

About one who utters kalimah tawhidten times

(3564)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ عَشْرَ مَرَّاتٍ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ كَانَتْ لَهُ عِدْلَ أَرْبَعِ رِقَابٍ مِنْ وَلَدِ إِسْمَعِيلَ

Sayyidina Abu Ayyub (RA) Ansari reported that Allah's Messenger (SAW) said, "If anyone repeats ten times:

There is no God but Allah Alone, Who has no partner. To Him belongs all dominion and for Him is all praise (He gives life and gives death) and He is over all things powerful.

then for him is a reward of releasing four slaves who were offspring of Isma'il.

[*Bukhari* 6404, *Muslim* 2693, *Ahmed* 23605]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 118

Reward for glorifying Allah in these words

(3565)

دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ يَدَيَّ أَرْبَعَةُ آلَافِ نَوَاةٍ أُسَبِّحُ بِهَا فَقَالَ لَقَدْ سَبَّحْتِ بِهَذِهِ أَلَا أُعَلِّمُكِ بِأَكْثَرَ مِمَّا سَبَّحْتِ بِهِ فَقُلْتُ بَلَى عَلِّمْنِي فَقَالَ قُولِي سُبْحَانَ

اللَّهِ عَدَدَ خَلْقِهِ

Savvidah Safivah narrated: Allah's Messenger (SAW) came to me while I had four thousand seeds of dates on which I (counted and) glovified Allah. He said, "You have glorified Allah on these seeds. Shall I not teach you a more rewarding glorification?" I said, "Yes, do teach me," so he instructed me to say:

Glorified be Allah to the number of His creation.

(3566)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَيْهَا وَهِيَ فِي مَسْجِدِهَا ثُمَّ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَا قَرِيبًا مِنْ نِصْفِ النَّهَارِ فَقَالَ لَهَا مَا زِلْتِ عَلَى حَالِكِ فَقَالَتْ نَعَمْ قَالَ أَلَا أُعَلِّمُكِ كَلِمَاتٍ تَقُولِينَهَا سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ

Sayyidah Juwayriyah bint Harith (RA) narrated : The Prophet (SAW) went by me while I was on the prayer rug. He again came there around noon time and asked me, "Are you still here in the same state? I said, "Yes" He asked, Shall I not teach you expressions that you might repeat?" (They are)

Glory be to Allah to the number of His creatures. Glory be to Allah to the number of His creatures. Glory be to Allah to the number of His creatures.

Glory be to Allah in accordance to His pleasure. Glory be to Allah in accrdance to His pleasure. Glory be to Allah in accordance with His pleasure.

Glory be to Allah to the weight of His throne. Glory be to Allah to the weight of His throne.

Glory be to Allah to the weight of His throne. Glory be to Allah to the extent of His words.

Glory be to Allah to the extent of His words. Glory be to Allah to the extent of His words.

[*Ahmed* 26820, *Bukhari* 3555, *Muslim* 2726, *Ibn e Majah* 3808]

51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 119

Surely Allah has modesty and is Benevolent

(3567)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ حَيِيٌّ كَرِيمٌ يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ

Sayyidina Salman Farisi (RA) reported that the Prophet (SAW) said, "Indeed, Allah is Modest and Benevolent. He feels ashamed when a man raises his hands before Him in prayer that He should return them empty.'

[*Abu Dawud* 1488, *Ibn e Majah* 3865, *Ahmed* 23775]

(3568)

أَنَّ رَجُلًا كَانَ يَدْعُو بِإِصْبَعَيْهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحِّدْ أَحِّدْ

Sayyidina Abu Hurayrah reported that a man made supplication with his two fingers. So Allah's Messenger said, "Make prayer with one, one."

[*Ahmed* 10744]

51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 120

Miscellaneous Ahadith

Chapters on supplication

(3569)

قَامَ أَبُو بَكْرٍ الصِّدِّيقُ عَلَى الْمِنْبَرِ ثُمَّ بَكَى فَقَالَ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْأَوَّلِ عَلَى الْمِنْبَرِ ثُمَّ بَكَى فَقَالَ اسْأَلُوا اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فَإِنَّ أَحَدًا لَمْ يُعْطَ بَعْدَ الْيَقِينِ خَيْرًا مِنْ الْعَافِيَةِ

Rifaah reported that Abu Bakr as-Siddiq stood on the pulpit and wept and said, Allah's Messenger stood on the pulpit in the first year (of hijrah) and wept and said:

"Ask Allah for pardon and health, for none is given anything better than health, after faith."

[*Ahmed* 46]

51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 121

He is not stubborn who seeks forgiveness

(3570)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَصَرَّ مَنْ اسْتَغْفَرَ وَلَوْ فَعَلَهُ فِي الْيَوْمِ سَبْعِينَ مَرَّةً

Sayyidina Abu Bakr (RA) reported that Allah's Messenger (SAW) said, "He does not insist who seeks forgiveness though he may do it seventy times a day."

[*Abu Dawud* 1514]

(3571)

لَبِسَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ ثَوْبًا جَدِيدًا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي ثُمَّ عَمَدَ إِلَى الثَّوْبِ الَّذِي أَخْلَقَ فَتَصَدَّقَ بِهِ ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ لَبِسَ ثَوْبًا جَدِيدًا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي

كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي ثُمَّ عَمَدَ إِلَى الثَّوْبِ الَّذِي أَخْلَقَ فَتَصَدَّقَ بِهِ كَانَ فِي كَنَفِ اللَّهِ وَفِي حِفْظِ اللَّهِ وَفِي سَتْرِ اللَّهِ حَيًّا وَمَيِّتًا

Sayyidina Abu Umamah (RA) reported that Umar ibn Khattab wore new garments and made this supplication:

Praise belongs to Allah who clothed me with what I may cover myself and may adorn my life

with it.Then he said, “I had heard Allah’s Messenger say: If any one wears a new garment and says:

and gives away his old garment in charity then he is in Allah’s care, His protection and cover as long as he is alive and when he dies.

[*Ibn e Majah* 3557]

(3572)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بَعْثًا قِبَلَ نَجْدٍ فَغَنِمُوا غَنَائِمَ كَثِيرَةً وَأَسْرَعُوا الرَّجْعَةَ فَقَالَ رَجُلٌ مِمَّنْ لَمْ يَخْرُجْ مَا رَأَيْنَا بَعْثًا أَسْرَعَ رَجْعَةً وَلَا أَفْضَلَ غَنِيمَةً مِنْ هَذَا الْبَعْثِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أَدُلُّكُمْ عَلَى قَوْمٍ أَفْضَلُ غَنِيمَةً وَأَسْرَعُ رَجْعَةً قَوْمٌ شَهِدُوا صَلَاةَ الصُّبْحِ ثُمَّ جَلَسُوا يَذْكُرُونَ اللَّهَ حَتَّى طَلَعَتْ عَلَيْهِمْ الشَّمْسُ أُولَئِكَ أَسْرَعُ رَجْعَةً وَأَفْضَلُ غَنِيمَةً

Sayyidina Umar ibn Khattab (RA(reported that the Prophet (SAW) sent an army to Najd. They collected a large booty and hastened their return. A man who was among those who had not gone said, “We have not seen such a quick return with a booty better than this army.” The Prophet i said, “Shall I not pointout to you a people with a better booty and a quicker return? A people who prayed the salah of fajr with the congregatior and sat down remembering Allah till sunrise. They are quicker returners and have a better booty.”

(3573)

أَنَّهُ اسْتَأْذَنَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعُمْرَةِ فَقَالَ أَيْ أُخَيَّ أَشْرِكْنَا فِي دُعَائِكَ وَلَا تَنْسَنَا

It is reported that Sayyidina Umar (RA) requested the Prophet (SAW) for permission to perform umerah. He said, “Yes, brother, include us in your prayers. and do not forget us.”

[*Abu Dawud* 1498, *Ibn e Majah* 2894, *Ahmed* 195]

(3574)

أَنَّ مُكَاتَبًا جَاءَهُ فَقَالَ إِنِّي قَدْ عَجَزْتُ عَنْ كِتَابَتِي فَأَعِنِّي قَالَ أَلَا أُعَلِّمُكَ كَلِمَاتٍ عَلَّمَنِيهِنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلِ صِيرٍ دَيْنًا أَدَّاهُ اللَّهُ عَنْكَ قَالَ قُلْ اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

Sayyidina All (RA) narrated that a mukatab came to him and said, “I have no hope of buying my freedom, So, help me out.” He said, “Shall I not teach you words that Allah’s Messenger (SAW) taught me saying that if you are in debts as much as the size of a mountain, Allah will pay them off for you.” (say):

0 Allah let me suifice with Your lawful sustenance abstaining from Your unlawful, sustenance

and cause me, by Your favour, to be independent of tho.e other than You.

Ahmed 1318]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 122

Supplication of the sick

(3575)

كُنْتُ شَاكِيًا فَمَرَّ بِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَقُولُ اللَّهُمَّ إِنْ كَانَ أَجَلِي قَدْ حَضَرَ فَأَرِحْنِي وَإِنْ كَانَ مُتَأَخِّرًا فَارْفَعْنِي وَإِنْ كَانَ بَلَاءً فَصَبِّرْنِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ قُلْتَ قَالَ فَأَعَادَ عَلَيْهِ مَا قَالَ قَالَ فَضَرَبَهُ بِرِجْلِهِ فَقَالَ اللَّهُمَّ عَافِهِ

أَوْ اشْفِهِ شُعْبَةُ الشَّاكُّ فَمَا اشْتَكَيْتُ وَجَعِي بَعْدُ

Sayyidina Ali (RA) narrated: I fell ill once and Allah's Messenger ' came to me while I was praying, "0 Allah, if my term is on hand then give me comfort but if it is later then give me health. And, if this is a trial then give me patience." Allah's Messenger said, "What did you say?" So, I repeated it for him. He struck me with his foot and prayed:

0 Allah give him health (or, cure him). (Shu'bah was in doubt which word he used)

Thereafter. I had no complaint.

[*Ahmed* 638]

(3576)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَادَ مَرِيضًا قَالَ اللَّهُمَّ أَذْهِبْ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ فَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

Savyidina All reported that when the Prophet (SAW) visited the sick, he prayed:

Remove this plight, 0 Lord ot mankind. And cure, You are who cures. There is no cure except Your healing a cure that will not leave behind a sickness. [*Ahmed* 567]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 123

Supplication in witr

(3577)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي وِتْرِهِ اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

Sayyidina Ali reported that the Prophet made this supplication in witr (salah):

0 Allah, I seek refuge in Your pleasure from Your wrath, and in Your forgiveness from Your punishment; and I seek refuge in You from You. I cannot do justice to Your praise as is worth' of You. You are as You have praised yourself.

[*Ahmed* 751]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 124

The Prophet's prayer and ta'awuz following every Salah

(3578)

كَانَ سَعْدٌ يُعَلِّمُ بَنِيهِ هَؤُلَاءِ الْكَلِمَاتِ كَمَا يُعَلِّمُ الْمُكَتِّبُ الْغِلْمَانَ وَيَقُولُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّذُ بِهِنَّ دُبُرَ الصَّلَاةِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْجُبْنِ وَأَعُوذُ بِكَ مِنْ الْبُخْلِ وَأَعُوذُ بِكَ مِنْ أَرْذَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ

Mus'abibn Sad and Amr ibn Maymun reported about Sayyidina Sad ' that he taught his sons these words as a teacher teaches his students, saying that Allah's Messenger would seek refuge with these words after salah:

0 Allah, I seek refuge in You from cowardie, and I seek vefuge in You from niggardliness, and I seek refuge in You from faint, feeble old age, and I seek refuge in you from the trial of this world and punishment in the grave.

[*Bukhari* 2822, *Nisai* 5457, *Ahmed* 1585]

(3579)

أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوًى أَوْ قَالَ حَصًى تُسَبِّحُ بِهِ فَقَالَ أَلَا أُخْبِرُكِ بِمَا هُوَ أَيْسَرُ عَلَيْكِ مِنْ هَذَا أَوْ أَفْضَلُ سُبْحَانَ اللَّهِ

عَدَدَ مَا خَلَقَ فِي السَّمَاءِ وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ وَسُبْحَانَ اللَّهِ عَدَدَ مَا بَيْنَ ذَلِكَ وَسُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ وَاللَّهُ أَكْبَرُ مِثْلَ ذَلِكَ وَالْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ مِثْلَ ذَلِكَ

Sayyidin Sa'd ibn Abu Waqqas (RA) narrated: I went with Allah's Messenger a woman. She had before her seeds or pebbles on which she glorified Allah. He said, "Shall I tell you about something easier than that or more excellent than that?" (say):

Glorified be Allah to the extent of what He has created in the heaven. And, glorified be Allah to the extent of what He has created on earth. And, glorified be Allah to the number between them. And, glorified be Allah to the number He will create. And, Allah is the Greatest----like that. And, praise belongs to Allah----like that. And, there is no power and no might except with Allah----like that.

[*Abu Dawud* 1500]

(3580)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ صَبَاحٍ يُصْبِحُ الْعَبْدُ فِيهِ إِلَّا وَمُنَادٍ يُنَادِي سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

Sayyidina Zubayr ibn Awwarru ' narrated: The Prophet (SAW) said, "There is no morning on which a slave awakens but a caller calls : glorify The king, The sacred.'

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 125

Supplication to develop memory

(3581)

بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ بِأَبِي أَنْتَ وَأُمِّي تَفَلَّتَ هَذَا الْقُرْآنُ مِنْ صَدْرِي فَمَا أَجِدُنِي أَقْدِرُ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا الْحَسَنِ أَفَلَا أُعَلِّمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهِنَّ وَيَنْفَعُ بِهِنَّ مَنْ عَلَّمْتَهُ وَيُثَبِّتُ مَا تَعَلَّمْتَ فِي صَدْرِكَ قَالَ أَجَلْ يَا رَسُولَ اللَّهِ فَعَلِّمْنِي قَالَ إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ فَإِنْ اسْتَطَعْتَ أَنْ تَقُومَ فِي ثُلُثِ اللَّيْلِ الْآخِرِ فَإِنَّهَا سَاعَةٌ مَشْهُودَةٌ وَالدُّعَاءُ فِيهَا مُسْتَجَابٌ وَقَدْ قَالَ أَخِي يَعْقُوبُ لِبَنِيهِ

{ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي }

يَقُولُ حَتَّى تَأْتِيَ لَيْلَةُ الْجُمْعَةِ فَإِنْ لَمْ تَسْتَطِعْ فَقُمْ فِي وَسَطِهَا فَإِنْ لَمْ تَسْتَطِعْ فَقُمْ فِي أَوَّلِهَا فَصَلِّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي الرَّكْعَةِ الْأُولَى بِفَاتِحَةِ الْكِتَابِ وَسُورَةِ يس وَفِي الرَّكْعَةِ الثَّانِيَةِ بِفَاتِحَةِ الْكِتَابِ وَحم الدُّخَانِ وَفِي الرَّكْعَةِ الثَّالِثَةِ بِفَاتِحَةِ الْكِتَابِ وَالم تَنْزِيلُ السَّجْدَةِ وَفِي الرَّكْعَةِ الرَّابِعَةِ بِفَاتِحَةِ الْكِتَابِ وَتَبَارَكَ الْمُفَصَّلِ فَإِذَا فَرَغْتَ مِنْ التَّشَهُّدِ فَاحْمَدْ اللَّهَ وَأَحْسِنْ الثَّنَاءَ عَلَى اللَّهِ وَصَلِّ عَلَيَّ وَأَحْسِنْ وَعَلَى سَائِرِ النَّبِيِّينَ وَاسْتَغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلِإِخْوَانِكَ الَّذِينَ سَبَقُوكَ بِالْإِيمَانِ ثُمَّ قُلْ فِي آخِرِ ذَلِكَ اللَّهُمَّ ارْحَمْنِي بِتَرْكِ الْمَعَاصِي أَبَدًا مَا أَبْقَيْتَنِي وَارْحَمْنِي أَنْ أَتَكَلَّفَ مَا لَا يَعْنِينِي وَارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي اللَّهُمَّ بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ أَسْأَلُكَ يَا أَللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُلْزِمَ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي وَارْزُقْنِي أَنْ أَتْلُوَهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّيَ اللَّهُمَّ بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ أَسْأَلُكَ يَا أَللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُنَوِّرَ بِكِتَابِكَ بَصَرِي وَأَنْ تُطْلِقَ بِهِ لِسَانِي وَأَنْ تُفَرِّجَ بِهِ عَنْ قَلْبِي وَأَنْ تَشْرَحَ بِهِ صَدْرِي وَأَنْ تَغْسِلَ بِهِ بَدَنِي فَإِنَّهُ لَا يُعِينُنِي عَلَى الْحَقِّ غَيْرُكَ وَلَا يُؤْتِيهِ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ يَا أَبَا الْحَسَنِ تَفْعَلُ ذَلِكَ ثَلَاثَ جُمَعٍ أَوْ خَمْسًا أَوْ سَبْعًا تُجَبْ بِإِذْنِ اللَّهِ وَالَّذِي بَعَثَنِي بِالْحَقِّ مَا أَخْطَأَ مُؤْمِنًا قَطُّ قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ فَوَاللَّهِ مَا لَبِثَ عَلِيٌّ إِلَّا

خَمْسًا أَوْ سَبْعًا حَتَّى جَاءَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مِثْلِ ذَلِكَ الْمَجْلِسِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ فِيمَا خَلَا لَا آخُذُ إِلَّا أَرْبَعَ آيَاتٍ أَوْ نَحْوَهُنَّ وَإِذَا قَرَأْتُهُنَّ عَلَى نَفْسِي تَفَلَّتْنَ وَأَنَا أَتَعَلَّمُ الْيَوْمَ أَرْبَعِينَ آيَةً أَوْ نَحْوَهَا وَإِذَا قَرَأْتُهَا عَلَى نَفْسِي فَكَأَنَّمَا كِتَابُ اللَّهِ بَيْنَ عَيْنَيَّ وَلَقَدْ كُنْتُ أَسْمَعُ الْحَدِيثَ فَإِذَا رَدَّدْتُهُ تَفَلَّتَ وَأَنَا الْيَوْمَ أَسْمَعُ الْأَحَادِيثَ فَإِذَا تَحَدَّثْتُ بِهَا لَمْ أَخْرِمْ مِنْهَا حَرْفًا فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ مُؤْمِنٌ وَرَبِّ الْكَعْبَةِ يَا أَبَا الْحَسَنِ

Sayyidina Ibn Abbas narrated: While we were seated with Allah's Messenger, Ali ibn Abu Talib came. He said, "May my parents be ransomed to you. This Qur'an is heavy, on my bosom and I do not find myself remembering it. "So, Allah's Messenger (SAW) said to him, "0 Abu Hasan, shall I not teach you words whereby Allah will benefit you and also benefit those whom you teach them? Whatever you learn will remain firm in your heart." He said, 'Yes, 0 Messenger of Allah, so teach me.'

So, he said : When it is Friday night, and if you can, then stand (in prayer) in the last one-third of the night for that is an auspicious hour and prayer in it is granted. My brother Ya'qub, had said to his sons, "I will make istighfar for you to my Lord," meaning on the night of Friday. But, if you cannot then stand in the middle of the night. If you cannot, them stand in the first part of it, pray four raka'a.

In the first raka'ah, recite the fatihatul-kitab (surah al-Fatihah) and surah Yasin, In the second recite fatjhatul Kitab and HaMeen ad-Dukhan and in the third recite fatihatul Kitab and Alif Laam Meem Tanzil-as-Sajdah and in the fourth Fatihatul Kitab and Tabarak, the whole. When you have finsihed with the tashahhad, praise Allah and glorify Him in the best way, and invoke blessing on me, making it well, and on all the Prophets. Seek forgiveness for all the believers men and women and your brothers who have preceded you in faith. Then say in the end of that:

O Allah, have mercy on me that I may give up sin always as long as You spare me (to live), And have mercy on me that I may not indulge in that which is of no conseqence to me. Provide me deep insight to do what pleases You with me.

O Allah, Originator of heavens and earth, Owner of Majesty and Benevolence and of night unfathomed, I ask you, 0 Allah, 0 Compassionate (Rahman), by Your Majesty and the light of Your countenance that You cause my heart to necessarily memorise (and retain) Your Book as You have taught me, and enable me to recite it in such a manner as pleases You with me.

O Allah, Originator of the heavens and earth, Owner of Majesty and Benevolence and of Might unfathomed! I ask You, 0 Allah, O Compassionate, by Your Majesty and light of Your countenance that You illuminate with Your Book my sight, and that You make fluent thereby my tongue, and that You open my heart with it, and that You expand my bossom with it, and that You wash my body with it. For, indeed, there is none to help me attain the truth except You. And none will give it besides You. And there is no power and no might except with Allah, the Elevated, the Mighty.

O Abdul Hasan,.do that for three Fridays or five, or seven. You will be granted, with Allah's command. And, by Him Who has sent me with Truth, no believer who makes this supplication will ever be deprived.

Ibn Abbas asserted: By Allah, Ali had not passed but five or seven (Fridays) when he came to Allah's Messenger (SAW) like that (earlier) gathering and exclaimed, 0 Messenger of Allah, before this I would learn four verses or so but when I tried to recollect them to myself, I would grope for them. But now, I learn today forty verses or so and when I recite them to myself, it is as though the Book of Allah is before my eyes. Also, I would hear a hadith, but when I intended to recall it, I would fail to narrate it. But now,, today, I hear the hadith and as I narrate it, I do not miss a word." So, Allah's Messenger (SAW) said to him, "In that case, you are a Believer, by the lord of the Ka'bah, 0 Abdul Hasan."

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 126

About waiting for grant of supplication

(3582)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ أَنْ يُسْأَلَ وَأَفْضَلُ الْعِبَادَةِ انْتِظَارُ الْفَرَجِ

Sayyidina Abdullah (RA) reported that Allah's Messenger (SAW) said, "Ask Allah for His favour, for Allah surely loves that He is asked (for something). The best of worship is to wait for supplication to be granted."

(3583)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْكَسَلِ وَالْعَجْزِ وَالْبُخْلِ

Sayyidina Zayd ibn Arqam (RA) reported that the Prophet. used to make this supplication:

0 Allah, I seek refuge in You from sloth, inability and nigardliness."

And through the same sanad, it is reported that the Prophet sought refuge from decrepitude and punishment in the grave.

[*Ahmed* 12114, *Bukhari* 2823, *Muslim* 2722, *Nisai* 5468]

(3584)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا عَلَى الْأَرْضِ مُسْلِمٌ يَدْعُو اللَّهَ بِدَعْوَةٍ إِلَّا آتَاهُ اللَّهُ إِيَّاهَا أَوْ صَرَفَ عَنْهُ مِنْ السُّوءِ مِثْلَهَا مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ فَقَالَ رَجُلٌ مِنْ الْقَوْمِ إِذًا نُكْثِرُ قَالَ اللَّهُ أَكْثَرُ

Sayyidina Ubadah ibn Samit reported that Allah's Messenger (SAW) said, There is no Muslim on the face of the earth who prays a prayer, but Allah grants him exactly what he wants, or removes from him a like amount of evil, provided he does not pray for a sin or severing ties of relationship." A man of the group exclaimed, "Then we will make much supplication." He said, "Allah will grant more than that."

[*Ahmed* 22849]

51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 127

Supplication while sleeping

(3585)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَخَذْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ ثُمَّ قُلْ اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَنَبِيِّكَ الَّذِي أَرْسَلْتَ فَإِنْ مُتَّ فِي لَيْلَتِكَ مُتَّ عَلَى الْفِطْرَةِ قَالَ فَرَدَدْتُهُنَّ لِأَسْتَذْكِرَهُ فَقُلْتُ آمَنْتُ بِرَسُولِكَ الَّذِي أَرْسَلْتَ فَقَالَ قُلْ آمَنْتُ بِنَبِيِّكَ الَّذِي أَرْسَلْتَ

Sayyidina Bara (RA) reported that the Prophet (SAW) said: When you take to your bed, make ablution like your ablution for salah. Then lie down on your right side and say:

O Allah, I have surrendered my countenance to You and entrusted my affairs to You and taken You as my Protector during hope and fear. There is no refuge and no esscape from You except to (turn to) You. I believe in Your Book that You have revealed and in Your Prophet whom You have sent. Thus, if You happen to die that night of Yours, You will die on fitrah.

Bara (RA) reported that he repeated these words to memorise them but concluded, “I have believed in Your Messenger whom You have sent.” The Prophet (SAW) corrected him and asked him to say, “I have believed in Your Prophet whom you have sent.”

[*Ahmed* 18585, *Bukhari* 5046, *Muslim* 2710, *Abu Dawud* 5046, l*Muslim* 3876]

(3586)

خَرَجْنَا فِي لَيْلَةٍ مَطِيرَةٍ وَظُلْمَةٍ شَدِيدَةٍ نَطْلُبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي لَنَا قَالَ فَأَدْرَكْتُهُ فَقَالَ قُلْ فَلَمْ أَقُلْ شَيْئًا ثُمَّ قَالَ قُلْ فَلَمْ أَقُلْ شَيْئًا قَالَ قُلْ فَقُلْتُ مَا أَقُولُ قَالَ قُلْ قُلْ هُوَ اللَّهُ أَحَدٌ وَالْمُعَوِّذَتَيْنِ حِينَ تُمْسِي وَتُصْبِحُ ثَلَاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ

Sayyidina Abdullah ibn Khubayb narrated: We went out on a rainy, extremely dark night seeking Allah’s Messenger i, that he might lead us in salah. I found him. He said to me, “Say!” But I did not say anything. Then he said, “Say!” Again, I did not say anything. Once again he said, “Say!” I asked, “What shall I say?” He said, “Say:

Say: He is Allah the One and Only. (112:1)

(Surah al-Ikhlas) al-Falaq and an-Naas when you are in the evening and in the morning, three times. This will suffice you in everything.”

[*Abu Dawud* 5082, *Nisai* 5443]

Chapter 127

(3587)

نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي فَقَرَّبْنَا إِلَيْهِ طَعَامًا فَأَكَلَ مِنْهُ ثُمَّ أُتِيَ بِتَمْرٍ فَكَانَ يَأْكُلُ وَيُلْقِي النَّوَى بِإِصْبَعَيْهِ جَمَعَ السَّبَّابَةَ وَالْوُسْطَى قَالَ شُعْبَةُ وَهُوَ ظَنِّي فِيهِ إِنْ شَاءَ اللَّهُ وَأَلْقَى النَّوَى بَيْنَ أُصْبُعَيْنِ ثُمَّ أُتِيَ بِشَرَابٍ فَشَرِبَهُ ثُمَّ نَاوَلَهُ الَّذِي عَنْ يَمِينِهِ قَالَ فَقَالَ أَبِي وَأَخَذَ بِلِجَامِ دَابَّتِهِ ادْعُ لَنَا فَقَالَ اللَّهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ

Sayyidina Abdullah ibn Busr narrated Allah's Messenger (SAW) visited my father. We presented food to him and he ate from it. Then dates were brought. He ate them and cast aside their seeds with his two fingers-forefinger and middle finger.

Shu'bah said, "This is my recollection and, Insha Allah, it is correct. He coast aside the seeds with his two fingers." Then something to drink was brought to him and he drank it and passed it on to the one sitting to his right. Then my father held the reins of his beast and requested him, "Do pray for us." He said:

O Allah, bless them the sustenance that You have provided them. And, forgive them and have mercy on them.

[*Ahmed* 17699, *Muslim* 2042, *Abu Dawud* 3729, *Nisai* 293]

(3588)

سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ قَالَ أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيَّ الْقَيُّومَ وَأَتُوبُ إِلَيْهِ غُفِرَ لَهُ وَإِنْ كَانَ فَرَّ مِنْ الزَّحْفِ

Sayyidina Zayd reported that he heard the Prophet say that if anyone says:

I seek forgiveness of Allah Who besides Whom there is no God, the Ever-Living, the Self-Subsisting. And I repent to Him, then Allah will forgive him even if he has fled the battlefield.

[*Abu Dawud* 1517]

Chapter 127

(3589)

أَنَّ رَجُلًا ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ادْعُ اللَّهَ أَنْ يُعَافِيَنِي قَالَ إِنْ شِئْتَ دَعَوْتُ وَإِنْ شِئْتَ صَبَرْتَ فَهُوَ خَيْرٌ لَكَ قَالَ فَادْعُهُ قَالَ فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوءَهُ وَيَدْعُوَ بِهَذَا الدُّعَاءِ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى لِيَ اللَّهُمَّ فَشَفِّعْهُ فِيَّ

Sayyidina Uthman ibn Hunayf (RA) narrated: A man who was blind came to the Prophet and requested Pray to Allah that He may give me health. He said, "If 'ou wish, (will pray for you; but if you wish, you may be patient, for that is better for you.' He said that he may pray for him. So, the Prophet (SAW) commanded him to make ablution and make it very well and pray in these words:

0 Allah, I ask you—-and plead to you through your Prophet Muhammad, Prophet of rnercy---l plead by your virtue0 to my Lord for my need, this one, that it be granted to me. 0 Allah, accept his intercession for me.

[l*Muslim* 1384, *Ahmed* 17240]

(3590)

سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنْ الْعَبْدِ فِي جَوْفِ اللَّيْلِ الْآخِرِ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ فَكُنْ

Sayyidina Amr ibn Abasah (RA) reported that the Prophet (SAW) said, 'The nearest to the Lord is the slave in the last portion of the night. So, if you can be among those who remember Allah in that hour, then be (among them).'

[*Abu Dawud* 1277, *Ahmed* 17023]

(3591)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّ عَبْدِي كُلَّ عَبْدِيَ الَّذِي يَذْكُرُنِي وَهُوَ مُلَاقٍ قِرْنَهُ يَعْنِي عِنْدَ الْقِتَالِ

Sayyidina Umarah ibn Za'karah (RA) narrated: I heard Allah's Messenger (SAW) say. 'Surely, Allah the Glorious, the Majestic says, 'My slave is he who remembers Me even

during jihad when he fights the enemy.'

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 128

Merit of La'hawla wala quwata.

(3592)

أَنَّ أَبَاهُ دَفَعَهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْدُمُهُ قَالَ فَمَرَّ بِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ صَلَّيْتُ فَضَرَبَنِي بِرِجْلِهِ وَقَالَ أَلَا أَدُلُّكَ عَلَى بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ قُلْتُ بَلَى قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Sayyidina Qays ibn Uhadah (RA) reported that his father placed him at the disposal of the Prophet (SAW) that he may serve him. He said, "The Prophet passed by me while I was offering salah. (when I had finished), he struck me with his foot and said, "Shall I not guide you to a door of the doors of paradise? I said, "Certainly!" He said: (There is no power and no might save with Allah)

(3593)

مَا نَهَضَ مَلَكٌ مِنْ الْأَرْضِ حَتَّى قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Safwan ibn Sulaym reported that the angels do not fly off from earth before saying:

There is no power nor might save with Allah.

Excellence of tasbih, tahlil and taqdis

(3594)

قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُنَّ بِالتَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّقْدِيسِ وَاعْقِدْنَ بِالْأَنَامِلِ فَإِنَّهُنَّ مَسْئُولَاتٌ مُسْتَنْطَقَاتٌ وَلَا تَغْفُلْنَ فَتَنْسَيْنَ الرَّحْمَةَ

Sayyidah Yusayrah (RA) who was one of the muhajirs narrated: Allah's Messenger (SAW) said to us, "It is binding on you women to observe tasbih, tahlil and taqdis.0 And reckon

them on the tips of your fingers, for, they will be questioned (on the day of Resurrection) and given speech (to reply). And, do not be neglectful, for you will (thereby) forget mercy.

[*Abu Dawud* 1501, *Ahmed* 27157]

Supplication when waging battle

(3595)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا غَزَا قَالَ اللَّهُمَّ أَنْتَ عَضُدِي وَأَنْتَ نَصِيرِي وَبِكَ أُقَاتِلُ

Sayyidina Anas reported that when he was in a battle the Prophet (SAW) made this supplication:

0 Allah, you are my Support and you are my Help and I fight with your backing.

[*Ahmed* 12908, *Abu Dawud* 2632]

Supplication on the day of Arafah

(3596)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Amr ibn Shu'ayb m reported from his father who from his grandfather that the Prophet (SAW) said, “The best of supplication is the supplication on the day of Arafah. And the best of what I said - I and the Prophets before me is:

There is no God but Allah Who is Alone. He has no partner. To Him belongs the dominion and to Him belongs all praise And He is over all things power ful.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 129

0 Allah, cause my unseen (behaviour) to be befter than my seen nature

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(3597)

عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قُلْ اللَّهُمَّ اجْعَلْ سَرِيرَتِي خَيْرًا مِنْ عَلَانِيَتِي وَاجْعَلْ عَلَانِيَتِي صَالِحَةً اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ صَالِحِ مَا تُؤْتِي النَّاسَ مِنْ الْمَالِ وَالْأَهْلِ وَالْوَلَدِ غَيْرِ الضَّالِّ وَلَا الْمُضِلِّ

Sayyidina Umar ibn Khattab said, "The Messenger of Allah commanded me to make this supplication:

O Allah, cause my unseen to be better than my known conduct and let my known conduct be righteous. 0 Allah, I ask You for the good of what You grant people: wealth, wives and children neither misled nor misleading.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 130

O Director of hearts

(3598)

دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي وَقَدْ وَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَقَبَضَ أَصَابِعَهُ وَبَسَطَ السَّبَّابَةَ وَهُوَ يَقُولُ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Aasim ibn Kulayb al-Jarmi reported from his father who from his grandfather that he narrated: I went to the Prophet He was offering salah. He had placed his left hand on his left thigh and had placed his right hand on his right thigh. He had closed his fist and had put his fore-finger straight forward and was praying:

0 Director of hearts, cause my heart to be steadfast on your religion.

51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 130A

About chanting/armulet when there is a complaint

(3599)

قَالَ لِي يَا مُحَمَّدُ إِذَا اشْتَكَيْتَ فَضَعْ يَدَكَ حَيْثُ تَشْتَكِي وَقُلْ بِسْمِ اللَّهِ أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ مِنْ وَجَعِي هَذَا ثُمَّ ارْفَعْ يَدَكَ ثُمَّ أَعِدْ ذَلِكَ وِتْرًا فَإِنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَهُ بِذَلِكَ

Muhammad in Saalim reported from Thabit al-Bunani that he said to him: 0 Muhammad, if you have pain then put your hand on the troubled spot and say:

In the name of Allah. I seek refuge in the Might of Allah and His Power from the mischief of that which I find of this pain.

Then raise your hand and repeat this exercise an odd number of times, Indeed, Anas ibn Maalik had reported to me that Allah's Messenger (SAW) narrated it to him.

51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 130B

Supplication of Umm Salamah (RA)

(3600)

عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قُولِي اللَّهُمَّ هَذَا اسْتِقْبَالُ لَيْلِكَ وَاسْتِدْبَارُ

نَهَارِكَ وَأَصْوَاتُ دُعَاتِكَ وَحُضُورُ صَلَوَاتِكَ أَسْأَلُكَ أَنْ تَغْفِرَ لِي

Sayyidah Umm Salamah narrated: Allahs Messenger (SAW) taught me this prayer:

O Allah, this is the hour welcoming Your night and bidding farewell to Your day-and the sounds of supplicating 'You and presenting Your salah-I beseech You to forgive me.

(3601)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَالَ عَبْدٌ لَا إِلَهَ إِلَّا اللَّهُ قَطُّ مُخْلِصًا إِلَّا فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ حَتَّى تُفْضِيَ إِلَى الْعَرْشِ مَا اجْتَنَبَ الْكَبَائِرَ

Sayyidina Abu Hurayrah (RA) reported that Allahs Messenger (SAW) said, "If anyone says sincerely "There is no God but Allah" then the gates of heaven are opened for him till it is carried over to the Throne, provided he has kept away from the major sins.

(3602)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ

Ziyad ibn Ilaqah reported from his uncle that the Prophet (SAW) prayed:

0 Allah, I seek refuge in You from evil morals and tall desires.

(3603)

بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ قَالَ رَجُلٌ مِنْ الْقَوْمِ اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ الْقَائِلُ كَذَا وَكَذَا فَقَالَ رَجُلٌ مِنْ الْقَوْمِ أَنَا يَا رَسُولَ اللَّهِ قَالَ عَجِبْتُ لَهَا فُتِحَتْ لَهَا أَبْوَابُ السَّمَاءِ

Sayyidina Ibn Umar reported that while they were offering salah with Allah's Messenger a man in the congregation said:

Allah is the Greatest, very Great, And praise belongs to Allah very much. And glorified be

Allah in the morning and in the evening.

Allah's Messenger said, "Who was that speaker who said those words?" A man in the congregation offered, "I am he, 0 Messenger of Allah." He said, "I was surprised that gates of the heaven were opened for it." Ibn Umar said, "I have not ceased to repeat those words since I heard that from Allah's Messenger (SAW)

[*Muslim* 601, *Nisai* 882, *Ahmed* 4627]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 131

Which expression is dearest to Allah

(3604)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَادَهُ أَوْ أَنَّ أَبَا ذَرٍّ عَادَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ أَيُّ الْكَلَامِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ قَالَ مَا اصْطَفَاهُ اللَّهُ لِمَلَائِكَتِهِ سُبْحَانَ رَبِّي وَبِحَمْدِهِ سُبْحَانَ رَبِّي وَبِحَمْدِهِ

Sayyidina Abu Dharr (RA) narrated : Allah's Messenger (SAW) paid me a sick visit, or I paid him a sick visit. So Abu Dharr (RA) said, "0 Messenger of Allah, may my parents be ransomed to you, which of the expressions is dearest to Allah?" He said, "The one that Allah has chosen for His angels: Glorified is my Lord and with His praise, glorified is my Lord and with His praise.

[*Muslim* 2731, *Ahmed* 21378]

Chapter

About forgiveness and security

(3605)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّعَاءُ لَا يُرَدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ قَالُوا فَمَاذَا نَقُولُ يَا رَسُولَ اللَّهِ قَالَ سَلُوا اللَّهَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger (SAW) said, "The

supplication that is not rejected is the one made between the dhan and the iqamah." The sahabah (RA) asked, "So what shall we pray, "0 Messenger of Allah?" He said, "Ask Allah for security in this world and the next." [*Ahmed* 12201, *Abu Dawud* 521]

(3606)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الدُّعَاءُ لَا يُرَدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ

Mahmud ibn Ghaylan reported from Waki and Abdur Razzaq and Abu Ahmad and Abu Na'aym from Sufyan, from Zayd al-Ammiy, from Mu'awiyah ibn Qurrah, from Anas ibn Maalik (RA) from the Prophet (SAW) He said, "The supplication is not rejected between the Adhan and the iqamah."

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 132

The lighter people overtook

(3607)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَقَ الْمُفْرِدُونَ قَالُوا وَمَا الْمُفْرِدُونَ يَا رَسُولَ اللَّهِ قَالَ الْمُسْتَهْتَرُونَ فِي ذِكْرِ اللَّهِ يَضَعُ الذِّكْرُ عَنْهُمْ أَثْقَالَهُمْ فَيَأْتُونَ يَوْمَ الْقِيَامَةِ خِفَافًا

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "The mufarridun have taken the lead." They asked, "0 Messenger of Allah, who are the mufarridun? He said, "They are addicted to dhkr (remembrance) of Allah. Dhikr casts off from them their burden (of sin). So they will come on the Day of Resurection, light."

(3608)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْ أَقُولَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ

Sayyidina Abu Hurayrah reported that Allah's Messenger said : That I say

“Glory be to Allah and all praise belongs to Allah and there is no God but Allah and Allah is the Greatest. “ is dearer to me than everything on which the sun rises. [*Muslim* 2695, *Nisai* 841]

(3609)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ الصَّائِمُ حَتَّى يُفْطِرَ وَالْإِمَامُ الْعَادِلُ وَدَعْوَةُ الْمَظْلُومِ يَرْفَعُهَا اللَّهُ فَوْقَ الْغَمَامِ وَيَفْتَحُ لَهَا أَبْوَابَ السَّمَاءِ وَيَقُولُ الرَّبُّ وَعِزَّتِي لَأَنْصُرَنَّكِ وَلَوْ بَعْدَ حِينٍ

Sayyidina Abu Hurayrah reported that Allah’s Messenger said, ‘Three people will not be rejected their prayer: the one who fasts, at the time he takes iftar, the imam who is just and the oppressed, when he prays, Allah raises his prayer above the clouds and gates of heaven are opened for him and the Lord says, “By My Honour, I will surely help you though after somtime.”

[*Ibn e Majah* 1752, *Ahmed* 9749)

(3610)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي وَعَلِّمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ وَأَعُوذُ بِاللَّهِ مِنْ حَالِ أَهْلِ النَّارِ

Sayyidina Abu Hurayrah (RA) reported that Allah’s Messenger (SAW) prayed:

0 Allah, give me benefit from that which You have taught me, and teach me that which will benefit me, and increase me in knowledge, Praise belongs to Allah in every condition and I seek refuge in Allah from the condition of the dwellers of hell.

[*Ibn e Majah* 251]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 132A

Allah has angels who make rounds on earth

(3611)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ فُضُلًا عَنْ كُتَّابِ النَّاسِ فَإِذَا وَجَدُوا أَقْوَامًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمُّوا إِلَى بُغْيَتِكُمْ فَيَجِيئُونَ فَيَحُفُّونَ بِهِمْ إِلَى السَّمَاءِ الدُّنْيَا فَيَقُولُ اللَّهُ عَلَى أَيِّ شَيْءٍ تَرَكْتُمْ عِبَادِي يَصْنَعُونَ فَيَقُولُونَ تَرَكْنَاهُمْ يَحْمَدُونَكَ وَيُمَجِّدُونَكَ وَيَذْكُرُونَكَ قَالَ فَيَقُولُ فَهَلْ رَأَوْنِي فَيَقُولُونَ لَا قَالَ فَيَقُولُ فَكَيْفَ لَوْ رَأَوْنِي قَالَ فَيَقُولُونَ لَوْ رَأَوْكَ لَكَانُوا أَشَدَّ تَحْمِيدًا وَأَشَدَّ تَمْجِيدًا وَأَشَدَّ لَكَ ذِكْرًا قَالَ فَيَقُولُ وَأَيُّ شَيْءٍ يَطْلُبُونَ قَالَ فَيَقُولُونَ يَطْلُبُونَ الْجَنَّةَ قَالَ فَيَقُولُ وَهَلْ رَأَوْهَا قَالَ فَيَقُولُونَ لَا قَالَ فَيَقُولُ فَكَيْفَ لَوْ رَأَوْهَا قَالَ فَيَقُولُونَ لَوْ رَأَوْهَا لَكَانُوا أَشَدَّ لَهَا طَلَبًا وَأَشَدَّ عَلَيْهَا حِرْصًا قَالَ فَيَقُولُ فَمِنْ أَيِّ شَيْءٍ يَتَعَوَّذُونَ قَالُوا يَتَعَوَّذُونَ مِنْ النَّارِ قَالَ فَيَقُولُ هَلْ رَأَوْهَا فَيَقُولُونَ لَا فَيَقُولُ فَكَيْفَ لَوْ رَأَوْهَا فَيَقُولُونَ لَوْ رَأَوْهَا لَكَانُوا أَشَدَّ مِنْهَا هَرَبًا وَأَشَدَّ مِنْهَا خَوْفًا وَأَشَدَّ مِنْهَا تَعَوُّذًا قَالَ فَيَقُولُ فَإِنِّي أُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ فَيَقُولُونَ إِنَّ فِيهِمْ فُلَانًا الْخَطَّاءَ لَمْ يُرِدْهُمْ إِنَّمَا جَاءَهُمْ لِحَاجَةٍ فَيَقُولُ هُمْ الْقَوْمُ لَا يَشْقَى لَهُمْ جَلِيسٌ

Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (SAW) said that Allah has travelling angels on earth quite apart from the recorders of men's deeds. When they come across people remembering Allah, they call each other to their goal They come to them and cover them up to the heaven above earth. Allah asks them "In what deed did you leave My slaves?" They say, "We left them praising You, extolling You and remembering You," He asks, "Have they seen Me?" They say, "They have not seen You."

He asks, "Then how will they act if They see Me?" They say, '.If they see You then they will exert themselves more in prasing You, more in extolling You and more in remembering You." He asks. "What were they wishing for?" They say, "They wished for paradise." He asks, "Have they seen it?" They answer,"No," He asks, "How will it be if

they see it?” They say, “Were they to see it, they would be more desirous of it and more eager for it.”

Allah asks, “From what do they seek refuge?” They say, “They seek refuge from hell.” He asks, “Have they seen it?” They say “No!” He asks “How would they behave if they see it?” They say, “Were they to see it, they would flee from it with greater force, aid fear it more and seek refinge from it more severely.” He says, “I make you witnesses that I kave forgiven them.” They say, “Among them was a certain man who came incidentally, with no intention to join them. He had come to them for a need.” He says, “They are a people, none who sits with them will be miserable.” [*Ahmed* 7428, 8713]

(3612)

قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثِرْ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ

Sayyidina Abu Hurayrah reported that Allah’s Messenger said, “Recite frequently:

There is no power and no might except with Allah.

It is a treasure of paradise. Makhul said that if anyone says:

There is no power and no might except with Allah and no refuge from Him except in Him, then seventy doors of harm are removed from him, the humblest of them being poverty.

[*Ahmed* 8414]

(3613)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي وَهِيَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ مَنْ مَاتَ مِنْهُمْ لَا يُشْرِكُ بِاللَّهِ شَيْئًا

Sayyidina Abu Hurayrah reported that Allah’s Messenger (SAW) said, “Every Prophet has a supplication that is granted. I have held in abeyance my supplication for intercession for my ummah and it will be available to everyone of them who dies without having associated anything with Allah.”

[*Ahmed* 10315, *Bukhari* 6304, *Muslim* 198, *Ibn e Majah* 4307]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 132 B

Having good expectation from Allah

(3614)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَإِنْ ذَكَرَنِي فِي مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُمْ وَإِنْ اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ مِنْهُ ذِرَاعًا وَإِنْ اقْتَرَبَ إِلَيَّ ذِرَاعًا اقْتَرَبْتُ إِلَيْهِ بَاعًا وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) said that Allah says, "I am as My slave expects Me. I am with him when he remembers Me. If he mentions Me, in his mind, I remember him to Myself. If he remembers Me in a company, I remember him in company better than them. If he comes towards Me by a span, I approach him by a cubit. If he comes nearer Me by a cubit, I come near to him by two cubits. If he comes to Me walking, I come to him running."

[*Ahmed* 7426, *Muslim* 2675, *Ibn e Majah* 3822]

(3615)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعِيذُوا بِاللَّهِ مِنْ عَذَابِ جَهَنَّمَ وَاسْتَعِيذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ اسْتَعِيذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ وَاسْتَعِيذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

Sayyidina Abu Hurayrah reported that Allah's Messenger (SAW) said, "Seek refuge in Allah from punishment in hell. Seek refuge in Allah from punishment in the grave. Seek refuge in Allah from the mischief of the dajjal and seek refuge in Allah from the trial through life and death.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 133

Refuge in Allah's perfect words

(3616)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ حِينَ يُمْسِي ثَلَاثَ مَرَّاتٍ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ حُمَةٌ تِلْكَ اللَّيْلَةَ

Sayyidina Abu Hurayrah reported that the Prophet (SAW) said, "If anyone says when it is evening three times:

I seek refuge in the perfect words of Allah from the mischief of what He has created. then no poison will harm him that night. Suhayl said, Our family used to teach it and recite it every night. A girl among them was stung by something one night, but she felt no pain.

[*Ahmed* 7903]

51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 134

0 Allah, let me be one who thanks You most

(3617)

دُعَاءٌ حَفِظْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا أَدَعُهُ اللَّهُمَّ اجْعَلْنِي أُعَظِّمُ شُكْرَكَ وَأُكْثِرُ ذِكْرَكَ وَأَتَّبِعُ نَصِيحَتَكَ وَأَحْفَظُ وَصِيَّتَكَ

Sayyidina Abu Hurayrah (RA) reported that he learnt a supplication from Allah's Messenger which he never abandoned:

0 Allah, cause me to be most grateful to You, one who remembers You most who obeys Your teachings and preserves Your instructions. [*Ahmed* 8107]

51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 135

Every prayer is granted

(3618)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ رَجُلٍ يَدْعُو اللَّهَ بِدُعَاءٍ إِلَّا اسْتُجِيبَ لَهُ فَإِمَّا أَنْ يُعَجَّلَ لَهُ فِي الدُّنْيَا وَإِمَّا أَنْ يُدَّخَرَ لَهُ فِي الْآخِرَةِ وَإِمَّا أَنْ يُكَفَّرَ عَنْهُ مِنْ ذُنُوبِهِ بِقَدْرِ مَا دَعَا مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ أَوْ يَسْتَعْجِلْ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ يَسْتَعْجِلُ قَالَ يَقُولُ دَعَوْتُ رَبِّي فَمَا اسْتَجَابَ لِي

Sayyidina Abu Huravrah (RA) reported that Allah's Messenge (SAW) said, "If anyone prays to Allah then his prayer is answered. It may be granted promptly in this life or stoneed for him for the Hereafter. Or his sins may he atoned against that to the extent of his prayer provided he does not pray for a sin or severance of ties of relationship, or makes haste. They asked, '0 Messenger of Allah, how does one make haste?' He said, "He may complain that he prayed to his Lord but was given no answer."

[*Ahmed* 13007, *Muslim* 2735, *Abu Dawud* 1484]

(3619)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ يَرْفَعُ يَدَيْهِ حَتَّى يَبْدُوَ إِبِطُهُ يَسْأَلُ اللَّهَ مَسْأَلَةً إِلَّا آتَاهَا إِيَّاهُ مَا لَمْ يَعْجَلْ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ عَجَلَتُهُ قَالَ يَقُولُ قَدْ سَأَلْتُ وَسَأَلْتُ وَلَمْ أُعْطَ شَيْئًا

Sayyidina Abu Hurayrah reported that Allah's Messenger said, "There is no slave who raises his hands till his armpits are visible beseeching Allah for his needs but He grants him that provided he does not make haste." They asked, "0 Messenger of Allah, how does he make haste?" He said, "He complains that he has prayed and prayed, but was

not given anything.”

[*Ahmed* 10316]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 136

To have good expectations from Allah is excellent worship of Allah

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(3620)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ حُسْنَ الظَّنِّ بِاللَّهِ مِنْ حُسْنِ عِبَادَةِ اللَّهِ

Sayyidina Abu Hurayrah (RA) reported that Allah’s Messenger said, “To have a good expectation from Allah is part of excellent worship of Allah.” [*Ahmed* 7964]

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah’s Messenger

Chapter 137

One must see what he prays for

(3621)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَنْظُرَنَّ أَحَدُكُمْ مَا الَّذِي يَتَمَنَّى فَإِنَّهُ لَا يَدْرِي مَا يُكْتَبُ لَهُ مِنْ أُمْنِيَّتِهِ

Sayyidina Abu Salamah (RA) reported that Allah’s Messenger said, “Each one of you must observe what he craves for, because he cannot know what of his longings is recorded.”

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 138

0 Allah, let me benefit from my hearing and sight

(3622)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو فَيَقُولُ اللَّهُمَّ مَتِّعْنِي بِسَمْعِي وَبَصَرِي وَاجْعَلْهُمَا الْوَارِثَ مِنِّي وَانْصُرْنِي عَلَى مَنْ يَظْلِمُنِي وَخُذْ مِنْهُ بِثَأْرِي

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) used to make this supplication:

O Allah, cause me to benefit from my hearing and sight, and make them to survive me. And help me against one who oppresses me, and take my revenge from him.

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51 - BOOK OF SUPPLICATIONS

Narrated from Allah's Messenger

Chapter 139

Everyone must pray to his Lord for all his needs whatsoever

(3623)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَسْأَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا حَتَّى يَسْأَلَ شِسْعَ نَعْلِهِ إِذَا انْقَطَعَ

Sayyidina Anas reported that Allah's Messenger (SAW) said, 'Let everyone of you ask his Lord for all his needs-asking also for the thong of his sandal when it is damaged."

(3624)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِيَسْأَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ حَتَّى يَسْأَلَهُ الْمِلْحَ وَحَتَّى يَسْأَلَهُ شِسْعَ نَعْلِهِ إِذَا انْقَطَعَ

Salih ibn Abdullah reported from Ja'far ibn Sulayman from Thabit Bunani that Allah's Messenger (SAW) said, "Each one of you must ask his Lord for his needs, even for sat and also for the thong or strap of his sandal or boot when it is cut off."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 1

About the Prophet's (SAW) merits

(3625)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ اصْطَفَى مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَعِيلَ وَاصْطَفَى مِنْ وَلَدِ إِسْمَعِيلَ بَنِي كِنَانَةَ وَاصْطَفَى مِنْ بَنِي كِنَانَةَ قُرَيْشًا وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ

Sayyidina Wathilah ibn Asqa (RA) reported that Allah's Messenger (SAW) said, 'Allah chose ismail from the offspring of Ibrahim, and from the progeny of Isma'il, He chose Hanu Kinariab. From Banu Kinanah, He chose the Quraysh, and from the Quraysh, He chose Banu Hashim, and He chose me from Banu Hashim.'

[*Ahmed* 16984, *Muslim* 2276]

(3626)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَعِيلَ وَاصْطَفَى قُرَيْشًا مِنْ كِنَانَةَ وَاصْطَفَى هَاشِمًا مِنْ قُرَيْشٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ

Sayyidina Wathilah ibn Asqa (RA) reported that Allah's Messenger (SAW) said, Surely Allah chose Kinanah from the progemy of Isma'il, and He chose Quraysh from the Kinanah, and He chose Hashim from Quraysh, and He chose me from Banu Hashim.

[*Tirmidhi* 3625]

(3627)

قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ قُرَيْشًا جَلَسُوا فَتَذَاكَرُوا أَحْسَابَهُمْ بَيْنَهُمْ فَجَعَلُوا مَثَلَكَ مَثَلَ نَخْلَةٍ فِي كَبْوَةٍ مِنْ الْأَرْضِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي مِنْ

خَيْرِهِمْ مِنْ خَيْرِ فِرَقِهِمْ وَخَيْرِ الْفَرِيقَيْنِ ثُمَّ تَخَيَّرَ الْقَبَائِلَ فَجَعَلَنِي مِنْ خَيْرِ قَبِيلَةٍ ثُمَّ تَخَيَّرَ الْبُيُوتَ فَجَعَلَنِي مِنْ خَيْرِ بُيُوتِهِمْ فَأَنَا خَيْرُهُمْ نَفْسًا وَخَيْرُهُمْ بَيْتًا

Sayyidina Abbas ibn Muttalib narrated that he said, '0 Messenger of Allah, the Quraysh gathered together and recalled their ancestry among each other and gave your example as a palm tree on a rising on land."

The Prophet (SAW) said, Allah created the universe and made me from the best of them in the best of their group and the best of their two sections. Then He chose the tribes and made me of the best tribe.

Then He chose the families and made me of the best of the families. So I am the best of them as an individual and familywise too."

(3628)

جَاءَ الْعَبَّاسُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَأَنَّهُ سَمِعَ شَيْئًا فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ فَقَالَ مَنْ أَنَا فَقَالُوا أَنْتَ رَسُولُ اللَّهِ عَلَيْكَ السَّلَامُ قَالَ أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي فِي خَيْرِهِمْ ثُمَّ جَعَلَهُمْ فِرْقَتَيْنِ فَجَعَلَنِي فِي خَيْرِهِمْ فِرْقَةً ثُمَّ جَعَلَهُمْ قَبَائِلَ فَجَعَلَنِي فِي خَيْرِهِمْ قَبِيلَةً ثُمَّ جَعَلَهُمْ بُيُوتًا فَجَعَلَنِي فِي خَيْرِهِمْ بَيْتًا وَخَيْرِهِمْ نَفْسًا

Muttalib ibn Abu Wada'ah reported that Sayyidina Abbas (RA) came to Allah's Messenger as though he had heard something from the Quraysh.

The Prophet (SAW) stood up on the pulpit and asked, "Who am I' They said, 'You are Allah's Messenger may peace be on you.' He said, "1 am Muhammad ibn Ahdullah ibn Abdul Muttalib. Allah created everything and made the best of them. Then He made them into two groups and placed me in the best of them. Then He made them tribes and placed mc in the best of tribes. Then He made them families and placed me in the best of them familywise and as an individual."

[*Tirmidhi* 3543, *Ahmed* 1788]

(3629)

قَالُوا يَا رَسُولَ اللَّهِ مَتَى وَجَبَتْ لَكَ النُّبُوَّةُ قَالَ وَآدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ

Sayyidina Abu Hurayrah (RA) reported that people asked, “0 Messenger of Allah, when was prophethood bestowed on you?’ He said, ‘When Aadam was between soul and body.”

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 2

And I am the first of mankind to arise on resurrection

(3630)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَوَّلُ النَّاسِ خُرُوجًا إِذَا بُعِثُوا وَأَنَا خَطِيبُهُمْ إِذَا وَفَدُوا وَأَنَا مُبَشِّرُهُمْ إِذَا أَيِسُوا لِوَاءُ الْحَمْدِ يَوْمَئِذٍ بِيَدِي وَأَنَا أَكْرَمُ وَلَدِ آدَمَ عَلَى رَبِّي وَلَا فَخْرَ

Sayyidina Anas ibn Maalik (RA) reported that Allah’s Messenger (SAW) said, “I will be the first of the people to come out (of the grave) when they are resurrected. I will be their spokesman when they go before Allah. And I will be the giver of glad tidings to them when they are disappointed.

On that day, the standard of Hamd (praise) will be in my hand. And I am the noblest of the childeren of Aadam in the sight of my Lord and there is no boast (about it).”

(3631)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ فَأُكْسَى حُلَّةً مِنْ حُلَلِ الْجَنَّةِ ثُمَّ أَقُومُ عَنْ يَمِينِ الْعَرْشِ لَيْسَ أَحَدٌ مِنْ الْخَلَائِقِ يَقُومُ ذَلِكَ الْمَقَامَ غَيْرِي

Sayyidina Abu Hurayrah (RA) reported that Allah’s Messenger (SAW) said, “I will he the first one for whom the earth will be split (at the grave). I will be made to wear garments of paradise. Then I will stand by the right of the throne. There is no one of the creatures other than me who will stand at that place.”

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52 – BOOK ON MERITS

Chapter 3

Ask Allah for the wasilah to be given to me

(3632)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلُوا اللَّهَ لِيَ الْوَسِيلَةَ قَالُوا يَا رَسُولَ اللَّهِ وَمَا الْوَسِيلَةُ قَالَ أَعْلَى دَرَجَةٍ فِي الْجَنَّةِ لَا يَنَالُهَا إِلَّا رَجُلٌ وَاحِدٌ أَرْجُو أَنْ أَكُونَ أَنَا هُوَ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "Ask Allah to let me have the wasilah." They asked, "0 Messenger of Allah, and what is wasila?" He said "Highest rank in paradise which none but one man will get. I hope that I will be the one."

(3633)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَثَلِي فِي النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَحْسَنَهَا وَأَكْمَلَهَا وَأَجْمَلَهَا وَتَرَكَ مِنْهَا مَوْضِعَ لَبِنَةٍ فَجَعَلَ النَّاسُ يَطُوفُونَ بِالْبِنَاءِ وَيَعْجَبُونَ مِنْهُ وَيَقُولُونَ لَوْ تَمَّ مَوْضِعُ تِلْكَ اللَّبِنَةِ وَأَنَا فِي النَّبِيِّينَ مَوْضِعُ تِلْكَ اللَّبِنَةِ

Sayyidina Ubayy ibn Ka'b (RA) reported that Allah's Messenger (SAW) said:

My example among the Prophets is like a man who built a house. He made it beautiful and completed it and adorned it, but left in it space for a brick. People came and looked round it and were delighted with it and commented, "Would that this space of brick was filled up!" And, I among the Prophets am the space for that brick."

And with the same sanad from the Prophet, he said, "When it is the Day of Resurrection, I will he the Imam of the Prophets and the owner of the intercession-without boast.

[*Ahmed* 21301]

(3634)

أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا سَمِعْتُمْ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ

صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُوا لِيَ الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ وَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ

Sayyidina Abdullah ibn Amr reported that he heard Allah's Messenger (SAW) say, "When you hear the mu 'ahdhin, say the like of what he says. Then invoke blessing on me, for, if anyone invokes blessing on me once, Allah sends on him ten blessings. Then ask (Allah) for the wasilah for me. It is a station in paradise, not available to anyone but only one of Allah's slaves, and I hope that I will be the one. And, as for him who asks the wasilah for me, my intercession will become lawful for him."

[*Muslim* 384, *Abu Dawud* 523, *Nisai* 671, *Ahmed* 6579]

(3635)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَبِيَدِي لِوَاءُ الْحَمْدِ وَلَا فَخْرَ وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ آدَمُ فَمَنْ سِوَاهُ إِلَّا تَحْتَ لِوَائِي وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ وَلَا فَخْرَ

Sayyidina Abu Sa'eedKhudri (RA) reported that Allah's Messenger ' said, "I will be the chief of the children of Aadam on the Day of Resurrection-no boast. In my hand will be the standard of praiseh-and, no boast. There will be no Prophet on that day-Aadam included-but will be under my banner. And, I will be the firstfor whom the earth will be split open-and, no boast."

[*Ahmed* 10987]

(3636)

جَلَسَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْتَظِرُونَهُ قَالَ فَخَرَجَ حَتَّى إِذَا دَنَا مِنْهُمْ سَمِعَهُمْ يَتَذَاكَرُونَ فَسَمِعَ حَدِيثَهُمْ فَقَالَ بَعْضُهُمْ عَجَبًا إِنَّ اللَّهَ عَزَّ وَجَلَّ اتَّخَذَ مِنْ خَلْقِهِ خَلِيلًا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَقَالَ آخَرُ مَاذَا بِأَعْجَبَ مِنْ كَلَامِ مُوسَى كَلَّمَهُ

تَكْلِيمًا وَقَالَ آخَرُ فَعِيسَى كَلِمَةُ اللَّهِ وَرُوحُهُ وَقَالَ آخَرُ آدَمُ اصْطَفَاهُ اللَّهُ فَخَرَجَ عَلَيْهِمْ فَسَلَّمَ وَقَالَ قَدْ سَمِعْتُ كَلَامَكُمْ وَعَجَبَكُمْ إِنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ وَهُوَ كَذَلِكَ وَمُوسَى نَجِيُّ اللَّهِ وَهُوَ كَذَلِكَ وَعِيسَى رُوحُ اللَّهِ وَكَلِمَتُهُ وَهُوَ كَذَلِكَ وَآدَمُ اصْطَفَاهُ اللَّهُ وَهُوَ كَذَلِكَ أَلَا وَأَنَا حَبِيبُ اللَّهِ وَلَا فَخْرَ وَأَنَا حَامِلُ لِوَاءِ الْحَمْدِ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَأَنَا أَوَّلُ مَنْ يُحَرِّكُ حِلَقَ الْجَنَّةِ فَيَفْتَحُ اللَّهُ لِي فَيُدْخِلُنِيهَا وَمَعِي فُقَرَاءُ الْمُؤْمِنِينَ وَلَا فَخْرَ وَأَنَا أَكْرَمُ الْأَوَّلِينَ وَالْآخِرِينَ وَلَا فَخْرَ

Sayyidina lhn Abbas (RA) narrated: Some of the sahabah of Allah's Messenger (SAW) sat together awaiting him. He came forth till he was near them and heard them discussing.

He heard their conversation. Someone among them said, Wonderful that Allah, the Majestic, the

Glorious, took a friend from His creatures! He took Ibrahim for a friend.'

Another put in, "What could he more wonderful than the conversation of Musa-he spoke directly to Allah!" Yet another exclaimed. "As for Eesa, he was the word of Allah and His spirit." Someone else wondered, 'As for Aadam, Allah chose him.' Then, he came to them, offered them salaam and said, "Indeed, I heard your conversation and your surprise. Surely, Ibrahim was Allah's friend. That is so! And Musa was confidant of Allah, and that is exactly so! And, Eesa was the spirit of Allah and His word, and that is exactly so! Aadam was Allah's chosen one, and that is exactly so'O And know, I am, the dear friend of Allah, and no pride about it. And, I will be the holder of the standard of praise (Hamd) on the day of Resurrection, no boast. And, I will be the tirst to intercede and the first whose intercession will be accepted, no boast. And, I will be the first to knock the chain ot (the gate of) paradise. Allah will open it for me and I will enter it, and with me the poor of the Believers no boast. And I am the noblest of the first and the last-no boast!"

(3637)

مَكْتُوبٌ فِي التَّوْرَاةِ صِفَةُ مُحَمَّدٍ وَصِفَةُ عِيسَى ابْنِ مَرْيَمَ يُدْفَنُ مَعَهُ

Sayyidina Abdullah ibn Salaam (RA) narrated: There is written in the Torah, the description of Muhammad (SAW) (and of) Eesa (RA) Maryam that he would be buried with him. Abu Mawdud reported that there is space for a grave in the house (shrine).

(3638)

لَمَّا كَانَ الْيَوْمُ الَّذِي دَخَلَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ أَضَاءَ مِنْهَا كُلُّ شَيْءٍ فَلَمَّا كَانَ الْيَوْمُ الَّذِي مَاتَ فِيهِ أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ وَلَمَّا نَفَضْنَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَيْدِي وَإِنَّا لَفِي دَفْنِهِ حَتَّى أَنْكَرْنَا قُلُوبَنَا

Sayyidina Anas ibn Maalik (RA) narrated: The day when Allah's Messenger entered Madinah, everything in it was illuminated. Then, the day when he died everything in it became dark. And we had barely dusted off our hands after burying him when our hearts changed.

[*Ahmed* 13311, *Ibn e Majah* 1631]

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 4

The birth of the Prophet (SAW)

(3639)

وُلِدْتُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفِيلِ وَسَأَلَ عُثْمَانُ بْنُ عَفَّانَ قُبَاثَ بْنَ أَشْيَمَ أَخَا بَنِي يَعْمَرَ بْنِ لَيْثٍ أَأَنْتَ أَكْبَرُ أَمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْبَرُ مِنِّي وَأَنَا أَقْدَمُ مِنْهُ فِي الْمِيلَادِ وُلِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفِيلِ وَرَفَعَتْ بِي أُمِّي عَلَى الْمَوْضِعِ قَالَ وَرَأَيْتُ خَذْقَ الطَّيْرِ أَخْضَرَ مُحِيلًا

Sayyidina Qays ibn Makhramah narrated: I was born, as was Allah's Messenger, ' in the year of the Elephant. Uthrnan ibn Affan asked Qubath ibn Ashyam of Banu Yamar ibn Layth, "Are you senior or Allah's Messenger (SAW). He said, Allah's Messenger is senior to me (in rank) though I preceded him in birth." He added, 'And I did observe the droppings of the green birds having faded."

In Arabic, there is a play upon words, the word 'Akbar' meaning, 'older', 'greater' The green birds were the ones that crushed Abrahas arms with small pebbles when it invaded Makkah

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 5

The beginning of the Prophet's (SAW) mission

(3640)

خَرَجَ أَبُو طَالِبٍ إِلَى الشَّامِ وَخَرَجَ مَعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَشْيَاخٍ مِنْ قُرَيْشٍ فَلَمَّا أَشْرَفُوا عَلَى الرَّاهِبِ هَبَطُوا فَحَلُّوا رِحَالَهُمْ فَخَرَجَ إِلَيْهِمْ الرَّاهِبُ وَكَانُوا قَبْلَ ذَلِكَ يَمُرُّونَ بِهِ فَلَا يَخْرُجُ إِلَيْهِمْ وَلَا يَلْتَفِتُ قَالَ فَهُمْ يَحُلُّونَ رِحَالَهُمْ فَجَعَلَ يَتَخَلَّلُهُمْ الرَّاهِبُ حَتَّى جَاءَ فَأَخَذَ بِيَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هَذَا سَيِّدُ الْعَالَمِينَ هَذَا رَسُولُ رَبِّ الْعَالَمِينَ يَبْعَثُهُ اللَّهُ رَحْمَةً لِلْعَالَمِينَ فَقَالَ لَهُ أَشْيَاخٌ مِنْ قُرَيْشٍ مَا عِلْمُكَ فَقَالَ إِنَّكُمْ حِينَ أَشْرَفْتُمْ مِنْ الْعَقَبَةِ لَمْ يَبْقَ شَجَرٌ وَلَا حَجَرٌ إِلَّا خَرَّ سَاجِدًا وَلَا يَسْجُدَانِ إِلَّا لِنَبِيٍّ وَإِنِّي أَعْرِفُهُ بِخَاتَمِ النُّبُوَّةِ أَسْفَلَ مِنْ غُضْرُوفِ كَتِفِهِ مِثْلَ التُّفَّاحَةِ ثُمَّ رَجَعَ فَصَنَعَ لَهُمْ طَعَامًا فَلَمَّا أَتَاهُمْ بِهِ وَكَانَ هُوَ فِي رِعْيَةِ الْإِبِلِ قَالَ أَرْسِلُوا إِلَيْهِ فَأَقْبَلَ وَعَلَيْهِ غَمَامَةٌ تُظِلُّهُ فَلَمَّا دَنَا مِنْ الْقَوْمِ وَجَدَهُمْ قَدْ سَبَقُوهُ إِلَى فَيْءِ الشَّجَرَةِ فَلَمَّا جَلَسَ مَالَ فَيْءُ الشَّجَرَةِ عَلَيْهِ فَقَالَ انْظُرُوا إِلَى فَيْءِ الشَّجَرَةِ مَالَ عَلَيْهِ قَالَ فَبَيْنَمَا هُوَ قَائِمٌ عَلَيْهِمْ وَهُوَ يُنَاشِدُهُمْ أَنْ لَا يَذْهَبُوا بِهِ إِلَى الرُّومِ فَإِنَّ الرُّومَ إِذَا رَأَوْهُ عَرَفُوهُ بِالصِّفَةِ فَيَقْتُلُونَهُ فَالْتَفَتَ فَإِذَا بِسَبْعَةٍ قَدْ أَقْبَلُوا مِنْ الرُّومِ فَاسْتَقْبَلَهُمْ فَقَالَ مَا جَاءَ بِكُمْ قَالُوا جِئْنَا إِنَّ هَذَا النَّبِيَّ خَارِجٌ فِي هَذَا الشَّهْرِ فَلَمْ يَبْقَ طَرِيقٌ إِلَّا بُعِثَ إِلَيْهِ بِأُنَاسٍ وَإِنَّا قَدْ أُخْبِرْنَا خَبَرَهُ بُعِثْنَا إِلَى طَرِيقِكَ هَذَا

فَقَالَ هَلْ خَلْفَكُمْ أَحَدٌ هُوَ خَيْرٌ مِنْكُمْ قَالُوا إِنَّمَا أُخْبِرْنَا خَبَرَهُ بِطَرِيقِكَ هَذَا قَالَ أَفَرَأَيْتُمْ أَمْرًا أَرَادَ اللَّهُ أَنْ يَقْضِيَهُ هَلْ يَسْتَطِيعُ أَحَدٌ مِنْ النَّاسِ رَدَّهُ قَالُوا لَا قَالَ فَبَايِعُوهُ وَأَقَامُوا مَعَهُ قَالَ أَنْشُدُكُمْ بِاللَّهِ أَيُّكُمْ وَلِيُّهُ قَالُوا أَبُو طَالِبٍ فَلَمْ يَزَلْ يُنَاشِدُهُ حَتَّى رَدَّهُ أَبُو طَالِبٍ وَبَعَثَ مَعَهُ أَبُو بَكْرٍ بِلَالًا وَزَوَّدَهُ الرَّاهِبُ مِنْ الْكَعْكِ وَالزَّيْتِ

Sayyidina Abu Musa Ash'ary (RA) narrated: Abu Talib set forth for Syria and the Prophet (SAW) travelled with him, elders of the Quraysh wene part of the caravan. When they reached the monk, he came down (his hermitage). They unfastened the saddles of their animals and he came to them though before that they used to pass by him, he never came out and never paid attention to them. As they were unpacking their saddles, he mingled amomg them till he came to Allah's Messenger (SAW) and held his hand, saying, "He is the chief of the universe. He is the Messenger of the Lord of the worlds. Allah has sent him as mercy to the worlds." The elders among the Quraysh asked him how he could say that and he answered, "While you were coming down the hillock, none of the stones and trees missed prostrating before him, and these two (objects) do not prostrate but to a Prophet. And I recognise him by the seal of prophethood on the upper bone on his shoulder, firm like an apple.' Then he went away and prepared a meal for them. When he brought it to them, the Prophet (SAW) had taken the camels to graze. He said, "Send for him." He came while a small cloud cast its shadow over him. When he came to the people, he found that they had preceded him to the shade of the trees. When he sat down, the tree bowed towards him and cast its shade over him. The monk pointed out, "Observe the tree bowing to him." The narrator reported that while he was standing among them, he entreated them that they should not take him to Rome, "for, when the Romans see him, they will recognise him from the descriptions and will kill him." Then he turned and suddenly seven Romans came whom he received and asked, "What has brought you here?" They said, "We have come, that this Prophet will emerge this month. We have left no road but sent people there. When we received news of him, we were sent on your path, this one." He asked, "Is there anyone behind you and better than you?" They repeated that they were informed that he was on his path-that one.

The monk asked them, 'Think if God decides to do something, can one of mankind avert it?" They said, "No." So, he said, "Pledge allegiance to him and support him." Then he asked (the Quraysh) I adjure you by Allah, who is his guardian? They said, "Abu Talib." So he did not cease to adjure him till he sent him back and Abu Bakr sent with him Bilal and the monk provided him biscuits and olives.

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52 – BOOK ON MERITS

Chapter 6

The age of the Prophet when commissioned

(3641)

أُنْزِلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ أَرْبَعِينَ فَأَقَامَ بِمَكَّةَ ثَلَاث عَشْرَةَ وَبِالْمَدِينَةِ عَشْرًا وَتُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ

Sayyidina Ibn Abbas (RA) narrated: Revelation began to descend to Allah's Messenger (SAW) when he was forty years old. Thereaffter, he stayed at Makkah for thirteen years and at Madinah for ten years and he died when he was sixty- three years old.

[*Bukhari* 3851, *Ahmed* 2017]

(3642)

قُبِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ سَنَةً

Sayyidina Ibn Abbas (RA) reported that the Prophet ' died at the age of sixty-five.

(3643)

لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالطَّوِيلِ الْبَائِنِ وَلَا بِالْقَصِيرِ الْمُتَرَدِّدِ وَلَا بِالْأَبْيَضِ الْأَمْهَقِ وَلَا بِالْآدَمِ وَلَيْسَ بِالْجَعْدِ الْقَطَطِ وَلَا بِالسَّبِطِ بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ وَبِالْمَدِينَةِ عَشْرًا وَتَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعْرَةً بَيْضَاءَ

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger (SAW) was neither very tall nor short statured, neither very white nor wheat-complexioned. Neither did he have curly hair nor very straight. Allah sent him when he was forty years old. He stayed in Makkah for ten yeis thereafter, and ten years in Madinah, Allah took him away when he was sixty years old, and there were not on his head and beard twenty white hair.

[*Ahmed* 13159, *Bukhari* 3547, *Muslim* 2374]

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 7

The signs peculiar to the Prophet

(3644)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ بِمَكَّةَ حَجَرًا كَانَ يُسَلِّمُ عَلَيَّ لَيَالِيَ بُعِثْتُ إِنِّي لَأَعْرِفُهُ الْآنَ

Sayyidina Jabir ibn Samurah (RA) reported that Allah's Messenger said, 'There is a stone in Makkah that used to greet me in the nights when I was commissioned. I know it even now.'

[*Ahmed* 20867, *Muslim* 2277]

(3645)

كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَتَدَاوَلُ فِي قَصْعَةٍ مِنْ غَدْوَةٍ حَتَّى اللَّيْلِ يَقُومُ عَشَرَةٌ وَيَقْعُدُ عَشَرَةٌ قُلْنَا فَمَا كَانَتْ تُمَدُّ قَالَ مِنْ أَيِّ شَيْءٍ تَعْجَبُ مَا كَانَتْ تُمَدُّ إِلَّا مِنْ هَاهُنَا وَأَشَارَ بِيَدِهِ إِلَى السَّمَاءِ

Sayyidina Samurah ibn Jundub narrated: We were with the Prophet once. We ate from a bowl from morning to night, ten would get up and ten would take the seat.

The narrator said that they asked Samurah, "Was not the bowl replenished?" He said, "With what are you surprised? It was not replenished but from here," and he pointed to the heaven.

[*Ahmed* 201551]

52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 8

Rocks or trees welcomed the Prophet (SAW) in Makkah

(3646)

كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ فَخَرَجْنَا فِي بَعْضِ نَوَاحِيهَا فَمَا اسْتَقْبَلَهُ جَبَلٌ وَلَا شَجَرٌ إِلَّا وَهُوَ يَقُولُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Sayyidina Ali ibn Abu Talib narrated: I came forth with the Prophet through the suroundings of Makkah. Every rock and tree welcomed him, saying, “Peace be on you, 0 Messenger of Allah.”

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 9

Weeping of a trunk of a tree

(3647)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ إِلَى لِزْقِ جِذْعٍ وَاتَّخَذُوا لَهُ مِنْبَرًا فَخَطَبَ عَلَيْهِ فَحَنَّ الْجِذْعُ حَنِينَ النَّاقَةِ فَنَزَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَسَّهُ فَسَكَنَ

Sayyidina Anas ibn Maalik reported that Allah’s Messenger (SAW) used to deliver sermon reclining on the trunk of a palm tree. The sahabah (RA) chose a pulpit for him and he delivered a sermon from it, but the trunk wept like the weeping of a she-camel. So, he descended and stroked it and it ceased to weep.

(3648)

جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بِمَ أَعْرِفُ أَنَّكَ نَبِيٌّ قَالَ إِنْ

دَعَوْتُ هَذَا الْعِذْقَ مِنْ هَذِهِ النَّخْلَةِ أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ فَدَعَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ يَنْزِلُ مِنْ النَّخْلَةِ حَتَّى سَقَطَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ ارْجِعْ فَعَادَ فَأَسْلَمَ الْأَعْرَابِيُّ

Sayyidina Ibn Abbas reported that a villager came to Allah's Messenger (SAW) and asked, "How do I know that you are a Prophet?" He said, "If I summon this bunch from this date tree, asking if it testifies that I am Allah's Messenger?" So, he summaned it. It come down from the tree, dropped before the Prophet (SAW). Then he commonded it, "Return." So it returned and the villager submitted in Islam.

[*Ahmed* 1954]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 10

Long life for Abu Zayd Akhtab

(3649)

مَسَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى وَجْهِي وَدَعَا لِي

Sayyidina Abu Zayd ibn Akhtab (RA) narated: Allah's Messenger (SAW) stroked my face with his hand and prayed for me. Azrah reported that he went on to live for a hundred and twenty years and there were not on his head but a few white hair.

[*Ahmed* 22953]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 11

A few barley bread enough for seventy or eighty people

(3650)

قَالَ أَبُو طَلْحَةَ لِأُمِّ سُلَيْمٍ لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْنِي ضَعِيفًا أَعْرِفُ فِيهِ الْجُوعَ فَهَلْ عِنْدَكِ مِنْ شَيْءٍ فَقَالَتْ نَعَمْ فَأَخْرَجَتْ أَقْرَاصًا مِنْ شَعِيرٍ ثُمَّ أَخْرَجَتْ خِمَارًا لَهَا فَلَفَّتْ الْخُبْزَ بِبَعْضِهِ ثُمَّ دَسَّتْهُ فِي يَدِي وَرَدَّتْنِي بِبَعْضِهِ ثُمَّ أَرْسَلَتْنِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَذَهَبْتُ بِهِ إِلَيْهِ فَوَجَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا فِي الْمَسْجِدِ وَمَعَهُ النَّاسُ قَالَ فَقُمْتُ عَلَيْهِمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلَكَ أَبُو طَلْحَةَ فَقُلْتُ نَعَمْ قَالَ بِطَعَامٍ فَقُلْتُ نَعَمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَنْ مَعَهُ قُومُوا قَالَ فَانْطَلَقُوا فَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ فَقَالَ أَبُو طَلْحَةَ يَا أُمَّ سُلَيْمٍ قَدْ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ مَعَهُ وَلَيْسَ عِنْدَنَا مَا نُطْعِمُهُمْ قَالَتْ أُمُّ سُلَيْمٍ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو طَلْحَةَ مَعَهُ حَتَّى دَخَلَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلُمِّي يَا أُمَّ سُلَيْمٍ مَا عِنْدَكِ فَأَتَتْهُ بِذَلِكَ الْخُبْزِ فَأَمَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَفُتَّ وَعَصَرَتْ أُمُّ سُلَيْمٍ بِعُكَّةٍ لَهَا فَآدَمَتْهُ ثُمَّ قَالَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ ثُمَّ قَالَ ائْذَنْ لِعَشَرَةٍ فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا ثُمَّ قَالَ ائْذَنْ لِعَشَرَةٍ فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا فَأَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا وَالْقَوْمُ سَبْعُونَ أَوْ ثَمَانُونَ رَجُلًا

Sayyidina Anas ibn Maalik (RA) reported: Abu Talhah (RA) said to Umm Sulaym , “I heard the voice of Allah’s Messenger and it was weak. I know that it is from hunger, So, do you have anything (to eat)?” She said, “Yes,” and she brought some loaves of barley bread. Then she took out her scarf and wrapped the bread in some of it and put it in my hand and covered my head with the rest of it (the searf). She sent me to Allah’s Messenger (SAW) went to him with it and found him sitting in the mosque with some men.

I stood by them. He said, “Did Abu Talhah send you?” I said, “Yes,” He asked, “With

food?” I answered, “Yes.” Allah’s Messenger (SAW) said to those with him, “Stand up!” They walked along and I walked ahead of them till I came to Abu Talhah . and informed him. He exclaimed, “O Umm Sulaym, Allah’s Messenger (SAW) has come with some men and we do not have anything to serve them.” She said, “Allah and His Messenger know best.” So, Abu Talhah went forward and met Allah’s Messenger Li and they entered the house. Allah’s Messenger (SAW) said, “Bring here whatever you have.”

O Umm Sulaym So she brought that bread, Allah’s Messenger (SAW) instructed her that the bread should be crushed and Umm Sulaym poured butter oil over it. Then Allah’s Messenger(SAW) prayed on the mixture what Allah willed that he pray. Then he said “Call ten men.” They came in and ate to their full and went out. Then he said, “Call ten.” They came and ate and went out. Then he said, “Call ten.” They came in, ate, and went out. So, all of them ate till they were satiated. They numbered seventy or eigthty men.

[*Ahmed* 13427, *Bukhari* 422, *Muslim* 2040, *Ibn e Majah* 3342]

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 12

Water pouring out from the Prophet’s (SAW) fingers

(3651)

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَانَتْ صَلَاةُ الْعَصْرِ وَالْتَمَسَ النَّاسُ الْوَضُوءَ فَلَمْ يَجِدُوهُ فَأُتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِوَضُوءٍ فَوَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ فِي ذَلِكَ الْإِنَاءِ وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّئُوا مِنْهُ قَالَ فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ فَتَوَضَّأَ النَّاسُ حَتَّى تَوَضَّئُوا مِنْ عِنْدِ آخِرِهِمْ

Sayyidina Anas ibn Maalik (RA) narrated: I saw Allah’s Messenger (SAW) while the time of the salah of asr had approached. People searched for water to perform ablution but could not find it. They brought (some) water to Allah’s Messenger (SAW) for ablution. He put his hand on the vessel and instructed the men to perform ablution. I saw water springing out from under the fingers of the Prophet ‘ And, the men performed ablution with it till the last of them.

[*Ahmed* 1235, *Bukhari* 169, *Muslim* 2279, *Nisai* 76]

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 13

True dreams in the beginning of the Prophet's mission

(3652)

أَنَّهَا قَالَتْ أَوَّلُ مَا ابْتُدِيَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ النُّبُوَّةِ حِينَ أَرَادَ اللَّهُ كَرَامَتَهُ وَرَحْمَةَ الْعِبَادِ بِهِ أَنْ لَا يَرَى شَيْئًا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ فَمَكَثَ عَلَى ذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَمْكُثَ وَحُبِّبَ إِلَيْهِ الْخَلْوَةُ فَلَمْ يَكُنْ شَيْءٌ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَخْلُوَ

Sayyidah Ayshah (RA) narrated. In the beginning of prophethood when Allah intended to make clear to the people his wonders and mercies, he saw dreams that came true like the bright gleam of dawn. This contimed as long as Allah willed. Solitude was dear to him and nothing was dearer to him than being alone.

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 14

Food glorifies Allah's praise

(3653)

إِنَّكُمْ تَعُدُّونَ الْآيَاتِ عَذَابًا وَإِنَّا كُنَّا نَعُدُّهَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَرَكَةً لَقَدْ كُنَّا نَأْكُلُ الطَّعَامَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَسْمَعُ تَسْبِيحَ الطَّعَامِ قَالَ وَأُتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِإِنَاءٍ فَوَضَعَ يَدَهُ فِيهِ فَجَعَلَ الْمَاءُ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيَّ عَلَى الْوَضُوءِ الْمُبَارَكِ وَالْبَرَكَةُ مِنْ السَّمَاءِ

حَتَّى تَوَضَّأْنَا كُلُّنَا

Sayyidina Abdullah (RA) said, “You people reckon the signs (of nature) as punishment, while in the times of Allah’s Messenger (SAW) we took them as blessings. We would eat food with the Prophet (SAW) and hear the tasbih of the food (that is, its glorifying Allah). The Prophet (SAW) was given a utensil in which he put his hand water poured forth through his fingers. He said, “Come to perform the blessed ablution,” the blessing was from the heaven and we all performed ablution.

[*Ahmed* 4393, *Bukhari* 3579]

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 15

Description of revelation received by the Prophet

(3654)

أَنَّ الْحَارِثَ بْنَ هِشَامٍ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ يَأْتِيكَ الْوَحْيُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِينِي فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُّهُ عَلَيَّ وَأَحْيَانًا يَتَمَثَّلُ لِيَ الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ قَالَتْ عَائِشَةُ فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ ذِي الْبَرْدِ الشَّدِيدِ فَيَفْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا

Sayyidah Ayshah reported that Harith ibn Hisham asked the Prophet how he received the revelatjoin. He said, “Sometimes, I hear the sound of bells and this is hard for me. And sometimes the angel comes to me in human form and speaks to me and I remember what he says.” Sayyidah Ayshah (RA) said, “Even on a day of sever cold, I saw that when revelation came down on him and ended, perspiration poured on his forehead.”

[*Ahmed* 35307, *Bukhari* 2, *Muslim* 2333, *Nisai* 932]

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 16

Description of the Prophet (SAW)

(3655)

مَا رَأَيْتُ مِنْ ذِي لِمَّةٍ فِي حُلَّةٍ حَمْرَاءَ أَحْسَنَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُ شَعْرٌ يَضْرِبُ مَنْكِبَيْهِ بَعِيدُ مَا بَيْنَ الْمَنْكِبَيْنِ لَمْ يَكُنْ بِالْقَصِيرِ وَلَا بِالطَّوِيلِ

Sayyidina Bara (RA) narrated: I have never seen anyone with long hair wearing a red robe looking more beautiful than Allah’s Messenger (SAW). His hair touched his shoulders. He was broad-shouldered, neither short nor tall.

[*Ahmed* 18582]

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 17

His face was like the moon

(3656)

سَأَلَ رَجُلٌ الْبَرَاءَ أَكَانَ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ السَّيْفِ قَالَ لَا مِثْلَ الْقَمَرِ

Abu Ishaq (RA) reported that someone asked Sayyidina Bara (RA) if the face of Allah’s Messenger (SAW) was like a sword. He said, “No. (But,) like the moon.

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 18

Ali's (RA) description of the Prophet (SAW)

(3657)

لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ شَثْنَ الْكَفَّيْنِ وَالْقَدَمَيْنِ ضَخْمَ الرَّأْسِ ضَخْمَ الْكَرَادِيسِ طَوِيلَ الْمَسْرُبَةِ إِذَا مَشَى تَكَفَّأَ تَكَفُّؤًا كَأَنَّمَا انْحَطَّ مِنْ صَبَبٍ لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ

Sayyidina Ali (RA) narrated : The Prophet (SAW) was neither tall nor short. His palms and feet were hard and thick and he had a large head and large joints. The hair on his breast was a fine, long line (to his navel). When he walked, he bent forward as though he descended down a slope. I did not see anyone like him before him or afterwards .

[*Ahmed* 1122]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 19

Another description from Ali (RA)

(3658)

كَانَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ إِذَا وَصَفَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمْ يَكُنْ بِالطَّوِيلِ الْمُمَّغِطِ وَلَا بِالْقَصِيرِ الْمُتَرَدِّدِ وَكَانَ رَبْعَةً مِنَ الْقَوْمِ وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ وَلَا بِالسَّبِطِ كَانَ جَعْدًا رَجِلًا وَلَمْ يَكُنْ بِالْمُطَهَّمِ وَلَا بِالْمُكَلْثَمِ وَكَانَ فِي الْوَجْهِ تَدْوِيرٌ أَبْيَضُ مُشْرَبٌ أَدْعَجُ الْعَيْنَيْنِ أَهْدَبُ الْأَشْفَارِ جَلِيلُ الْمُشَاشِ وَالْكَتَدِ أَجْرَدُ ذُو مَسْرُبَةٍ شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ إِذَا مَشَى تَقَلَّعَ كَأَنَّمَا يَمْشِي فِي صَبَبٍ وَإِذَا الْتَفَتَ الْتَفَتَ مَعًا بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ وَهُوَ خَاتَمُ النَّبِيِّينَ أَجْوَدُ النَّاسِ كَفًّا وَأَشْرَحُهُمْ صَدْرًا وَأَصْدَقُ النَّاسِ لَهْجَةً وَأَلْيَنُهُمْ عَرِيكَةً وَأَكْرَمُهُمْ عِشْرَةً مَنْ رَآهُ بَدِيهَةً هَابَهُ وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ يَقُولُ نَاعِتُهُ لَمْ أَرَ

قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ

Sayyidina Ali (RA) described the Prophet saying: He was neither very tall nor very short, but was of average height. His hair were neither very curly nor very straight, but slightly curly. He was not very fat. His face was not very round but had a roundish appearance. He was reddish-white with wide black eyes, long eye lashes. He had large joints and broad shoulders, fleshy between shoulders.

He was not hairy except for a fine line of hair from his chest to navel. His palms and feet were hard and thick. When he walked, he put his feet down firmly on the ground raising them as though he walked down a slope. If he looked at anyone, he turned completely (not with a side glance).

Between his shoulders was the seal of prophet hood, He was the seal of the Prophets and the best of men at heart (free from jealousy), truer speaker than all men, of mildest nature and noblest company. If, anyone saw him suddenly, he would be overcome with awe and he who chose his company, loved him. One who describes him admits, "I have never seen anyone like him before or

[*Ahmed* 944]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 20

He spoke distinctly

(3659)

مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْرُدُ سَرْدَكُمْ هَذَا وَلَكِنَّهُ كَانَ يَتَكَلَّمُ بِكَلَامٍ بَيْنَهُ فَصْلٌ يَحْفَظُهُ مَنْ جَلَسَ إِلَيْهِ

Sayyidah Ayshah (RA) narrated : Allah's Messenger (SAW) did not speak rapidly like this, but he spoke with pauses so that those who sat with him could retain what he said.

[*Ahmed* 24919, *Bukhari* 3568, *Muslim* 2493, *Abu Dawud* 3655]

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 21

He repeated an expression thrice

(3660)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعِيدُ الْكَلِمَةَ ثَلاَثًا لِتُعْقَلَ عَنْهُ

Sayyidina Anas ibn Maalik (RA)reported that Allah’s Messenger Th repeated his words three times that they may be understood.

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 22

I did not see anyone smiling more than him

(3661)

مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidina Abdullah ibn Harith ibn Jazz narrated. I did not see anyone smiling more than Allah’s Messenger (SAW)

[*Ahmed* 17720]

(3662)

مَا كَانَ ضَحِكُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا تَبَسُّمًا

Sayyidina Abdullah ibn Harith ibn Jazz narrated: Allah’s Messenger’s (SAW) laugh was only a smile.

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 23

About the seal of Prophethood

(3663)

ذَهَبَتْ بِي خَالَتِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنَ أُخْتِي وَجِعٌ فَمَسَحَ بِرَأْسِي وَدَعَا لِي بِالْبَرَكَةِ وَتَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ فَقُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلَى الْخَاتَمِ بَيْنَ كَتِفَيْهِ فَإِذَا هُوَ مِثْلُ زِرِّ الْحَجَلَةِ

Sayyidina Sa'ib ibn Yazid (RA) narrated : My aunt took me to the Prophet (SAW) and said, "0 Messenger of Allah, this the son of my sister is sick." He stroked my head and prayed for me for blessing. He performed ab' Lion and I drank the residue water. Then I stood behind him and saw the seal between his shoulders. It was like Zirril hajalah.

[*Bukhari* 190, *Muslim* 2345]

(3664)

كَانَ خَاتَمُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْنِي الَّذِي بَيْنَ كَتِفَيْهِ غُدَّةً حَمْرَاءَ مِثْلَ بَيْضَةِ الْحَمَامَةِ

Sayyidina Jabir ibn Samurah (RA) reported that the seal of Allah's Messenger (SAW) between his shoulders was a red mole like a pigeon's egg.

[*Ahmed* 20879]

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 24

The Prophet's (SAW) feet were slender

(3665)

كَانَ فِي سَاقَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُمُوشَةٌ وَكَانَ لَا يَضْحَكُ إِلَّا تَبَسُّمًا

وَكُنْتُ إِذَا نَظَرْتُ إِلَيْهِ قُلْتُ أَكْحَلُ الْعَيْنَيْنِ وَلَيْسَ بِأَكْحَلَ

Sayyidina Jabir ibn Samurah (RA) narrated : The legs of Allah's Messenger (SAW) were slender. He did not laugh beyond a smile. When I looked at him I thought that there was collyrium in his eyes, but he had not applied collyrium.

[*Ahmed* 20971]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 25

Had a broad face and large eyes

(3666)

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَلِيعَ الْفَمِ أَشْكَلَ الْعَيْنَيْنِ مَنْهُوشَ الْعَقِبِ

Sayyidina Jabir ibn Samurth (RA) reported that Allah's Messenger (SAW) had a large face, big eyes and skinny ankles.

[*Ahmed* 20838, *Muslim* 2339]

(3667)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَلِيعَ الْفَمِ أَشْكَلَ الْعَيْنَيْنِ مَنْهُوشَ الْعَقِبِ

Abu Musa reported from Muhammad ibn Muthanna, from Muhammad ibn Ja'far, from Shu'bah, from Simak ibn Harb, from Jabir ibn Samurah that he said, "Allah's Messenger (SAW) had "(as the foregoing: 3666). Shu'bah reported that he asked Simak what the words meant. He said, "(Respectively) a large face, big eyes, little flesh." [*Ahmed* 20966]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 26

I have not seen anyone more beautiful than Allah's Messenger (SAW)

(3668)

مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّ الشَّمْسَ تَجْرِي فِي وَجْهِهِ وَمَا رَأَيْتُ أَحَدًا أَسْرَعَ فِي مِشْيَتِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّمَا الْأَرْضُ تُطْوَى لَهُ إِنَّا لَنُجْهِدُ أَنْفُسَنَا وَإِنَّهُ لَغَيْرُ مُكْتَرِثٍ

Sayyidina Abu Hurayrah (RA) said: I have not seen anything more beautiful than Allah's Messenger (SAW) as though the sun sailed in his face. And, I have not seen anyone walk faster than Allah's Messenger iii as though the land is rolled up for him; while we have to exert ourselves (walking with him), he (walks) effortlessly.

[*Ahmed* 8952]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 27

The Prophet described

(3669)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عُرِضَ عَلَيَّ الْأَنْبِيَاءُ فَإِذَا مُوسَى ضَرْبٌ مِنْ الرِّجَالِ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ فَإِذَا أَقْرَبُ النَّاسِ مَنْ رَأَيْتُ بِهِ شَبَهًا عُرْوَةُ بْنُ مَسْعُودٍ وَرَأَيْتُ إِبْرَاهِيمَ فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا صَاحِبُكُمْ يَعْنِي نَفْسَهُ وَرَأَيْتُ جِبْرَائِيلُ فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا دِحْيَةُ هُوَ ابْنُ خَلِيفَةَ الْكَلْبِيُّ

Sayyidina Jahir (RA) reported that Allah's Messenger (SAW) said: (On the night

of miraj) the Prophets were presented to me. Musa was a young man as though one of Shami'ah. And I saw Eesa ibn Maryam, to whom the nearest in appearance that I have seen is Urwah ibn Masud. And I saw Ibrahim the nearest to him in looks that I have seen is your companion (meaning, myself). And I saw Jabril, and the nearest in appearance to him that I have seen is Dihyah. (He was ibn Khalifah Kalbi).

[*Ahmed* 14595, *Muslim* 167]

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 28

The Prophet's age on his death

(3670)

تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ

Sayyidina Ibn Abbas(RA) reported that the Prophet (SAW) died when he was sixty-five years old.

[*Muslim* 2353, *Ahmed* 1945]

(3671)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُوُفِّيَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ

Nasr ibn Ali al-Jahdami reported from Bishr ibn Mufaddal from Khalid al-Hazza, from Ammar, the freedman of Banu Hashim that Ibn Abbas narrated that the Prophet (SAW) died when he was sixty-five years old.

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 29

H e stayed in Makkah for thirteen years

(3672)

مَكَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً يَعْنِي يُوحَى إِلَيْهِ وَتُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW)stayed in Makkah for thirteen

years during which he received revelation and he died at the age of sixty-three.

[*Ahmed* 2242, *Bukhari* 3851, *Muslim* 2351]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 30

He died when he was sixty-three years old

(3673)

سَمِعْتُهُ يَخْطُبُ يَقُولُ مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ وَأَبُو بَكْرٍ وَعُمَرُ وَأَنَا ابْنُ ثَلَاثٍ وَسِتِّينَ

Sayyidina Jarir ibn Abdullah reported that he heard Muawivah ibn Abu Sufvan deliver a sermon and say, "Allah's Messenger (SAW) died when he was sixty-three years old, and Abu Bakr and Umar And, I am sixty three years old.'

[*Muslim* 2353]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 31

He died at the age sixty-three

(3674)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ

Sayyidah Ayshah said: The Prophet died at the age of sixty three.

[*Ahmed* 24672, *Bukhari* 3536. *Muslim* 2349]

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52 – BOOK ON MERITS

Chapter 32

Merits of Abu Bakr as-Siddiq (RA) His name was Abdullah ibn Uthman, and his epithet was Atiq

(3675)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خِلِّهِ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ

Sayyidina Abdullah reported that Allah's Messenger (SAW)said, "I am absolved of the friendship of every friend. Were I to choose a friend, I would take lbn Abu Quhafah as a friend. And your companion (meaning myself) is the friend of Allah."

[*Ibn e Majah* 2383, *Ahmed* 3878]

(3676)

أَبُو بَكْرٍ سَيِّدُنَا وَخَيْرُنَا وَأَحَبُّنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidina Umar said, 'Our chief Abu Bakr (RA) is the best of us and was the dearest of all of us to Allah's Messenger."

[*Bukhari* 3668]

(3677)

أَيُّ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ قَالَتْ أَبُو بَكْرٍ قُلْتُ ثُمَّ مَنْ قَالَتْ عُمَرُ قُلْتُ ثُمَّ مَنْ قَالَتْ ثُمَّ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ قُلْتُ ثُمَّ مَنْ قَالَ فَسَكَتَتْ

Abdullah ibn Shaqiq reported that he asked Sayyidah Ayshah (RA) "Which of the sahabah i was dearest to the Prophets?" She said, "Abu Bakr." He asked, "Who next?' she said, "Umar.' He asked, "Who next?" She said, "After him Abu Ubaydh ibn Jarrah." He asked, "Who next?" She kept quiet.

[*Bukhari* 3662, *Ibn e Majah* 102]

(3678)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى لَيَرَاهُمْ مَنْ تَحْتَهُمْ كَمَا تَرَوْنَ النَّجْمَ الطَّالِعَ فِي أُفُقِ السَّمَاءِ وَإِنَّ أَبَا بَكْرٍ وَعُمَرَ مِنْهُمْ وَأَنْعَمَا

Sayyidina Abu Saeed (RA) reported that Allah's Messenger (SAW) said, "As for those having higher ranks (in paradise), those having a lower rank will look at them as you look at the stars shining in the horizon of the heaven. Abu Bakr and Umar are of them-and how excellent!'

[*Ibn e Majah* 9, *Ahmed* 11213]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 33

Were I to take a friend, I would take Abu Bakr as a friend

(3679)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ يَوْمًا فَقَالَ إِنَّ رَجُلًا خَيَّرَهُ رَبُّهُ بَيْنَ أَنْ يَعِيشَ فِي الدُّنْيَا مَا شَاءَ أَنْ يَعِيشَ وَيَأْكُلَ فِي الدُّنْيَا مَا شَاءَ أَنْ يَأْكُلَ وَبَيْنَ لِقَاءِ رَبِّهِ فَاخْتَارَ لِقَاءَ رَبِّهِ قَالَ فَبَكَى أَبُو بَكْرٍ فَقَالَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا تَعْجَبُونَ مِنْ هَذَا الشَّيْخِ إِذْ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا صَالِحًا خَيَّرَهُ رَبُّهُ بَيْنَ الدُّنْيَا وَبَيْنَ لِقَاءِ رَبِّهِ فَاخْتَارَ لِقَاءَ رَبِّهِ قَالَ فَكَانَ أَبُو بَكْرٍ أَعْلَمَهُمْ بِمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُو بَكْرٍ بَلْ نَفْدِيكَ بِآبَائِنَا وَأَمْوَالِنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ النَّاسِ أَحَدٌ أَمَنَّ إِلَيْنَا فِي صُحْبَتِهِ وَذَاتِ يَدِهِ مِنْ ابْنِ أَبِي قُحَافَةَ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا وَلَكِنْ وُدٌّ وَإِخَاءُ إِيمَانٍ وُدٌّ وَإِخَاءُ إِيمَانٍ مَرَّتَيْنِ أَوْ

ثَلَاثًا وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ

Sayyidina Abu Mu'alla (RA) reported that Allah's Messenger (SAW) delivered a sermon one day, saying, "Indeed, to a man, Allah has given choice between living in the world as long as he wills, eating in the world whatever he likes to eat and meeting his Lord, He has chosen to meet his Lord." Abu Bakr (RA) wept.

The companions of the Prophet (SAW) said, "Is not this shaykh surprising? Allah's Messenger (SAW) mentions a man whom his Lord has given a choice between this world and meeting his Lord, and he has chosen the meeting with his Lord."

But, Abu Bakr . knew better than them what Allah's Messenger r.L meant. So, he said, "May our forefathers and our properties be ransomed to you!" Allah's Messenger (SAW) said, "There is none of the people who has favoured us with companionship and spending more than Ibn Abu Quhafah. Were Ito choose a friend, I would choose Ibn Abu Quhafah a friend. But, friendship and brotherood is faith." He said that twice or thrice. "And, know that your companion (meaning himself) is Allah's friend."

[*Ahmed* 15922]

(3680)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَلَسَ عَلَى الْمِنْبَرِ قَالَ إِنَّ عَبْدًا خَيَّرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ وَبَيْنَ مَا عِنْدَهُ فَاخْتَارَ مَا عِنْدَهُ فَقَالَ أَبُو بَكْرٍ فَدَيْنَاكَ يَا رَسُولَ اللَّهِ بِآبَائِنَا وَأُمَّهَاتِنَا قَالَ فَعَجِبْنَا فَقَالَ النَّاسُ انْظُرُوا إِلَى هَذَا الشَّيْخِ يُخْبِرُ رَسُولُ اللَّهِ عَنْ عَبْدٍ خَيَّرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ وَبَيْنَ مَا عِنْدَ اللَّهِ وَهُوَ يَقُولُ فَدَيْنَاكَ بِآبَائِنَا وَأُمَّهَاتِنَا قَالَ فَكَانَ رَسُولُ اللَّهِ هُوَ الْمُخَيَّرُ وَكَانَ أَبُو بَكْرٍ هُوَ أَعْلَمَنَا بِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَمَنِّ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا وَلَكِنْ أُخُوَّةُ الْإِسْلَامِ لَا تُبْقَيَنَّ فِي الْمَسْجِدِ خَوْخَةٌ إِلَّا خَوْخَةُ أَبِي بَكْرٍ

Sayyidina Abu Sa'eed reported that Allah's Messenger (SAW) sat down on the pulpit and said, "Allah has given choice to a slave between receiving the pleasures of the world whatever he wishes and what is with Allah." Abu Bakr said, "May we ransom to you, 0

Messenger of Allah, our fathers and our mothers!"

The narrator said, "We were surprised and people said: Look at this shaykh Allah's Messenger r.L informs us of a man whom Allah has given choice between the pleasures of this world as much as he wishes and what is with Allah, and he says may our parents be ransomed to you."

But, Allah,s Messenger (SAW) was the one given the choice and Abu Bakr knew better than the others, The Prophet (SAW) said, "Surely, the most favouring one to me with his companionship and his wealth is Abu Bakr. And, if I were to pick a friend, I would take Abd Bakr as a friend, but Islamic fraternity (is enough). Let not there remain any window in the mosque, but the window of Abu Bakr."

[*Bukhari* 3904, *Muslim* 2382]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 34

We have reimbursed everyone for his favours except Abu Bakr

(3681)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لِأَحَدٍ عِنْدَنَا يَدٌ إِلَّا وَقَدْ كَافَيْنَاهُ مَا خَلَا أَبَا بَكْرٍ فَإِنَّ لَهُ عِنْدَنَا يَدًا يُكَافِيهِ اللَّهُ بِهَا يَوْمَ الْقِيَامَةِ وَمَا نَفَعَنِي مَالُ أَحَدٍ قَطُّ مَا نَفَعَنِي مَالُ أَبِي بَكْرٍ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا أَلَا وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "There is none with us whom we have not repaid (his favours) except Abu Bakr. Indeed, he has helped us and Allah will make up to him on the Day of Resurrection. And no one's property has benefitted me as the property of Abu Bakr. And, were I to take a friend, I would take Abu Bakr as a friend, but indeed, your companion is Allah's friend."

[*Ibn e Majah* 94, *Ahmed* 7450]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 35

Follow those who are after me: Abu Bakr and Umar

(3682)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي أَبِي بَكْرٍ وَعُمَرَ

Sayyidina Hudhayfah r reported that Allah's Messenger said, "Follow those who succeed me-Abu Bakr and Umar."

[*Ibn e Majah* 97, *Ahmed* 23305]

(3683)

كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي لَا أَدْرِي مَا بَقَائِي فِيكُمْ فَاقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي وَأَشَارَ إِلَى أَبِي بَكْرٍ وَعُمَرَ

Sayyidina Hudhayfah i narrated: We were sitting with the Prophet (SAW)

He said, "I cannot say how long more I will be, among you. So, follow those who are after me, and he pointed out to Abu Bakr and Umar."

[*Ahmed* 23336, *Ibn e Majah* 97]

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 36

Abu Bakr and Umar are chiefs of middle-aged men of paradise except Prophets

(3684)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي بَكْرٍ وَعُمَرَ هَذَانِ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنْ الْأَوَّلِينَ وَالْآخِرِينَ إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ لَا تُخْبِرْهُمَا يَا عَلِيُّ

Sayyidina reported that Allah's Messenger (SAW) said about Abu Bakr (RA) and Umar

(RA), "These two are chiefs of the middle-aged dwellers of paradise of the earliest and the last, except the Prophets and Messengers. Do not inform them, Ali.'

(3685)

كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ طَلَعَ أَبُو بَكْرٍ وَعُمَرُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَانِ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنْ الْأَوَّلِينَ وَالْآخِرِينَ إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ يَا عَلِيُّ لَا تُخْبِرْهُمَا

Sayyidina Ali ibn Abu Talib narrated: We were with Allah's Messenger (SAW) when Abu Bakr and Umar came, and he said, 'These two are chiefs of the middle-aged inhabitants of paradise of the first and the last, except the Prophets and Messengers. "0 Ali, do not inform them."

(3686)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنْ الْأَوَّلِينَ وَالْآخِرِينَ مَا خَلَا النَّبِيِّينَ وَالْمُرْسَلِينَ لَا تُخْبِرْهُمَا يَا عَلِيُّ

Sayyidina Ali (RA) narrated: The Prophet (SAW) said, "Abu Bakr and Umar are chiefs of the middle-aged people of paradise whether the foremost or the last with the exception of the Prophets and the Messengers. Do not inform them, 0 Ali."

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 37

No Caption

(3687)

أَلَسْتُ أَوَّلَ مَنْ أَسْلَمَ أَلَسْتُ صَاحِبَ كَذَا

Sayyidina Abu Sa'eed Khudri (RA) reported that Abu Bakr (RA) said, "Am I not the most deserving of all people. Am I not the first of those who embraced Islam. Am I not the companion of so-and-so? Am I not the com panion of so-and-so?"

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 38

No Caption

(3688)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْرُجُ عَلَى أَصْحَابِهِ مِنْ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَهُمْ جُلُوسٌ فِيهِمْ أَبُو بَكْرٍ وَعُمَرُ فَلَا يَرْفَعُ إِلَيْهِ أَحَدٌ مِنْهُمْ بَصَرَهُ إِلَّا أَبُو بَكْرٍ وَعُمَرُ فَإِنَّهُمَا كَانَا يَنْظُرَانِ إِلَيْهِ وَيَنْظُرُ إِلَيْهِمَا وَيَتَبَسَّمَانِ إِلَيْهِ وَيَتَبَسَّمُ إِلَيْهِمَا

Sayyidna Anas narrated: When Allah's Messenger (SAW) would come towards his sahabah (RA) both the Muhajir and the Ansar, while they were sitting, and Abu Bakr and Umar were among them, none would dare look at him in the eye. But, Abu Bakr (RA) and Umar would look at him and smile to him and he would smile to them.

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 39

The Prophet's (SAW) saying, "This is how we will be resurrected on the Day of Resurrection."

(3689)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ ذَاتَ يَوْمٍ فَدَخَلَ الْمَسْجِدَ وَأَبُو بَكْرٍ وَعُمَرُ أَحَدُهُمَا عَنْ يَمِينِهِ وَالْآخَرُ عَنْ شِمَالِهِ وَهُوَ آخِذٌ بِأَيْدِيهِمَا وَقَالَ هَكَذَا نُبْعَثُ يَوْمَ الْقِيَامَةِ

Sayyidina Ibn Umar narrated: One day, Allah's Messenger (SAW) came forth and entered the mosque with Abu Bakr (RA) and Umar one of them on his right and the other on his left and he held their hands. He said, "This is how we will be raised on the Day of Resurrection."

[*Ibn e Majah* 99]

(3690)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَبِي بَكْرٍ أَنْتَ صَاحِبِي عَلَى الْحَوْضِ وَصَاحِبِي فِي الْغَارِ

Sayyidina Ibn Umar reported that Allah's Messenger said to Abu Bakr(RA) '"You are my companion at the pond, and my companion at the cave."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 40

The Prophet's saying, These two are the hearing and the sight

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(3691)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى أَبَا بَكْرٍ وَعُمَرَ فَقَالَ هَذَانِ السَّمْعُ وَالْبَصَرُ

Sayyidina Abdullah ibn Hantab (RA) reported that on seeing Abu Bakr and Umar, the Prophet (SAW) said, "These two are the hearing and the sight."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 41

No Caption

(3692)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ فَقَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا بَكْرٍ إِذَا قَامَ مَقَامَكَ لَمْ يُسْمِعْ النَّاسَ مِنْ الْبُكَاءِ فَأْمُرْ عُمَرَ فَلْيُصَلِّ بِالنَّاسِ

قَالَتْ فَقَالَ مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ قَالَتْ عَائِشَةُ فَقُلْتُ لِحَفْصَةَ قُولِي لَهُ إِنَّ أَبَا بَكْرٍ إِذَا قَامَ مَقَامَكَ لَمْ يُسْمِعْ النَّاسَ مِنْ الْبُكَاءِ فَأْمُرْ عُمَرَ فَلْيُصَلِّ بِالنَّاسِ فَفَعَلَتْ حَفْصَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكُنَّ لَأَنْتُنَّ صَوَاحِبَاتُ يُوسُفَ مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ فَقَالَتْ حَفْصَةُ لِعَائِشَةَ مَا كُنْتُ لِأُصِيبَ مِنْكِ خَيْرًا

Sayyidah Ayshah narrated, that the Prophet (SAW) commanded that Abu Bakr should lead the people in salah." She pleaded, '0 Messenger of Allah, if Abu Bakr stands in your place, people will not hear him because of his weeping. So, do instruct Umar that he may lead people in Salah." But, he repeated, "Ask Abu Bakr that he may lead them in salah.' She said to Hafsah (RA), "Do tell him that when Abu Bakr will stand in his place, people will be unable to hear him because of his weeping, so command Umar to lead them in salah." So Sayyidah Hafsah said that to him and he said, "You are the women of Yusuf (who sent him to prison). Ask Abu Bakr to lead men in salah." So, Sayyidah Hafsah (RA) said to Sayyidah Ayshah "I have never had good from you."

[*Bukhari* 664, *Muslim* 418, *Ibn e Majah* 1232, *Ahmed* 25819]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 42

It does not behove a people when Abu Bakr is among them that anyone else may lead them in salah

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(3693)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْبَغِي لِقَوْمٍ فِيهِمْ أَبُو بَكْرٍ أَنْ يَؤُمَّهُمْ غَيْرُهُ

Sayyidah Ayshah (RA) narrated: Allah's Messenger (SAW) said, "It does not behove a people, among whom is Abu Bakr that anyone else should act as their imam."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 43

The Prophet (SAW) hoped that Abu Bakr should be called from every gate of paradise

(3694)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ نُودِيَ فِي الْجَنَّةِ يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ فَقَالَ أَبُو بَكْرٍ بِأَبِي أَنْتَ وَأُمِّي مَا عَلَى مَنْ دُعِيَ مِنْ هَذِهِ الْأَبْوَابِ مِنْ ضَرُورَةٍ فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا قَالَ نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (RA) said, "If anyone spends a pair (of dirham, rupees, etc) in the path of Allh then he will be called, '0 Allah's slave, this is good.' And one who had been an observer of salah will be called from the gate of salah; one who had participated in jihad will be called from the gate of jihad; one who had been charitable will be called from the gate of charity; one who had been observing fasts will be called from the gate of Rayyan." 0 Abu Bakr (RA) submitted, "May my parents be ransomed to you! Though it is not necessary that anyone should be called from all the gates, will anyone be called from these doors, all of them?" He said, "Yes! I hope that you are one of them."

[*Ahmed* 8637, *Bukhari* 1897, *Muslim* 2027, *Nisai* 3132]

(3695)

أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَتَصَدَّقَ فَوَافَقَ ذَلِكَ عِنْدِي مَالًا فَقُلْتُ الْيَوْمَ أَسْبِقُ أَبَا بَكْرٍ إِنْ سَبَقْتُهُ يَوْمًا قَالَ فَجِئْتُ بِنِصْفِ مَالِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَبْقَيْتَ لِأَهْلِكَ قُلْتُ مِثْلَهُ وَأَتَى أَبُو بَكْرٍ بِكُلِّ مَا عِنْدَهُ فَقَالَ يَا أَبَا بَكْرٍ مَا أَبْقَيْتَ لِأَهْلِكَ قَالَ أَبْقَيْتُ لَهُمْ اللَّهَ وَرَسُولَهُ قُلْتُ وَاللَّهِ لَا أَسْبِقُهُ إِلَى شَيْءٍ أَبَدًا

Sayyidina Umar ibn Khattab (RA) narrated: Allah's Messenger (SAW) commanded us to give sadaqah (charity). That coincided with my possession of some wealth at that time,

so I thought, "Today I will outdo Abu Bakr, if I do." So, I brought half of my wealth. Allah's Messenger (SAW) asked me, "What have you retained for your family?" I said, "The like of it." Abu Bakr came with all that he had. He asked him, "0 Abu Bakr, what have you retained for your family?" He said, "I have kept a side for them Allah and His Messenger." I said, "Never will I overtake him in anything."

[*Abu Dawud* 1678]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 44

If you do not find me then come to Abu Bakr

(3696)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَتْهُ امْرَأَةٌ فَكَلَّمَتْهُ فِي شَيْءٍ وَأَمَرَهَا بِأَمْرٍ فَقَالَتْ أَرَأَيْتَ يَا رَسُولَ اللَّهِ إِنْ لَمْ أَجِدْكَ قَالَ فَإِنْ لَمْ تَجِدِينِي فَأْتِي أَبَا بَكْرٍ

Sayyidina Jubayr ibn Mut'im (RA) reported that a woman came to Allah's Messenger (SAW) and spoke to him about something. He gave her some instructions, but she asked, 'What do you say, 0 Messenger of Allah, if I do not find you?" He said, "If you do not find me, go to Abu Bakr." [*Ahmed* 16755, *Bukhari* 3659, *Muslim* 2386]

(3697)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا رَجُلٌ رَاكِبٌ بَقَرَةً إِذْ قَالَتْ لَمْ أُخْلَقْ لِهَذَا إِنَّمَا خُلِقْتُ لِلْحَرْثِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آمَنْتُ بِذَلِكَ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ قَالَ أَبُو سَلَمَةَ وَمَا هُمَا فِي الْقَوْمِ يَوْمَئِذٍ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "While a man mounted a cow to ride it, it remarked, "I was not created for this. I am created to plough the fields.' I have believed in that and Abu Bakr and Umar." Abu Salamah (RA) said that both of them were not among the people that day.

[*Ahmed* 8972, *Bukhari* 2324, *Muslim* 2388]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 45

The Prophet ordered all doors should be closed

(3698)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِسَدِّ الْأَبْوَابِ إِلَّا بَابَ أَبِي بَكْرٍ

Sayyidah Ayshah reported that the Prophet commanded that all the doors should be closed up except the door of Abu Bakr.

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 46

Named Atiq

(3699)

أَنَّ أَبَا بَكْرٍ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَنْتَ عَتِيقُ اللَّهِ مِنْ النَّارِ فَيَوْمَئِذٍ سُمِّيَ عَتِيقًا

Sayyidah Ayshah (RA) reported that Abu Bakr came to Allah's Messenger (SAW) who said, 'You are Atiq of Allah from the hell." Since that day, he was named Atiq

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 47

My ministers on earth are Abu Bakr and Umar

(3700)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ نَبِيٍّ إِلَّا لَهُ وَزِيرَانِ مِنْ أَهْلِ السَّمَاءِ وَوَزِيرَانِ مِنْ أَهْلِ الْأَرْضِ فَأَمَّا وَزِيرَايَ مِنْ أَهْلِ السَّمَاءِ فَجِبْرِيلُ وَمِيكَائِيلُ وَأَمَّا وَزِيرَايَ مِنْ أَهْلِ الْأَرْضِ فَأَبُو بَكْرٍ وَعُمَرُ

Sayyidina Abu Sa'eed Khudri narrated: Allah's Messenger said, "There is no Prophet without two ministers from the dwellers of the heavens and two ministers from the inhabitants of the earth. As for my heavenly ministers they are Jibril and Mika'il and my ministers from earth are Abu Bakr and Umar.

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 48

Merits of Abu Hafs, Umar ibn al-Khattab

(3701)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِأَحَبِّ هَذَيْنِ الرَّجُلَيْنِ إِلَيْكَ بِأَبِي جَهْلٍ أَوْ بِعُمَرَ بْنِ الْخَطَّابِ قَالَ وَكَانَ أَحَبَّهُمَا إِلَيْهِ عُمَرُ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) prayed, "0 Allah, strengthen Islam with whichever of these two men is dearer to you. Abu Jahl or Umar ibn al-Khattab." And, Umar (RA) was the one of the two dear to Allah."

[*Ahmed* 57001]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 49

Surely Allah grew the truth on Umar’s tongue and heart

(3702)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ جَعَلَ الْحَقَّ عَلَى لِسَانِ عُمَرَ وَقَلْبِهِ

Sayyidina Ibn Umar (RA) reported that Allah’s Messenger said, “Surely, Allah brought the truth on the tongue of Umar and his heart.” He also reported that when a situation arose and other people said something and Umar (RA) said something-or he said that Ibn ul-Khattab said something (the narrator being unsure which way), the Qur’an was revealed upholding Umar’s view.

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 50

Islam of Umar on the Prophets prayer

(3703)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِأَبِي جَهْلِ ابْنِ هِشَامٍ أَوْ بِعُمَرَ قَالَ فَأَصْبَحَ فَغَدَا عُمَرُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْلَمَ

Sayyidina lbn Abbas (RA) reported that the Prophet (SAW) prayed: 0 Allah give strength to Islam through (the Islam of) Abu Jahi ibn Hisham or-Umar ibn al-Khatab. So, the next morning Umar (RA) came to Allah’s Messenger (SAW) and embraced Islam.

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 51

Umar’s words to Abu Bakr (RA)

(3704)

قَالَ عُمَرُ لِأَبِي بَكْرٍ يَا خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ فَقَالَ أَبُو بَكْرٍ أَمَا إِنَّكَ إِنْ قُلْتَ ذَاكَ فَلَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا طَلَعَتْ الشَّمْسُ عَلَى رَجُلٍ خَيْرٍ مِنْ عُمَرَ

Sayyidina Jabir ibn Abdullah (RA) reported that Sayyidina Umar (RA) said to Sayyidina Abu Bakr (RA), "0 the best of men after Allah's Messenger But, Abu Bakr said (to him), Though you say that, I had, indeed, heard Allah's Messenger (SAW) say, 'The sun has not risen on a man better than Umar.'"

(3705)

مَا أَظُنُّ رَجُلًا يَنْتَقِصُ أَبَا بَكْرٍ وَعُمَرَ يُحِبُّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Muhammad ibn Sirin said, 'I do not suppose that a man who defames Abu Bakr and Umar loves the Prophet (SAW)'

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 52

The Prophet's (SAW) saying: If there were a Prophet after me, he would be Umar

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(3706)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ بَعْدِي نَبِيٌّ لَكَانَ عُمَرَ بْنَ الْخَطَّابِ

Sayyidina Uqbah ibn Aamir (RA) reported that Allah's Messenger (SAW) said, "If there were to be a Prophet after me then he would be Umar ibn Al-Khattab."

[*Ahmed* 17410]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chpter 53

The Prophet's dream that he gave some milk to Umar

(3707)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ كَأَنِّي أُتِيتُ بِقَدَحٍ مِنْ لَبَنٍ فَشَرِبْتُ مِنْهُ فَأَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الْخَطَّابِ قَالُوا فَمَا أَوَّلْتَهُ يَا رَسُولَ اللَّهِ قَالَ الْعِلْمَ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger said, I saw in my dream that I am given a bowl of milk I drank from it and gave the remainder to Umar ibn al-Khattab." They asked, "How do you interpret it, 0 Messenger of Allah?" He said, '(It is) knowledge."

(3708)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِقَصْرٍ مِنْ ذَهَبٍ فَقُلْتُ لِمَنْ هَذَا الْقَصْرُ قَالُوا لِشَابٍّ مِنْ قُرَيْشٍ فَظَنَنْتُ أَنِّي أَنَا هُوَ فَقُلْتُ وَمَنْ هُوَ فَقَالُوا عُمَرُ بْنُ الْخَطَّابِ

Sayyidina Anas (RA) reported that the Prophet said: I went into paradise and was by a castle of gold and I asked, 'To whom does it belong?' They said, 'To a young man of the Quraysh.' I supposed that I was the one and asked, 'Who is he?' They answered, 'Umar ibn al-Khattab."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 54

I came to a castle

(3709)

أَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَا بِلَالًا فَقَالَ يَا بِلَالُ بِمَ سَبَقْتَنِي إِلَى الْجَنَّةِ مَا

دَخَلْتُ الْجَنَّةَ قَطُّ إِلَّا سَمِعْتُ خَشْخَشَتَكَ أَمَامِي دَخَلْتُ الْبَارِحَةَ الْجَنَّةَ فَسَمِعْتُ خَشْخَشَتَكَ أَمَامِي فَأَتَيْتُ عَلَى قَصْرٍ مُرَبَّعٍ مُشْرِفٍ مِنْ ذَهَبٍ فَقُلْتُ لِمَنْ هَذَا الْقَصْرُ فَقَالُوا لِرَجُلٍ مِنْ الْعَرَبِ فَقُلْتُ أَنَا عَرَبِيٌّ لِمَنْ هَذَا الْقَصْرُ قَالُوا لِرَجُلٍ مِنْ قُرَيْشٍ قُلْتُ أَنَا قُرَشِيٌّ لِمَنْ هَذَا الْقَصْرُ قَالُوا لِرَجُلٍ مِنْ أُمَّةِ مُحَمَّدٍ قُلْتُ أَنَا مُحَمَّدٌ لِمَنْ هَذَا الْقَصْرُ قَالُوا لِعُمَرَ بْنِ الْخَطَّابِ فَقَالَ بِلَالٌ يَا رَسُولَ اللَّهِ مَا أَذَّنْتُ قَطُّ إِلَّا صَلَّيْتُ رَكْعَتَيْنِ وَمَا أَصَابَنِي حَدَثٌ قَطُّ إِلَّا تَوَضَّأْتُ عِنْدَهَا وَرَأَيْتُ أَنَّ لِلَّهِ عَلَيَّ رَكْعَتَيْنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهِمَا

Sayyidina Abu Buraydah (RA) narrated: One morning, Allah’s Messenger called Bilal and said, “0 Bilal, with what did you overtake me to Paradise? Indeed, I did not enter paradise but heard the rusutle of your footsteps ahead of me. I entered paradise last night and heard your steps ahead of me till I came to a castle square and lofty made of gold. I asked, “To whom does this castle belong?” They said, ‘A man of the Arabs,’ and I said, “I am an Arab. for whom is this castle?’ They said, ‘For a man of the Quraysh,’ so I said, ‘I am a Quraysh, for whom is it?” They said, ‘For a man of Muhammad’s Ummah.’ I said, ‘lam Muhammad’s and for whom is the castle?’ They said, ‘For Umar ibn al-Khattab.” Bilal said, “0 Messenger of Allah! I never call the adhan but offer two raka’at prayer (before that) and whenever I relieve myself or break wind, I make a fresh ablution. I am convinced that to offer two raka’at is Allah’s right on me.” Allah’s Messenger said, “Because of both these things (you preceded me to paradise).”

[*Ahmed* 23102]

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 55

Surely the devil fears you, 0 Umar

(3710)

خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ مَغَازِيهِ فَلَمَّا انْصَرَفَ جَاءَتْ جَارِيَةٌ

سَوْدَاءُ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ نَذَرْتُ إِنْ رَدَّكَ اللَّهُ سَالِمًا أَنْ أَضْرِبَ بَيْنَ يَدَيْكَ بِالدُّفِّ وَأَتَغَنَّى فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ كُنْتِ نَذَرْتِ فَاضْرِبِي وَإِلَّا فَلَا فَجَعَلَتْ تَضْرِبُ فَدَخَلَ أَبُو بَكْرٍ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عَلِيٌّ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُمَرُ فَأَلْقَتْ الدُّفَّ تَحْتَ اسْتِهَا ثُمَّ قَعَدَتْ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ لَيَخَافُ مِنْكَ يَا عُمَرُ إِنِّي كُنْتُ جَالِسًا وَهِيَ تَضْرِبُ فَدَخَلَ أَبُو بَكْرٍ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عَلِيٌّ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ تَضْرِبُ فَلَمَّا دَخَلْتَ أَنْتَ يَا عُمَرُ أَلْقَتْ الدُّفَّ

Sayyidina Buraydah (RA) reported that Allah's Messenger set out for one of his battles. When he returned from it, a black female slave came and submitted, "0 Messenger of Allah, I had made a vow that if Allah brought you back safely, I would beat the daff in your presence and sing." So, Allah's Messenger (SAW) said to her, "If you have made a vow then beat the daff, otherwise no." So she began to beat it. Abu Bakr came in and she was beating it. Then Ali came in and she persisted in beating it. Then Uthman came in and she continued to beat the daff Then as Umar came in, she placed the daff down under her and at down on it. So, Allah's Messenger (SAW) said, "Surely, the devil is afraid of you, 0 Umar, I was sitting down and she played the daff. Abu Bakr came in and she played it. Then Ali came in and she played it and Uthman came in and she played it. When you came in, 0 Umar, she placed the daff down."

(*Ahmed* 23050, *Abu Dawud* 3312]

(3711)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا فَسَمِعْنَا لَغَطًا وَصَوْتَ صِبْيَانٍ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا حَبَشِيَّةٌ تَزْفِنُ وَالصِّبْيَانُ حَوْلَهَا فَقَالَ يَا عَائِشَةُ تَعَالَيْ فَانْظُرِي فَجِئْتُ فَوَضَعْتُ لَحْيَيَّ عَلَى مَنْكِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلْتُ أَنْظُرُ إِلَيْهَا مَا بَيْنَ الْمَنْكِبِ إِلَى رَأْسِهِ فَقَالَ لِي أَمَا شَبِعْتِ أَمَا شَبِعْتِ قَالَتْ فَجَعَلْتُ أَقُولُ لَا لِأَنْظُرَ مَنْزِلَتِي عِنْدَهُ إِذْ طَلَعَ عُمَرُ قَالَتْ فَارْفَضَّ النَّاسُ عَنْهَا قَالَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَأَنْظُرُ إِلَى شَيَاطِينِ الْإِنْسِ وَالْجِنِّ قَدْ فَرُّوا مِنْ عُمَرَ قَالَتْ

Sayyidah Ayshah (RA) narrated: While Allah’s Messenger (SAW) was sitting (with us), we heard a noise and voices of children. He got up and found an Ethiopian woman dancing and the children had gathered around her. He said, ‘0 Ayshah, come here! And look at it.” So, I went and placed my chin on the shoulder of Allah’s Messenger (SAW) and observed the woman from between his shoulder and head.

He said to me, “Are you not satisfied? Are you not satisfied?” I said, “No,” that I may know my station in his esteem, But Umar came upon us, and the people dispersed from her. Allah’s

Messenger said, “I saw, indeed, that the devils both of jinn and mankind fled from Umar,”

Then, I returned.

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 56

I am the first for whom the earth will be split, then Abu Bakr (RA) then Umar it

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(3712)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ ثُمَّ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ آتِي أَهْلَ الْبَقِيعِ فَيُحْشَرُونَ مَعِي ثُمَّ أَنْتَظِرُ أَهْلَ مَكَّةَ حَتَّى أُحْشَرَ بَيْنَ الْحَرَمَيْنِ

Sayyidina Ibn Umar (RA) reported that Allah’s Messenger said, “I will be the first person for whom the earth will be split (over the grave), then for Abu Bakr, then for Umar, then I will come to the inhabitants of Baqi’ and they will assemble with me. Then I will wait for the Makkans till I am assembled between the two Harmayn-Makkah and Madinah.”

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 57

There were muhaddithun in earlier ummah and if there is in mine

(3713)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كَانَ يَكُونُ فِي الْأُمَمِ مُحَدَّثُونَ فَإِنْ يَكُ فِي أُمَّتِي أَحَدٌ فَعُمَرُ بْنُ الْخَطَّابِ

Sayyidah Ayshah (RA) reported that Allah's Messenger (SAW) said, "There had been muhaddithun in the previous Ummah. If there is to be one in my ummah then he is Umar ibn al-Khattab."

[*Muslim* 2398, *Ahmed* 24339]

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 58

The Prophet's (SAW) information that a man of paradise will come to them, meaning Umar

(3714)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَطَّلِعُ عَلَيْكُمْ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَاطَّلَعَ أَبُو بَكْرٍ ثُمَّ قَالَ يَطَّلِعُ عَلَيْكُمْ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَاطَّلَعَ عُمَرُ

Sayyidina Abdullah ibn Masud (RA)reported that the Prophet said, "A man of paradise will come to you." So Abu Bakr i came (to them). Then he said, "A man of paradise will come to you," and Umar (RA) emerged.

(3715)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا رَجُلٌ يَرْعَى غَنَمًا لَهُ إِذْ جَاءَ ذِئْبٌ فَأَخَذَ شَاةً فَجَاءَ صَاحِبُهَا فَانْتَزَعَهَا مِنْهُ فَقَالَ الذِّئْبُ كَيْفَ تَصْنَعُ بِهَا يَوْمَ السَّبُعِ يَوْمَ لَا رَاعِيَ لَهَا غَيْرِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَآمَنْتُ بِذَلِكَ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ

Sayyidina Abu Hurayrah (RA) reported that the Prophet said: While a man was grazing the sheep, a wolf came and grabbed a sheep. Its owner came and got it released. The wolf remarked, What will you do on the day of beasts of prey-they day when there will be no shepherd for it except me." Allah's Messenger (SAW) said: I have believed in that as also Abu Bakr and Umar. Abu Salamah i said, "And both of them were not among the people that day."

[*Bukhari* 3690, *Muslim* 2388, *Ahmed* 355]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 59

Merits of Uthman ibn Affan (RA) and he had two kunyahs: Abu Amir and Abu Abdullah

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(3716)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلَى حِرَاءَ هُوَ وَأَبُو بَكْرٍ وَعُمَرُ وَعَلِيٌّ وَعُثْمَانُ وَطَلْحَةُ وَالزُّبَيْرُ فَتَحَرَّكَتْ الصَّخْرَةُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اهْدَأْ إِنَّمَا عَلَيْكَ نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ

Syyidina Abu Hurayrah (RA) reported that Allah's Messenger was atop (Mount) Hira, Abu Bakr Umar (RA) Uthman (RA) Ali , Talhah and Zubayr (RA), were with him. The rock vibrated and the Prophet said, "Calm down, for, on you are none but a Prophet or a Siddiq (truthful), or a Shahid (martyr)."

[*Muslim* 2417, *Ahmed* 9430]

(3717)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَعِدَ أُحُدًا وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اثْبُتْ أُحُدُ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ

Sayyidina Anas ibn Maalik, narrated that Allah's Messenger (SAW) climbed the (mountain) Uhud, Abu Bakr (RA), Umar and Uthman (RA) were with him. The mountain shook while they were on top of it. So, the Prophet (SAW) said, "Steady, Uhud, For, on you are a Prophet, a Siddiq (truthful), and two shahids." (shahids is marhjrs).

(*Ahmed* 12107, *Bukhari* 3686, *Abu Dawud* 4651]

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 60

And my friend in paradise is Uthman

(3718)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ نَبِيٍّ رَفِيقٌ وَرَفِيقِي يَعْنِي فِي الْجَنَّةِ عُثْمَانُ

Sayyidina Talhah ibn Ubaydullah (RA) reported that Allah’s Messenger (SAW) said, “There is for every Prophet, a frinend. And, my friend meaning, in paradise is Uthman.”

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 61

Uthman named shahid and he equipped the army in difficulty

(3719)

لَمَّا حُصِرَ عُثْمَانُ أَشْرَفَ عَلَيْهِمْ فَوْقَ دَارِهِ ثُمَّ قَالَ أُذَكِّرُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ أَنَّ حِرَاءَ حِينَ انْتَفَضَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اثْبُتْ حِرَاءُ فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ قَالُوا نَعَمْ قَالَ أُذَكِّرُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي جَيْشِ الْعُسْرَةِ مَنْ يُنْفِقُ نَفَقَةً مُتَقَبَّلَةً وَالنَّاسُ مُجْهَدُونَ مُعْسِرُونَ فَجَهَّزْتُ ذَلِكَ الْجَيْشَ قَالُوا نَعَمْ ثُمَّ قَالَ أُذَكِّرُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ أَنَّ بِئْرَ رُومَةَ لَمْ يَكُنْ يَشْرَبُ مِنْهَا أَحَدٌ إِلَّا بِثَمَنٍ فَابْتَعْتُهَا فَجَعَلْتُهَا لِلْغَنِيِّ وَالْفَقِيرِ وَابْنِ السَّبِيلِ قَالُوا اللَّهُمَّ نَعَمْ وَأَشْيَاءَ

عَدَّدَهَا

Abu Abdur Rahman as-Sulami reported that when Uthman (RA) was besieged, he appeared before them on the roof of his house and said, “I remind you by Allah do you recall that when Hira shook, Allah’s Messenger (SAW) said, “Steady, Hira!, There is none on you but a Prophet, or a Siddiq (truthful), or a Shahid (martyr)?” They affirmed “Yes.” He said, “I remind you by Allah do you remember that Allah’s Messenger said at the time of (the Battle of Tabuk for the illequipped army, ‘Who will spend a spending that is approved?’ The people were striving in dificulty and I equipped that army?” They confirmed, “Yes!” Then he said, “I remind you, by Allah do you recall thait was not possible to get a drink from the well Rumah except against a price, so I bought it and made it availal?le to the rich and the poor and the traveller?” They affirmed, “0 Allah, yes!” And other things that he conted out.

[*Bukhari* 2775, *Nisai* 3608]

(3720)

شَهِدْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَحُثُّ عَلَى جَيْشِ الْعُسْرَةِ فَقَامَ عُثْمَانُ بْنُ عَفَّانَ فَقَالَ يَا رَسُولَ اللَّهِ عَلَيَّ مِائَةُ بَعِيرٍ بِأَحْلَاسِهَا وَأَقْتَابِهَا فِي سَبِيلِ اللَّهِ ثُمَّ حَضَّ عَلَى الْجَيْشِ فَقَامَ عُثْمَانُ بْنُ عَفَّانَ فَقَالَ يَا رَسُولَ اللَّهِ عَلَيَّ مِائَتَا بَعِيرٍ بِأَحْلَاسِهَا وَأَقْتَابِهَا فِي سَبِيلِ اللَّهِ ثُمَّ حَضَّ عَلَى الْجَيْشِ فَقَامَ عُثْمَانُ بْنُ عَفَّانَ فَقَالَ يَا رَسُولَ اللَّهِ عَلَيَّ ثَلَاثُ مِائَةِ بَعِيرٍ بِأَحْلَاسِهَا وَأَقْتَابِهَا فِي سَبِيلِ اللَّهِ فَأَنَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ عَنْ الْمِنْبَرِ وَهُوَ يَقُولُ مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هَذِهِ مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هَذِهِ

Sayyidina Abdur Rahman ibn Khabbab (RA) narrated: I observed the Prophet (SAW) while he was encouraging (people) for the army illequipped (for the Battle of Tabuk). Uthman (RA) ibn Affan stood up and said, “0 Messenger of Allah! On me are a hundred camels loaded with their cloths and saddles in the path of Allah.” He continued to urge the people forward and Uthman (RA) got up and said, “0 Messenger of Allah, I am bound to provide two hundred camels with their cloths and saddles in Allah’s path.” As the Prophet carried on his appeal, Uthman ibn Affan (RA) got up again and said, “0 Messenger of Allah’ On me are three hundred camels with their cloth, and saddles in Allah’s path.” I observed Allah’s Messenger (SAW) get down from the pulpit, saying the while, “Nothing against Uthman whatever he does after this. Nothing against Uthman whatever he does after this.”

[*Ahmed* 16696]

(3721)

جَاءَ عُثْمَانُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَلْفِ دِينَارٍ قَالَ الْحَسَنُ بْنُ وَاقِعٍ وَكَانَ فِي مَوْضِعٍ آخَرَ مِنْ كِتَابِي فِي كُمِّهِ حِينَ جَهَّزَ جَيْشَ الْعُسْرَةِ فَيَنْثُرُهَا فِي حِجْرِهِ قَالَ عَبْدُ الرَّحْمَنِ فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَلِّبُهَا فِي حِجْرِهِ وَيَقُولُ مَا ضَرَّ عُثْمَانَ مَا عَمِلَ بَعْدَ الْيَوْمِ مَرَّتَيْنِ

Sayyidina Abdur Rahman ibn Samurah (RA) narrated: Uthman (RA) came to the Prophet (SAW) with a thousand dinar. Hasan ibn Waqi said that elsewhere in his book (it was written) that he brought the one thousand dinar during the Battle of Tabuk rolled up in his sleeves and put them in the Prophet’s lap.

Abdur Rahman went on to say, “I saw the Prophet (SAW) turn the money upside down in his lap and say, ‘Nothing will harm Uthman after today whatever he does.’ (twice).”

[*Ahmed* 20655]

(3722)

لَمَّا أُمِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَيْعَةِ الرِّضْوَانِ كَانَ عُثْمَانُ بْنُ عَفَّانَ رَسُولَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَهْلِ مَكَّةَ قَالَ فَبَايَعَ النَّاسَ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ عُثْمَانَ فِي حَاجَةِ اللَّهِ وَحَاجَةِ رَسُولِهِ فَضَرَبَ بِإِحْدَى يَدَيْهِ عَلَى الْأُخْرَى فَكَانَتْ يَدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعُثْمَانَ خَيْرًا مِنْ أَيْدِيهِمْ لِأَنْفُسِهِمْ

Sayyidina Anas ibn Maalik (RA) reported that when Allah’s Messenger (RA) gave the command (to swear allegiance) for bay’ah Ridwan, Uthman ibn Affan was the envoy of Allah’s Messenger (SAW) to the people of Makkah. So the people gave the pledge. Allah’s Messenger (SAW) said, “Indeed Uthman is in the task of Allah and the task of His Messenger.” He struck one of his hands on his other hand. O Indeed, the hand of Allah’s Messenger (SAW) for Uthman was better than their (people’s) hands for themselves.

[*Abu Dawud* 2726]

(3723)

شَهِدْتُ الدَّارَ حِينَ أَشْرَفَ عَلَيْهِمْ عُثْمَانُ فَقَالَ ائْتُونِي بِصَاحِبَيْكُمْ اللَّذَيْنِ أَلَّبَاكُمْ عَلَيَّ قَالَ فَجِيءَ بِهِمَا فَكَأَنَّهُمَا جَمَلَانِ أَوْ كَأَنَّهُمَا حِمَارَانِ قَالَ فَأَشْرَفَ عَلَيْهِمْ عُثْمَانُ فَقَالَ أَنْشُدُكُمْ بِاللَّهِ وَالْإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِينَةَ وَلَيْسَ بِهَا مَاءٌ يُسْتَعْذَبُ غَيْرَ بِئْرِ رُومَةَ فَقَالَ مَنْ يَشْتَرِي بِئْرَ رُومَةَ فَيَجْعَلَ دَلْوَهُ مَعَ دِلَاءِ الْمُسْلِمِينَ بِخَيْرٍ لَهُ مِنْهَا فِي الْجَنَّةِ فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي فَأَنْتُمْ الْيَوْمَ تَمْنَعُونِي أَنْ أَشْرَبَ حَتَّى أَشْرَبَ مِنْ مَاءِ الْبَحْرِ قَالُوا اللَّهُمَّ نَعَمْ قَالَ أَنْشُدُكُمْ بِاللَّهِ وَالْإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ الْمَسْجِدَ ضَاقَ بِأَهْلِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَشْتَرِي بُقْعَةَ آلِ فُلَانٍ فَيَزِيدَهَا فِي الْمَسْجِدِ بِخَيْرٍ مِنْهَا فِي الْجَنَّةِ فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي فَأَنْتُمْ الْيَوْمَ تَمْنَعُونِي أَنْ أُصَلِّيَ فِيهَا رَكْعَتَيْنِ قَالُوا اللَّهُمَّ نَعَمْ قَالَ أَنْشُدُكُمْ بِاللَّهِ وَالْإِسْلَامِ هَلْ تَعْلَمُونَ أَنِّي جَهَّزْتُ جَيْشَ الْعُسْرَةِ مِنْ مَالِي قَالُوا اللَّهُمَّ نَعَمْ ثُمَّ قَالَ أَنْشُدُكُمْ بِاللَّهِ وَالْإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلَى ثَبِيرِ مَكَّةَ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَأَنَا فَتَحَرَّكَ الْجَبَلُ حَتَّى تَسَاقَطَتْ حِجَارَتُهُ بِالْحَضِيضِ قَالَ فَرَكَضَهُ بِرِجْلِهِ وَقَالَ اسْكُنْ ثَبِيرُ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ قَالُوا اللَّهُمَّ نَعَمْ قَالَ اللَّهُ أَكْبَرُ شَهِدُوا لِي وَرَبِّ الْكَعْبَةِ أَنِّي شَهِيدٌ ثَلَاثًا

Thumamah ibn Hazn al-Qusjiayri narrated: I was present at the house when Uthman (RA) appeared before the people. He said, “Bring your two friends who have put you against me.” So, they were brought as if they were two camels or two donkeys. Uthman turned to them and said, “I adjure you by Allah and Islam, do you know that when Allah’s Messenger (SAW) came to Madinah and there was no fresh water except at Bi’r (well) Ruma and he said, ‘Who will buy the well Ruma and let Muslims put down it their backets for a better one than that for him in paradise?’ So, I bought it from my capital. But, today, you are preventing me that I may drink from it so that I have to drink salty water.” They affirmed, “0 Allah, Yes!” Then he said, “I adjure you by Allah and Islam, do you recall that the Mosque had grown crowded for its worshippers? So Allah’s Messenger (SAW) said, ‘Who will buy the plot of such-and-such family and add it to the

Mosque for a better one than that for him in paradise.” So, I bought it with my capital while you people deny me access to it today that I may pray two raka’at there.” They acknowledged, “0 Allah, Yes!” He said, “I adjure you by Allah and Islam, do you recall that I equipped the ill equipped army (for Tabuk) with my capital?” They acknowledged, “0 Allah, yes!” He said, “I adjure you by Allah and Islam, do you recall that Allah’s Messenger (SAW) was on the top of the muantain Thabir at Makkah and with him were Abu Bakr, Umar and myself? The mountain shook till its stones fell down with rapidity, He kicked it with his foot and said, ‘Stop, Thabir! On you is a Prophet, a Saddiq, two Shahids.” They affirmed, “0 Allah, yes.’ He said “Allah Akbar (Allah is the Greatest)! They have testified for me, by the Lord of the Ka’bah, I am a Shahid (martyr)!” (He said that) three times.

[*Nisai* 3686]

(3724)

أَنَّ خُطَبَاءَ قَامَتْ بِالشَّامِ وَفِيهِمْ رِجَالٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَامَ آخِرُهُمْ رَجُلٌ يُقَالُ لَهُ مُرَّةُ بْنُ كَعْبٍ فَقَالَ لَوْلَا حَدِيثٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قُمْتُ وَذَكَرَ الْفِتَنَ فَقَرَّبَهَا فَمَرَّ رَجُلٌ مُقَنَّعٌ فِي ثَوْبٍ فَقَالَ هَذَا يَوْمَئِذٍ
عَلَى الْهُدَى فَقُمْتُ إِلَيْهِ فَإِذَا هُوَ عُثْمَانُ بْنُ عَفَّانَ قَالَ فَأَقْبَلْتُ عَلَيْهِ بِوَجْهِهِ فَقُلْتُ هَذَا
قَالَ نَعَمْ

Abu Ash’ath San’ani narrated: The sermonisers stood up in Syria and among them were some of the sahabah . Finally, a man named Murrah ibn Ka’b (RA) stood up and said, “If I had not heard a hadith from the Prophet (SAW) would not have stood up.” And he mentioned the fitan (trial or civilstrife), saying that it was nearing. A man passed by with a piece of cloth wrapped on his face. So he said, “He will be on guidance on that day.” So, I went to him and indeed he was Uthman ibn Affan . Then I turned to Murrah (RA) and asked, “Is he the one?” He said, “Yes.”

[*Ahmed* 20374]

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 62

The Prophet forbade Uthman to remove his shirt

(3725)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عُثْمَانُ إِنَّهُ لَعَلَّ اللَّهَ يُقَمِّصُكَ قَمِيصًا فَإِنْ أَرَادُوكَ عَلَى خَلْعِهِ فَلَا تَخْلَعْهُ لَهُمْ

Sayyidah Ayshah (RA) reported that the Prophet (SAW) said (to Uthman), " Uthman, perhaps Allah may clothe you with a shirt. So, if people try to take it away from you, do not remove it for them." (There is a lengthy account in the hadith).

[*Ahmed* 25216, *Ibn e Majah* 112]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 63

Three objections raised by an Egyptian

(3726)

أَنَّ رَجُلًا مِنْ أَهْلِ مِصْرَ حَجَّ الْبَيْتَ فَرَأَى قَوْمًا جُلُوسًا فَقَالَ مَنْ هَؤُلَاءِ قَالُوا قُرَيْشٌ قَالَ فَمَنْ هَذَا الشَّيْخُ قَالُوا ابْنُ عُمَرَ فَأَتَاهُ فَقَالَ إِنِّي سَائِلُكَ عَنْ شَيْءٍ فَحَدِّثْنِي أَنْشُدُكَ اللَّهَ بِحُرْمَةِ هَذَا الْبَيْتِ أَتَعْلَمُ أَنَّ عُثْمَانَ فَرَّ يَوْمَ أُحُدٍ قَالَ نَعَمْ قَالَ أَتَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَمْ يَشْهَدْهَا قَالَ نَعَمْ قَالَ أَتَعْلَمُ أَنَّهُ تَغَيَّبَ يَوْمَ بَدْرٍ فَلَمْ يَشْهَدْ قَالَ نَعَمْ قَالَ اللَّهُ أَكْبَرُ فَقَالَ لَهُ ابْنُ عُمَرَ تَعَالَ أُبَيِّنْ لَكَ مَا سَأَلْتَ عَنْهُ أَمَّا فِرَارُهُ يَوْمَ أُحُدٍ فَأَشْهَدُ أَنَّ اللَّهَ قَدْ عَفَا عَنْهُ وَغَفَرَ لَهُ وَأَمَّا تَغَيُّبُهُ يَوْمَ بَدْرٍ فَإِنَّهُ كَانَتْ عِنْدَهُ أَوْ تَحْتَهُ ابْنَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَكَ أَجْرُ رَجُلٍ شَهِدَ بَدْرًا وَسَهْمُهُ وَأَمَرَهُ أَنْ يَخْلُفَ عَلَيْهَا وَكَانَتْ عَلِيلَةً وَأَمَّا تَغَيُّبُهُ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَوْ كَانَ

أَحَدٌ أَعَزَّ بِبَطْنِ مَكَّةَ مِنْ عُثْمَانَ لَبَعَثَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَانَ عُثْمَانَ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُثْمَانَ إِلَى مَكَّةَ وَكَانَتْ بَيْعَةُ الرِّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ الْيُمْنَى هَذِهِ يَدُ عُثْمَانَ وَضَرَبَ بِهَا عَلَى يَدِهِ فَقَالَ هَذِهِ لِعُثْمَانَ قَالَ لَهُ اذْهَبْ بِهَذَا الْآنَ مَعَكَ

Uthman ibn Abdullah ibn Mawhab reported that a man from Egypt performed Hajj. He saw some men sitting and asked, "Who are they?" The people said, "They are the Quraysh." He asked, "Who is this shaykh?" They said, "He is Ibn Umar." So, he came to him and said, "I am going to ask you about something, so tell me, I adjure by Allah and by the sanctity of this House. Do you know that Uthman fled from the Battle of Uhud?" He said, "Yes." The man asked, "Do you know that he absented himself from the Bay'ah Ridwan and did not witness it?" He said, "Yes." The man asked, "Do you know that he kept away from the Battle of Badr and did not participate?" He said, "Yes." The man exclaimed, "Allah Akbar (Allah is the Greatest)." Ibn Umar (RA) said to him. "Stay till I explain to you what you have asked about. As for fleeing from the Battle of Uhud, I bear witness that. Allah surely overlooked and forgave him. As for absenting himself from the Battle of Badr, he had the Prophet's (SAW) daughter as his wife and he had said to him, 'You will get a reward of one who participated in Badr and the booty too.' He commanded him to give her company, she being sick. As for keeping away from Bay'ah Ridwan, if there was anyone more honourable in the Makkah valley than Uthman then Allah's Messenger (SAW) would have sent him in place of Uthman. Allah's Messenger L sent him to Makkah and the

Bay'ah Ridwan was taken after Uthman had gone to Makkah. Allah's Messenger (SAW) said about his right hand, 'This is Uthman's hand,' and struck with it his left hand, saying, This is for Uthman.' So, go now, this being with you."

[*Bukhari* 3698, *Abu Dawud* 2726, *Ahmed* 5776]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 64

We used to name Abu Bakr, Umar and Uthman

(3727)

كُنَّا نَقُولُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيٌّ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ

Sayyidina Ibn Umar narrated: While Allah's Messenger (SAW) was alive, we used to say Abu Bakr, Umar and Uthman (in this sequence).

[*Bukhari* 3655, *Abu Dawud* 4628]

(3728)

ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِتْنَةً فَقَالَ يُقْتَلُ فِيهَا هَذَا مَظْلُومًا لِعُثْمَانَ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) mentioned a fitnah (trial), He said, "This innocent one will be killed in that. "Referring to Uthman ibn Affan.

[*Ahmed* 5960]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 65

Gharib hadith: Refused to offer funeral salah over one who bore hatred for Uthman

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(3729)

أُتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَنَازَةِ رَجُلٍ لِيُصَلِّيَ عَلَيْهِ فَلَمْ يُصَلِّ عَلَيْهِ فَقِيلَ يَا رَسُولَ اللَّهِ مَا رَأَيْنَاكَ تَرَكْتَ الصَّلَاةَ عَلَى أَحَدٍ قَبْلَ هَذَا قَالَ إِنَّهُ كَانَ يَبْغَضُ عُثْمَانَ فَأَبْغَضَهُ اللَّهُ

Sayyidina Jabir (RA) reported that funeral of a man was brought before the Prophet (SAW) that he may lead the funeral salah. But, he did not pray over it. Someone said, " O Messenger of Allah, we have never seen you neglect the salah over anyone before this."He said," He bore hatred for Uthman. so Allah is angry with him."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 66

Tidings of paradise to Uthman against a rebellion

(3730)

انْطَلَقْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ حَائِطًا لِلْأَنْصَارِ فَقَضَى حَاجَتَهُ فَقَالَ لِي يَا أَبَا مُوسَى أَمْلِكْ عَلَيَّ الْبَابَ فَلَا يَدْخُلَنَّ عَلَيَّ أَحَدٌ إِلَّا بِإِذْنٍ فَجَاءَ رَجُلٌ يَضْرِبُ الْبَابَ فَقُلْتُ مَنْ هَذَا فَقَالَ أَبُو بَكْرٍ فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ قَالَ ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ فَدَخَلَ وَبَشَّرْتُهُ بِالْجَنَّةِ وَجَاءَ رَجُلٌ آخَرُ فَضَرَبَ الْبَابَ فَقُلْتُ مَنْ هَذَا فَقَالَ عُمَرُ فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا عُمَرُ يَسْتَأْذِنُ قَالَ افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ فَفَتَحْتُ الْبَابَ وَدَخَلَ وَبَشَّرْتُهُ بِالْجَنَّةِ فَجَاءَ رَجُلٌ آخَرُ فَضَرَبَ الْبَابَ فَقُلْتُ مَنْ هَذَا قَالَ عُثْمَانُ فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا عُثْمَانُ يَسْتَأْذِنُ قَالَ افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ

Sayyidina Abu Musa al-Ash'ary (RA) narrated : I went with the Prophet and enterred a garden of an ansar. He answered nature's call there and said to me, afterwords, "0 Abu Musa, stay at the gate for me that no one may come to me without permission." A man came and knocked at the door. i asked, "Who is there?" He said, "Abu Bakr." I said "0 Messenger of Allah! He is Abu Bakr seeking permission."

He said, "Give him permission and give him glad tidings of paradise." So he enterred and I gave him glad tidings of Paradise. Another man came and knocked at the gate and I asked, "Who is there?" He said, "Umar." I said, "0 Messenger of Allah, here is Umar asking permission." He said, "Open (the gate) for him and give him glad tidings of paradise."

So, I opened (the gate) and he came in and I conveyed to him the glad tidings of paradise. Another man came and knocked at the gate and I asked, "Who is there?" He said, "Uthman." I said, "0 Messenger of Allah. here is Uthman, seeking permission (to come in)." He said, "Open for him the door and give him glad tidings of paradise against a rebellion that he will encounter."

[*Ahmed* 19662, *Bukhari* 3674, *Muslim* 2403]

(3731)

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ عَهِدَ إِلَيَّ عَهْدًا فَأَنَا صَابِرٌ عَلَيْهِ

Abu Sahlah reported: When Uthman was beseiged in his house, he said to me,"Surely Allah's Messenger (SAW) had taken a promise from me. So, lam patient over it.

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 67

Merits of Ali ibn Talib He had two kunyah: Abu Turab and Abul Hasan

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(3732)

بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَيْشًا وَاسْتَعْمَلَ عَلَيْهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَمَضَى فِي السَّرِيَّةِ فَأَصَابَ جَارِيَةً فَأَنْكَرُوا عَلَيْهِ وَتَعَاقَدَ أَرْبَعَةٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا إِذَا لَقِينَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرْنَاهُ بِمَا صَنَعَ عَلِيٌّ وَكَانَ الْمُسْلِمُونَ إِذَا رَجَعُوا مِنْ السَّفَرِ بَدَءُوا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمُوا عَلَيْهِ ثُمَّ انْصَرَفُوا إِلَى رِحَالِهِمْ فَلَمَّا قَدِمَتْ السَّرِيَّةُ سَلَّمُوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ أَحَدُ الْأَرْبَعَةِ فَقَالَ يَا رَسُولَ اللَّهِ أَلَمْ تَرَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ صَنَعَ كَذَا وَكَذَا فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَامَ الثَّانِي فَقَالَ مِثْلَ مَقَالَتِهِ فَأَعْرَضَ عَنْهُ ثُمَّ قَامَ الثَّالِثُ فَقَالَ مِثْلَ مَقَالَتِهِ فَأَعْرَضَ عَنْهُ ثُمَّ قَامَ الرَّابِعُ فَقَالَ مِثْلَ مَا قَالُوا فَأَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْغَضَبُ يُعْرَفُ فِي وَجْهِهِ فَقَالَ مَا تُرِيدُونَ مِنْ عَلِيٍّ مَا تُرِيدُونَ مِنْ عَلِيٍّ مَا تُرِيدُونَ مِنْ عَلِيٍّ إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي

Sayyidina Imran ibn Husayn (RA) narrated Allah's Messenger (SAW) sent an army and appointed an amir, Ali ibn Abu Talib over them. They were a sariyah. He took a female

captive from the booty. The people disliked that and four of the sahabah resolved to inform Allah's Messenger (SAW) of what Ali ibn Abu Talib (RA) did, on meeting him. The Muslims used to meet Allah's Messenger first thing on returning home from a journey, and then go to their homes. Thus, when this sariyah returned, they greeted the Prophet (SAW) One of the four stood and said, "0 Messenger, of Allah, do you know that Ali ibn Abu Talib did this-and-that." Allah's Messenger turned his face away from him. Then the second stood up and spoke as the first had, and he turned away from him.Then the third stood and spoke similar words, and he turned his face away from him. Then, the fourth stood and spoke like they had spoken. Allah's Messenger (SAW) turned to him and anger was obvious on his face. He said, 'What do you expect from Ali? What do you expect from Ali. Ali is from me and I from him and he is the wali (friend or guardian), of all Muslims after me."

(3733)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

Sayyidina Abu Sarihah (RA) or Zayd ibn Arqam-Shubah is uncertain about it-reported that the Prophet (SAW) said, "He of whom I am a friend, Ali is his friend."

(3734)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللَّهُ أَبَا بَكْرٍ زَوَّجَنِي ابْنَتَهُ وَحَمَلَنِي إِلَى دَارِ الْهِجْرَةِ وَأَعْتَقَ بِلَالًا مِنْ مَالِهِ رَحِمَ اللَّهُ عُمَرَ يَقُولُ الْحَقَّ وَإِنْ كَانَ مُرًّا تَرَكَهُ الْحَقُّ وَمَا لَهُ صَدِيقٌ رَحِمَ اللَّهُ عُثْمَانَ تَسْتَحْيِيهِ الْمَلَائِكَةُ رَحِمَ اللَّهُ عَلِيًّا اللَّهُمَّ أَدِرْ الْحَقَّ مَعَهُ حَيْثُ دَارَ

Sayyidina Ali narrated: Allah's Messenger (SAW) said, "May Allah have mercy on Abu Bakr. He married his daughter to me, brought me to the dar-ul-hijrah (Madinah) and emancipated Bilal with his wealth. May Allah have mercy on Umar. He speaks the truth even if it be bitter. Truthfulness has left him without friends. May Allah have mercy on Uthman! The angels show modesty to him. May Allah have mercy on Ali! 0 Allah, let truth be with him wherever he is."

(3735)

لَمَّا كَانَ يَوْمُ الْحُدَيْبِيَةِ خَرَجَ إِلَيْنَا نَاسٌ مِنْ الْمُشْرِكِينَ فِيهِمْ سُهَيْلُ بْنُ عَمْرٍو وَأُنَاسٌ مِنْ

رُؤَسَاءِ الْمُشْرِكِينَ فَقَالُوا يَا رَسُولَ اللَّهِ خَرَجَ إِلَيْكَ نَاسٌ مِنْ أَبْنَائِنَا وَإِخْوَانِنَا وَأَرِقَّائِنَا وَلَيْسَ لَهُمْ فِقْهٌ فِي الدِّينِ وَإِنَّمَا خَرَجُوا فِرَارًا مِنْ أَمْوَالِنَا وَضِيَاعِنَا فَارْدُدْهُمْ إِلَيْنَا قَالَ فَإِنْ لَمْ يَكُنْ لَهُمْ فِقْهٌ فِي الدِّينِ سَنُفَقِّهُهُمْ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ قُرَيْشٍ لَتَنْتَهُنَّ أَوْ لَيَبْعَثَنَّ اللَّهُ عَلَيْكُمْ مَنْ يَضْرِبُ رِقَابَكُمْ بِالسَّيْفِ عَلَى الدِّينِ قَدْ امْتَحَنَ اللَّهُ قَلْبَهُ عَلَى الْإِيمَانِ قَالُوا مَنْ هُوَ يَا رَسُولَ اللَّهِ فَقَالَ لَهُ أَبُو بَكْرٍ مَنْ هُوَ يَا رَسُولَ اللَّهِ وَقَالَ عُمَرُ مَنْ هُوَ يَا رَسُولَ اللَّهِ قَالَ هُوَ خَاصِفُ النَّعْلِ وَكَانَ أَعْطَى عَلِيًّا نَعْلَهُ يَخْصِفُهَا ثُمَّ الْتَفَتَ إِلَيْنَا عَلِيٌّ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنْ النَّارِ

Sayyidina Ali ibn Abu Talib said at Rahbah: During the peace of Hudaybiyah, a number of idolators came to us. Suhayl ibn Amr and other chiefs were among them. They said, “0 Messenger of Allah, many people have come to you from our children, our brothers and our slaves. And they have no understanding of religion. They have only escaped from our wealth and our properties. So, return them to us. If they lack an understanding of religion, we shall make them understand.” So, the Prophet (SAW) said, “0 company of Quraysh, desist! If not then Allah will impose on you such people as will strike your necks with swrlds for religion. Allah has tried their hearts for faith.” They asked, “Who is he, 0 Messenger of Allah?”.Abu Bakr (RA) asked him, “Who is he, 0 Messenger of Allah?” And Umar(RA) asked, “Who is he, 0 Messenger of Allah?” He said, “He is the one who mends sandals,” and he had given his sandals to Ali to mend them. Then Ali turned to them and said : Allah’s Messenger said, “If anyone forges a lie on me intentionally then let him find his place in Hell.”

[*Bukhari* 106, *Muslim* 2, *Ibn e Majah* 31]

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 68

We know the hypocrites from their jealousy for Ali ibn Talib (RA)

(3736)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ أَنْتَ مِنِّي وَأَنَا مِنْكَ

Sayyidma Bara ibn Aazib reported that the Prophet (SAW) said to Ali ibn Abu Talib, "You pertain to me and Ito you." (There is a lengthy account in this hadith.

(3737)

إِنَّا كُنَّا لَنَعْرِفُ الْمُنَافِقِينَ نَحْنُ مَعْشَرَ الْأَنْصَارِ بِبُغْضِهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ

Sayyidina Abu Sa'eed al-Khudri (RA) said, "We the company of Ansar recognise the hypocrites by their jealousy for Ali ibn Abu Talib (RA) This hadith is gharib. Shu'bah questioned Abu Harun Abdi's veracity. This is reported from A'mash, from Abu Saith, from Abu Sa'eed (RA)

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 69

A hypocrite will not love Ali

(3738)

دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَسَمِعْتُهَا تَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يُحِبُّ عَلِيًّا مُنَافِقٌ وَلَا يَبْغَضُهُ مُؤْمِنٌ

Sayyidah Umm Salamah (RA) reported that Allah's Messenger(SAW) said, "A hypocrite will not love Ali while a Believer will not despise him."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 70

Four people whom Allah also loves

(3739)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ وَأَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ قِيلَ يَا رَسُولَ اللَّهِ سَمِّهِمْ لَنَا قَالَ عَلِيٌّ مِنْهُمْ يَقُولُ ذَلِكَ ثَلَاثًا وَأَبُو ذَرٍّ وَالْمِقْدَادُ وَسَلْمَانُ أَمَرَنِي بِحُبِّهِمْ وَأَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ

Sayyidina Buraydah (RA) reported that Allah's Messenger (SAW) said, "Surely, Allah has commanded me to love four and has informed me that He also loves them." He was requested, "0 Messenger of Allah, name them to us." He said, "Ali is one of them." He said this three times. "And, Abu Dharr, Miqdad and Salman. And commanded me to love them and informed me that He also loves them."

[*Ahmed* 23029, *Ibn e Majah* 149]

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 71

Ali is mine & I am his

(3740)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيٌّ مِنِّي وَأَنَا مِنْ عَلِيٍّ وَلَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ عَلِيٌّ

Sayyidina Hubshi ibn Junadah (RA) reported that Allah's Messenger (SAW) said, "All is from me and I from Ali and none shall represent me save myself or Ali."

[*Ibn e Majah* 119]

(3741)

آخَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَصْحَابِهِ فَجَاءَ عَلِيٌّ تَدْمَعُ عَيْنَاهُ فَقَالَ يَا رَسُولَ اللَّهِ آخَيْتَ بَيْنَ أَصْحَابِكَ وَلَمْ تُؤَاخِ بَيْنِي وَبَيْنَ أَحَدٍ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ

Sayyidina Ibn Umar reported that when Allah's Messenger (SAW) established ties of fraternity between his companions, Ali (RA) came to him with weeping eyes. He said, "0 Messenger of Allah, you have joined ties of brotherhood between your sahabah but you have not joined me in brotherhood with anyone." Allah's Messenger (SAW) said to hun, "You are my brother in this world and the next."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 72

No Caption

(3742)

كَانَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَيْرٌ فَقَالَ اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلُ مَعِي هَذَا الطَّيْرَ فَجَاءَ عَلِيٌّ فَأَكَلَ مَعَهُ

Sayyidina Anas ibn Maalik (RA) reported that the Prophet (SAW) had bird meat once. He said, "0 Allah, send to me from Your creatures one who is dearest to You that he may eat with me this bird. So, Ali came to him and ate with him.

(3743)

كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَانِي وَإِذَا سَكَتُّ ابْتَدَأَنِي

Abdullah ibn Amr ibn Hind al-Jamali reported that Ali said, "When I asked Allah's Messenger (SAW) for anything, he gave me. When I said nothing, he began (to give) with me.

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 73

I am the house of wisdom and Ali is its gate

(3744)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا

Sayyidina Ali reported that Allah's Messenger said, "I am the house of wisdom and Ali is its gate.'

(3745)

أَمَّرَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ سَعْدًا فَقَالَ مَا يَمْنَعُكَ أَنْ تَسُبَّ أَبَا تُرَابٍ قَالَ أَمَّا مَا ذَكَرْتَ ثَلَاثًا قَالَهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَنْ أَسُبَّهُ لَأَنْ تَكُونَ لِي وَاحِدَةٌ مِنْهُنَّ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِعَلِيٍّ وَخَلَفَهُ فِي بَعْضِ مَغَازِيهِ فَقَالَ لَهُ عَلِيٌّ يَا رَسُولَ اللَّهِ تَخْلُفُنِي مَعَ النِّسَاءِ وَالصِّبْيَانِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نُبُوَّةَ بَعْدِي وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ لَأُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ قَالَ فَتَطَاوَلْنَا لَهَا فَقَالَ ادْعُوا لِي عَلِيًّا فَأَتَاهُ وَبِهِ رَمَدٌ فَبَصَقَ فِي عَيْنِهِ فَدَفَعَ الرَّايَةَ إِلَيْهِ فَفَتَحَ اللَّهُ عَلَيْهِ وَأُنْزِلَتْ هَذِهِ الْآيَةَ

{ نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ }

Sayyidina Sad ibn Abu Waqas (RA) narrated: Mu'awiyah ibn Abu Sufyan ordered Sa'd and asked, "What prevents you from reviling Abu Turab." He said, "As long as I remember three things that Allah's Messenger had said I will not speak against him, for, even each of them is dearer to me than red camels. I heard Allah's Messenger (SAW) say (this) to Ali while he had left him behind in one of his battles. All said to him, "0 Messenger of Allah do you leave me behind with women and children?" He said to him, 'Does it not please you that you be to me of the rank of Harun to Musa except that there is no prophethood after me." And I heard him say on the day of Khaybar, "I will give the banner to a man who loves Allah and His Messenger and Allah and His Messenger love him. We all hoped to receive that. But, he sent for Ali and he came. He had pain in his eyes. The Prophet (SAW) put his saliva in them and handed over the banner to him. Then Allah gave us victory at his hands and revealed this verse

We will summon our sons and your sons, and our women and your women. (3:61)

Allah’s Messenger (SAW) summoned Ali, Fatimah, Hasan and Husayn (RA) and said, “0 Allah, these are my family.” [*Muslim* 2404]

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 74

Account of Ali taking a female captive from the booty

(3746)

بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَيْشَيْنِ وَأَمَّرَ عَلَى أَحَدِهِمَا عَلِيَّ بْنَ أَبِي طَالِبٍ وَعَلَى الْآخَرِ خَالِدَ بْنَ الْوَلِيدِ وَقَالَ إِذَا كَانَ الْقِتَالُ فَعَلِيٌّ قَالَ فَافْتَتَحَ عَلِيٌّ حِصْنًا فَأَخَذَ مِنْهُ جَارِيَةً فَكَتَبَ مَعِي خَالِدٌ كِتَابًا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشِي بِهِ قَالَ فَقَدِمْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ الْكِتَابَ فَتَغَيَّرَ لَوْنُهُ ثُمَّ قَالَ مَا تَرَى فِي رَجُلٍ يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ قَالَ قُلْتُ أَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَغَضَبِ رَسُولِهِ وَإِنَّمَا أَنَا رَسُولٌ فَسَكَتَ

Sayyidina Bara (RA) narrated: The Prophet sent two armies. He appointed Ali ibn Abu Talib as commander over one and Khalid ibn Walid (RA) over the other, saying, “When fighting erupts Ali (RA) (will be the commander).” Ali conquered the fort and seized a female captive (for himself).

So Khalid sent me with a Letter to the Prophet (SAW) with the Complaint. I went to the Prophet (SAW) who read the letter and the colour of his face changed. Then he said, “What do you say of a man who loves Allah and His Messenger and Allah and Hid Messenger love him.”

I said, “I seek refuge in Allah from Allah’s anger and from the anger of His Messenger, for, I am only a carrier of message.” He did not say anything (after that).

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 75

I did not speak with him secretly but Allah did so

(3747)

دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا يَوْمَ الطَّائِفِ فَانْتَجَاهُ فَقَالَ النَّاسُ لَقَدْ طَالَ نَجْوَاهُ مَعَ ابْنِ عَمِّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا انْتَجَيْتُهُ وَلَكِنَّ اللَّهَ انْتَجَاهُ

Sayyidina Jabir ibn Abdullah (RA) reported that Allah’s Messenger (SAW) called Sayyidina (RA) during the Battle of Ta’if and confided with him. The people said, “The confiding has lengthened with the son of his uncle.” Allah’s Messenger (SAW) said, “I have not had secret talk with him, but Allah has had secret talk with him.”

52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 76

It is not allowed to anyone besides the two of us to remain in the mosque in a semnal defiled state

(3748)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيٍّ يَا عَلِيُّ لَا يَحِلُّ لِأَحَدٍ أَنْ يُجْنِبَ فِي هَذَا الْمَسْجِدِ غَيْرِي وَغَيْرِكَ

Abu Sa’eed (RA) reported that Allah’s Messenger (SAW) said to Ali, “0 Ali, it is not allowed to anyone to be in a state of seminal impurity in this mosque, except for me and you.” Alii ibn Mundhir said that he asked Dirar ibn Surad the meaning of this hadith.

He said, “It is not allowed to anyone except me and you to make it a thoroughfare in a defiled state”

52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 77

The Prophet (SAW) was comissioned on Monday and Ali (RA) offered salah on Tuesday

(3749)

بُعِثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الِاثْنَيْنِ وَصَلَّى عَلِيٌّ يَوْمَ الثُّلَاثَاءِ

Sayyidina Anas ibn Maalik (RA) reported that the Prophet (SAW) was commissioned on Monday and Ali (RA) ofered salah on Tuesday.

(3750)
Abdullah ibn Amr ibn Hind al-Jamali narrated that Ali (RA) said, "When I asked Allah's Messenger (SAW) for anything, he gave (it to) me. When I said nothing, he began (to give) with me."

(3751)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيٍّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

Sayyidina Jabir ibn Abdullah (RA) reported that the Prophet said to Ali (RA), "You are to me like Harun was to Musa, but that there is no Prophet after me."

(3752)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيٍّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

Sayyidina Sad ibn Abu Waqqas (RA) reported that the Prophet (SAW) said to Ali "You are to me like Harun was to Musa." (except that there is no Prophet after me)."

[*Muslim* 2404, *Ahmed* 1547]

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 78

All doors except Ali's should be closed

(3753)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِسَدِّ الْأَبْوَابِ إِلَّا بَابَ عَلِيٍّ

Sayyidina Ibn Abbas (RA) reported that the Prophet commanded that all doors should be closed (that opened in the mosque) except the door of Ali.

(3754)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِ حَسَنٍ وَحُسَيْنٍ فَقَالَ مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وَأُمَّهُمَا كَانَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ

Sayyididina Ali ibn Abu Talib (RA) narrated: The Prophet held the hands of Hasan and Husayn and said, 'He who loves me, loves these two, their father and their mother will be with me at my place on the Day of Resurrection.

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 79

The first who offered Salah was Ali and the first who embraced Islam was Ali

(3755)

أَوَّلُ مَنْ صَلَّى عَلِيٌّ

Sayyidina Ibn Abbas (RA) reported that the one who was the first to offer salah was Ali.

(3756)

أَوَّلُ مَنْ أَسْلَمَ عَلِيٌّ

Sayyidin Zayd ibn Arqam (RA) reported that the first to believe was Ali Amr ibn Murrah said that he mentioned that to Ibrahim Nakha'i and he denied that, saying, "The first person who believed was Ali bin Talib"

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 80

None but a believer will love you and none but a hypocrite will hate you

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(3757)

لَقَدْ عَهِدَ إِلَيَّ النَّبِيُّ الْأُمِّيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يَبْغَضُكَ إِلَّا مُنَافِقٌ

Sayyidina Ali (RA) narrated: Indeed, the Prophet (SAW) the unlettered Prophet asserted to me, "None will love you except a believer and none will despise you but a hypocrite." Adi ibn Thabit said, "I belong to the generation for whom the Prophet (SAW) prayed."

[*Muslim* 78, *Ibn e Majah* 114, *Nisai* 5033, *Ahmed* 1062]

(3758)

بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَيْشًا فِيهِمْ عَلِيٌّ قَالَتْ فَسَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَافِعٌ يَدَيْهِ يَقُولُ اللَّهُمَّ لَا تُمِتْنِي حَتَّى تُرِيَنِي عَلِيًّا

Sayyidah Umm Atiyah reported that the Prophet (SAW) sent an army and Ali was among them. She said, "I heard Allah's Messenger say with his hands raised in prayer, '0 Allah do not cause me to die before I see Ali.'"

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 81

Merit of Abu Muhammad Talhah ibn Ubaydullah

(3759)

كَانَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ دِرْعَانِ فَنَهَضَ إِلَى صَخْرَةٍ فَلَمْ يَسْتَطِعْ فَأَقْعَدَ تَحْتَهُ طَلْحَةَ فَصَعِدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ فَقَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَوْجَبَ طَلْحَةُ

Sayyidina Zubayr reported that during the Battle of Uhud, Allah's Messenger (SAW) had two coats of mail on him. He began to climb over a rock, but could not. So, he made Talhah sit down and climbed over his back on to the rock. He (the narrator) reported that he heard the Prophet (SAW) say, "It is now the right of Tathah." (meaning paradise).

[*Ahmed* 1417]

(3760)

Sayyidina Jabir ibn Abdullah (RA) reported that he heard Allah's Messenger (SAW) say, "He to whom it pleases to see a martyr walk on the surface of the earth should look at Talliah ibn Ubaydullah."

[*Ibn e Majah* 125]

(3761)

دَخَلْتُ عَلَى مُعَاوِيَةَ فَقَالَ أَلَا أُبَشِّرُكَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ طَلْحَةُ مِمَّنْ قَضَى نَحْبَهُ

Musa ibn Talhah narrated: I went to Mu'awiyah who said, "Shall I not give you glad tidings? I had heard Allah's Messenger (SAW) say: Talhah is one who has fulfilled his vow."

(3762)

سَمِعَتْ أُذُنِي مِنْ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ طَلْحَةُ وَالزُّبَيْرُ جَارَايَ فِي الْجَنَّةِ

Sayyidina Ali ibn Abu Talib (RA) narrated: My ears heard from the mouth of Allah's

Messenger (SAW) he said, "Tathah and Zubayr are my two neighbours in paradise."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 82

The Prophet pointed out Talhah as one who fulfilled his vow

(3763)

أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِأَعْرَابِيٍّ جَاهِلٍ سَلْهُ عَمَّنْ قَضَى نَحْبَهُ مَنْ هُوَ وَكَانُوا لَا يَجْتَرِئُونَ هُمْ عَلَى مَسْأَلَتِهِ يُوَقِّرُونَهُ وَيَهَابُونَهُ فَسَأَلَهُ الْأَعْرَابِيُّ فَأَعْرَضَ عَنْهُ ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ ثُمَّ إِنِّي اطَّلَعْتُ مِنْ بَابِ الْمَسْجِدِ وَعَلَيَّ ثِيَابٌ خُضْرٌ فَلَمَّا رَآنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَيْنَ السَّائِلُ عَمَّنْ قَضَى نَحْبَهُ قَالَ الْأَعْرَابِيُّ أَنَا يَا رَسُولَ اللَّهِ قَالَ هَذَا مِمَّنْ قَضَى نَحْبَهُ

Sayyidina Talhah reported that some of the sahabah instructed an ignorant villager to ask him (the Prophet (SAW)) about (completed his vow), "Who is the one?' They did not dare to ask directly because they respected him and held him in awe. The villager asked him, but he evaded him. He asked him again, but he evaded him. Again he asked him but he evaded him. Then I came in the gate of the mosque wearing green garments. When the Prophet saw me, he asked, "Where is the one who asked about (the one who fulfilled his vow) ?" The villager answered, "I, 0 Messenger of Allah!" He said, "He is the one who fulfilled his vow."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 83

Merits of Zubayr ibn Awwam

(3764)

جَمَعَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَوَيْهِ يَوْمَ قُرَيْظَةَ فَقَالَ بِأَبِي وَأُمِّي

Sayyidina Zubayr (RA) narrated: Allah's Messenger (SAW) put together for me his parents on the day of (the battle of) Qurayzah when he said, "May my father and mother be ransomed to you."

[*Ahmed* 1408 *Bukhari* 3720, *Muslim* 2416 *Ibn e Majah* 123]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 84

Every Prophet has disciples

(3765)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَإِنَّ حَوَارِيَّ الزُّبَيْرُ بْنُ الْعَوَّامِ

Sayyidina Ali ibn Abu Talib (RA) reported that Allah's Messenger (SAW) said, "Indeed, there is a disciple for every Prophet. And my disciple is Zubayr ibn Awwam."

[*Ahmed* 6801]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 85

The Prophey's (SAW) saying (as above)

(3766)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَإِنَّ حَوَارِيَّ الزُّبَيْرُ بْنُ الْعَوَّامِ

Sayyidina Jabir reported that he heard Allah's Messenger (SAW) say, "There is for every Prophet a disciple and my disciple is Zubayr."

Abu Nu'aym added to that: The day of al-Ahzab." The Prophet (SAW) asked, "Who will bring us news of the enemy?" Zubayr volunteered, "I" He asked thrice and each time Zubayr said, "I".

[*Ahmed* 14382 *Bukhari* 2747, *Muslim* 2415, *Ibn e Majah* 122]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 86

Each of my limbs was wounded in battles I fought for the Prophet

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(3767)

أَوْصَى الزُّبَيْرُ إِلَى ابْنِهِ عَبْدِ اللَّهِ صَبِيحَةَ الْجَمَلِ فَقَالَ مَا مِنِّي عُضْوٌ إِلَّا وَقَدْ جُرِحَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى انْتَهَى ذَاكَ إِلَى فَرْجِهِ

Hisham ibn Urwah (RA) reported that during the Battle of Jamal, Zubayr instructed his son Abdullah and also said, "There is not any of my limb but has been wounded (in battles I fought) for Allah's Messenger (SAW) so much so that my private parts were injured."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 87

Merits of Abdur Rahman ibn Awf ibn Abd Awf Zuhri

(3768)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ وَالزُّبَيْرُ فِي الْجَنَّةِ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ وَسَعْدٌ فِي الْجَنَّةِ وَسَعِيدٌ فِي الْجَنَّةِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ

Sayyidina Abdur Rahman ibn Awf narrated: Allah's Messenger said, "Abu Bakr is in paradise. Umar is in paradise. Uthman is in paradise. Ali is in paradise. Talhah is in paradise. Zubayr is in paradise. Abdur Rahman ibn Awf is in paradise. Sad ibn Abu Waqqas is in paradise. Sa'eed ibn Zayd is in paradise and Abu Ubaydah ibn Jarrah is in paradise."

[*Ahmed* 1675]

(3769)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَشَرَةٌ فِي الْجَنَّةِ أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ وَعَلِيٌّ وَالزُّبَيْرُ وَطَلْحَةُ وَعَبْدُ الرَّحْمَنِ وَأَبُو عُبَيْدَةَ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ قَالَ فَعَدَّ هَؤُلَاءِ التِّسْعَةَ وَسَكَتَ عَنْ الْعَاشِرِ فَقَالَ الْقَوْمُ نَنْشُدُكَ اللَّهَ يَا أَبَا الْأَعْوَرِ مَنْ الْعَاشِرُ قَالَ نَشَدْتُمُونِي بِاللَّهِ أَبُو الْأَعْوَرِ فِي الْجَنَّةِ

Sa'eed ibn Zayd narrated to some people that Allah's Messenger (SAW) said, "Ten people will go to paradise. Abu Bakr is in paradise. Umar is in paradise. Ali and Uthman and Zubayr and Talhah and Abdur Rahman and Abu Ubaydah and Sa'd ibn Abu Waqqas."

He counted these nine but said nothing about the tenth. The people said, "We adjure you by Allah, 0 Abu A'war, who is the tenth?" He said, "You have adjured me by Allah (so listen, Abu A'war is in paradise.)" [*Ahmed* 1629]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 88

The will of Abdur Rahman (RA)

(3770)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ إِنَّ أَمْرَكُنَّ مِمَّا يُهِمُّنِي بَعْدِي وَلَنْ يَصْبِرَ عَلَيْكُنَّ إِلَّا الصَّابِرُونَ قَالَ ثُمَّ تَقُولُ عَائِشَةُ فَسَقَى اللَّهُ أَبَاكَ مِنْ سَلْسَبِيلِ الْجَنَّةِ تُرِيدُ عَبْدَ

الرَّحْمَنِ بْنَ عَوْفٍ وَكَانَ قَدْ وَصَلَ أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَالٍ يُقَالُ بِيعَتْ بِأَرْبَعِينَ أَلْفًا

Sayyidah Ayshah (RA) narrated: Allah's Messenger (SAW) said (to his wives), "I am concerned about your welfare after I am dead. None will care for you except the persevering." She said to Abu Salamah, "May Allah give your father drink from salsabil in paradise." She refered to Abdur Rahman ibn Awf (RA) who had given gift to the wives of the Prophet (SAW) a property that was sold for forty thousand.

(3771)

أَوْصَى بِحَدِيقَةٍ لِأُمَّهَاتِ الْمُؤْمِنِينَ بِيعَتْ بِأَرْبَعِ مِائَةِ أَلْفٍ

Sayyidina Abu Salamah reported that Abdur Rahman ibn Awf (RA) left behind in his will a garden for the Prophet's (SAW) wives, that was sold for four hundred thousand.

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 89

Merits of Abu Ishaq Sad Ibn Abu Waqqas (RA), The name of Abu Waqqas was Maalik ibn Wuhayb

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(3772)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ اسْتَجِبْ لِسَعْدٍ إِذَا دَعَاكَ

Sayyidina Sad ibn Abu Waqqas (RA) reported that Allah's Messenger prayed, "0 Allah, grant an answer to Sad when he prays to you."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 90

The Prophet (SAW) pride for Sad

(3773)

أَقْبَلَ سَعْدٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا خَالِي فَلْيُرِنِي امْرُؤٌ خَالَهُ

Sayyidina Jabir ibn Abdullah (RA) narrated: When Sa'd came, the Prophet said loudly, "This is my maternal uncle. Let anyone (who has such a one) show me his maernal uncle.

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 91

Shoot, my father and my mother be ransomed to you

(3774)

مَا جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَاهُ وَأُمَّهُ لِأَحَدٍ إِلَّا لِسَعْدٍ قَالَ لَهُ يَوْمَ أُحُدٍ ارْمِ فِدَاكَ أَبِي وَأُمِّي وَقَالَ لَهُ ارْمِ أَيُّهَا الْغُلَامُ الْحَزَوَّرُ

Sayyidina Ali (RA) reported that Allah's Messenger never spoke of his father and his mother together for anyone except for Sa'd. He said to him on the day of Uhud, "Shoot (arrows), may my father and my mother be ransomed to you. Shoot 0 you strong young man!"

[*Ahmed* 1147, *Bukhari* 2905, *Muslim* 2411 *Ibn e Majah* 129]

(3775)

جَمَعَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَوَيْهِ يَوْمَ أُحُدٍ

Sa'd ibn Abu Waqqas (RA) narrated: Allah's Messenger (SAW) took the names of his parents together on the day of (the Batle of) Uhud.

[*Ahmed* 1616, *Bukhari* 3725, *Muslim* 2412, *Ibn e Majah* 130]

(3776)

مَا سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفَدِّي أَحَدًا بِأَبَوَيْهِ إِلَّا لِسَعْدٍ فَإِنِّي سَمِعْتُهُ يَقُولُ يَوْمَ أُحُدٍ ارْمِ سَعْدُ فِدَاكَ أَبِي وَأُمِّي

Sayyidina Ali ibn Abu Talib (RA) narrated: I have never heard ‘the Prophet (SAW) say that his parents be ransome’d for anyone except for Sa’d. I heard it on the Day of Uhud. He said, “Shoot Sad. May my parents be ransomed to you.”

[*Tirmidhi* 3774]

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 92

Would that a pious man keep guard for me tonight

(3777)

سَهِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقْدَمَهُ الْمَدِينَةَ لَيْلَةً قَالَ لَيْتَ رَجُلًا صَالِحًا يَحْرُسُنِي اللَّيْلَةَ قَالَتْ فَبَيْنَمَا نَحْنُ كَذَلِكَ إِذْ سَمِعْنَا خَشْخَشَةَ السِّلَاحِ فَقَالَ مَنْ هَذَا فَقَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا جَاءَ بِكَ فَقَالَ سَعْدٌ وَقَعَ فِي نَفْسِي خَوْفٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجِئْتُ أَحْرُسُهُ فَدَعَا لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ نَامَ

Sayyidah Ayshah (RA) narrated: Allah’s Messenger (SAW) arrived in Madinah one night from a battle but could not sleep. So, he said, “Would that a pious man stand guard for me tonight!” While we were on tht,’we heard a rustle of weapons. He asked, ‘Who is that?”

There was a reply, “Sa’d ibn Abu Waqqas.” Allah’s Messenger (SAW) asked, “What is with you?” Sad said, “I felt within myself fear for Allah’s Messenger (SAW)?-‘ So, I came to guard him.” So, Allah’s Messenger (SAW) prayed for him. Then he went to sleep.

[*Ahmed* 25147, *Bukhari* 2885, *Muslim* 2410]

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 93

Merits of Abul A’war whose name was Sa’eed ibn Zayd ibn Amr ibn Nufayl (RA)

(3778)

أَشْهَدُ عَلَى التِّسْعَةِ أَنَّهُمْ فِي الْجَنَّةِ وَلَوْ شَهِدْتُ عَلَى الْعَاشِرِ لَمْ آثَمْ قِيلَ وَكَيْفَ ذَلِكَ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحِرَاءَ فَقَالَ اثْبُتْ حِرَاءُ فَإِنَّهُ لَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ قِيلَ وَمَنْ هُمْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدٌ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ قِيلَ فَمَنْ الْعَاشِرُ قَالَ أَنَا

Sayyidina Sa’eed ibn Zayd ibn Amr ibn Nufayl said, “I testify about nine people that they will enter paradise and if I were to testify for the tenth, I would not be sinning.” He was asked, “How is that?” He said, “We were with Allah’s Messenger on Hira when he said, ‘Be steady Hira, for, there are not on top of you but a Prophet, a Siddiq and a Shahid.”

He was asked, “Who were they?” He said, “They were Allah’s Messenger (SAW), Abu Bakr Umar, Uthman, Ali, Talhah, Zubayr, Sad and Abdur Rahman ibn Awf.” He was asked, “And who was the tenth?” He said, “I.”

[*Ahmed* 1630, *Abu Dawud* 4048, *Ibn e Majah* 134]

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 94

Merits of Abu Ubaydah ibn Aamir ibn Jarrah

(3779)

جَاءَ الْعَاقِبُ وَالسَّيِّدُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَا ابْعَثْ مَعَنَا أَمِينًا فَقَالَ فَإِنِّي سَأَبْعَثُ مَعَكُمْ أَمِينًا حَقَّ أَمِينٍ فَأَشْرَفَ لَهَا النَّاسُ فَبَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ رَضِيَ اللَّهُ عَنْهُ

Sayyidina Hudhayfah ibn Yaman (RA) reported that the chief and his deputy (of a tribe) came to the Prophet (SAW) and requested, “Send with us your trustworthy man.” He said, “I will send with you a trustworthy man who really is trustworthy,” So people hoped for that position and he sent Abu Ubaydah. (Whenever Abu Ishaq narrated this hadith from Silah, he would confirm, “I have heard it sixty years ago.”

[*Bukhari* 4381) *Muslim* 242, *Ibn e Majah* 135]

(3780)
Huzayfah ‘ said, “The heart of Silah ibn Zufar is of gold.” (He meant that he was a great man).

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 95

More on it

(3781)
Abdullah ibn Shaqiq reported that he asked Sayyidah Ayshah (RA)“Which of his sahabah was dearest to the Prophet ?“ She said, “Abu Bakr.” He asked, “Who next?” She said, “Umar.” He asked, “And, next?” She said, “After him, Abu Ubaydah ibn Jarrah” He asked, “And, who next?” But she did not answer.

(3782)
قُلْتُ لِعَائِشَةَ أَيُّ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَحَبَّ إِلَيْهِ قَالَتْ أَبُو بَكْرٍ قُلْتُ ثُمَّ مَنْ قَالَتْ ثُمَّ عُمَرُ قُلْتُ ثُمَّ مَنْ قَالَتْ ثُمَّ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ قُلْتُ ثُمَّ مَنْ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "How excellent is Abu Bakr' How excellent is Umar! How excellent is Abu Ubaydah ibn Jarah!"

[*Ahmed* 9431]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 96

Merits of the Prophet's uncle- and he was Abbas ibn Abdul Muttalib (RA)

(3783)

دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُغْضَبًا وَأَنَا عِنْدَهُ فَقَالَ مَا أَغْضَبَكَ قَالَ يَا رَسُولَ اللَّهِ مَا لَنَا وَلِقُرَيْشٍ إِذَا تَلَاقَوْا بَيْنَهُمْ تَلَاقَوْا بِوُجُوهٍ مُبْشَرَةٍ وَإِذَا لَقُونَا لَقُونَا بِغَيْرِ ذَلِكَ قَالَ فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى احْمَرَّ وَجْهُهُ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَا يَدْخُلُ قَلْبَ رَجُلٍ الْإِيمَانُ حَتَّى يُحِبَّكُمْ لِلَّهِ وَلِرَسُولِهِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ مَنْ آذَى عَمِّي فَقَدْ آذَانِي فَإِنَّمَا عَمُّ الرَّجُلِ صِنْوُ أَبِيهِ

Sayyidina Abdul Muttalib ibn Rabi'ah ibn Harith ibn Abdul Muttalib reported that Sayyidina Abbas ibn Abdul Muttalib (RA) came to Allah's Messenger (SAW) in a rage, while he was there. He asked, 'What has made you angry?" He said, "0 Messenger of Allah, what is between us and the Quraysh? When they meet amongst themselves, they meet with happy faces, but, when they meet us, they meet without that." This angered Allah's Messenger (SAW) so much that his face turned red and he said, "By Him in Whose Hand is my soul, faith will not enter the heart of a man till he loves you for the sake of Allah and His Messenger." Then he said, "0 people! If anyone hurts my uncle then he hurts me, for, indeed, the uncle of a man is the brother of and equal to his father." [*Ahmed* 1772]

(3784)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَبَّاسُ مِنِّي وَأَنَا مِنْهُ

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger said, "Abbas is of me and I am of him."

(3785)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعُمَرَ فِي الْعَبَّاسِ إِنَّ عَمَّ الرَّجُلِ صِنْوُ أَبِيهِ وَكَانَ عُمَرُ تَكَلَّمَ فِي صَدَقَتِهِ

Sayyidina Abu Hurayrah reported that the Prophet said, "Abbas is the uncle of Allah's Messenger. And, indeed, a man's uncle is the brother of and equal to his father."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 97

Abbas is uncle of Allah's Messenger and a man's uncle is like his father

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(3786)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعَبَّاسُ عَمُّ رَسُولِ اللَّهِ وَإِنَّ عَمَّ الرَّجُلِ صِنْوُ أَبِيهِ أَوْ مِنْ صِنْوِ أَبِيهِ

Sayyidina Ali (RA) reported that the Prophet (SAW) said to Umar (RA) about Abbas (RA), "Surely, the uncle of a man is like his father." And Umar (RA) had spoken to him about sadaqah.

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 98

0 Allah forgive Abbas

(3787)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْعَبَّاسِ إِذَا كَانَ غَدَاةَ الِاثْنَيْنِ فَأْتِنِي أَنْتَ وَوَلَدُكَ حَتَّى أَدْعُوَ لَكَ بِدَعْوَةٍ يَنْفَعُكَ اللَّهُ بِهَا وَوَلَدَكَ فَغَدَا وَغَدَوْنَا مَعَهُ وَأَلْبَسَنَا كِسَاءً ثُمَّ قَالَ اللَّهُمَّ اغْفِرْ لِلْعَبَّاسِ وَوَلَدِهِ مَغْفِرَةً ظَاهِرَةً وَبَاطِنَةً لَا تُغَادِرُ ذَنْبًا اللَّهُمَّ احْفَظْهُ فِي وَلَدِهِ

Sayyidina Ibn Abbas narrated: Allah's Messenger(SAW) said to Sayyidina Abbas, "When it is Monday come to me with your sons that I may pray for them a supplication by which Allah will benefit you and your sons." So he went and we went with him. He covered us with a piece of cloth and said, "0 Allah, forgive Abbas and his sons-a pardon of the known and the unkown, leaving no sin unforgiven. 0 Allah, protect him (his honour) among his children."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 99

Merits of Ja'far ibn Abu Talib , brother of Ali (RA)

(3788)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ جَعْفَرًا يَطِيرُ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ

Sayyidina Abu Hurayrah reported that Allah's Messenger said, "I saw Jafar flying in paradise with the angels."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 100

Abu Hurayrah (RA) said

(3789)

مَا احْتَذَى النِّعَالَ وَلَا انْتَعَلَ وَلَا رَكِبَ الْمَطَايَا وَلَا رَكِبَ الْكُورَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ مِنْ جَعْفَرِ بْنِ أَبِي طَالِبٍ

Sayyidina Abu Hurayrah (RA) narrated: None, after Allah's Messenger was better than Ja'far in wearing sandals, riding an animal and mounting a camel.

(3790)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِجَعْفَرِ بْنِ أَبِي طَالِبٍ أَشْبَهْتَ خَلْقِي وَخُلُقِي

Sayyidina Bara ibn Aazib (RA) reported that the Prophet (SAW) said to jafar, "You resemble me in appearance and habits.' There is an account in the hadith.

[*Ahmed* 2040, *Bukhari* 1781]

(3791)

فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْنِيهِ بِأَبِي الْمَسَاكِينِ

Sayyidina Abu Hurayrah (RA) narrated: I would ask the sahabah of the Prophet about the verses of the Qur'an. I knew that, but I would ask only that they night feed me something. When I asked Ja'far ibn Abu Talib, he would not answer me till he had taken me to his place. he would say to his wife, "0 Asma, feed us."

After she had served us, he would give me an answer. Ja'far loved the poor. he would sit with them. He would converse with them and they with him. Allah's Messenger (SAW) had given him the kunyah Abul Masakin.° [*Ahmed* 2040, *Bukhari* 178]

(3792)

كُنَّا نَدْعُو جَعْفَرَ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَبَا الْمَسَاكِينِ فَكُنَّا إِذَا أَتَيْنَاهُ قَرَّبَنَا إِلَيْهِ مَا حَضَرَ فَأَتَيْنَاهُ يَوْمًا فَلَمْ يَجِدْ عِنْدَهُ شَيْئًا فَأَخْرَجَ جَرَّةً مِنْ عَسَلٍ فَكَسَرَهَا فَجَعَلْنَا نَلْعَقُ مِنْهَا

Sayyidina Abu Hurayrah (RA) narrated: We used to call Ja'far ibn Abu Talib, 'Abul Masakin.' When we went to him, he would draw us near him and what he had. One day we went to him, but he did not find anything. He brought a piece of leather with honey and split it. We began to lick from it.

[*Bukhari* 3708]

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 101

Merits of Abu Muhammad al-Hasan ibn Ali ibn Abu Talib and of al-Husayn ibn Ali ibn Abu Talib

(3793)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

Sayyidina Abu Sa'eed (RA) reported that Allah's Messenger (SAW) said, "Hasan and Husayn are the chief of the youth of paradise."

[*Ahmed* 10999]

(3794)

طَرَقْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فِي بَعْضِ الْحَاجَةِ فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُشْتَمِلٌ عَلَى شَيْءٍ لَا أَدْرِي مَا هُوَ فَلَمَّا فَرَغْتُ مِنْ حَاجَتِي قُلْتُ مَا هَذَا الَّذِي أَنْتَ مُشْتَمِلٌ عَلَيْهِ قَالَ فَكَشَفَهُ فَإِذَا حَسَنٌ وَحُسَيْنٌ عَلَى وَرِكَيْهِ فَقَالَ هَذَانِ ابْنَايَ وَابْنَا ابْنَتِيَ اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأَحِبَّهُمَا وَأَحِبَّ مَنْ يُحِبُّهُمَا

Sayyidina Usamah ibn Zayd (RA) narraterd: I went to the Prophet (SAW) one night in connection with a need. The Prophet came out wrapped in something. I do not know what it wag. When I had finished what I had to, I asked, 'What is this you are wrapped into?" He uncovered it and they were Hasan and Husayn (RA) on his back. He said, "They are my children-children of my daughter. 0 Allah, I love them, so do love them, and love whoso loves them,"

(3795)

أَنَّ رَجُلًا مِنْ أَهْلِ الْعِرَاقِ سَأَلَ ابْنَ عُمَرَ عَنْ دَمِ الْبَعُوضِ يُصِيبُ الثَّوْبَ فَقَالَ ابْنُ عُمَرَ انْظُرُوا إِلَى هَذَا يَسْأَلُ عَنْ دَمِ الْبَعُوضِ وَقَدْ قَتَلُوا ابْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ الْحَسَنَ وَالْحُسَيْنَ هُمَا رَيْحَانَتَايَ مِنْ الدُّنْيَا

Abdur Rahman ibn Abu Nu'm reported that a man of Iraq asked Ibn Umar about blood of a mosquito that stains a garment. Ibn Umar (RA) said, "Look at him. He asks about blood of a mosquito while they have killed the son° of Allah's Messenger(SAW) had heard Allah's Messenger (SAW) say. Surely, Hasan and Husayn are my two flowers in this world."

[*Ahmed* 5572, *Bukhari* 3753]

(3796)

دَخَلْتُ عَلَى أُمِّ سَلَمَةَ وَهِيَ تَبْكِي فَقُلْتُ مَا يُبْكِيكِ قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعْنِي فِي الْمَنَامِ وَعَلَى رَأْسِهِ وَلِحْيَتِهِ التُّرَابُ فَقُلْتُ مَا لَكَ يَا رَسُولَ اللَّهِ قَالَ شَهِدْتُ قَتْلَ الْحُسَيْنِ آنِفًا

Sayyidah Salmaa reported that she went to Sayyidah Umm Salamah (RA) and found her weeping. She asked her what made her weep. She said, "I saw Allah's Messenger (RA) in my dream. There was dust on his head and beard. I asked him, 'What is wrong with you, 0 Messenger of Allah?' He said, 'I have just witnessed Husayn's murder."

(3797)

سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ أَهْلِ بَيْتِكَ أَحَبُّ إِلَيْكَ قَالَ الْحَسَنُ وَالْحُسَيْنُ وَكَانَ يَقُولُ لِفَاطِمَةَ ادْعِي لِيَ ابْنَيَّ فَيَشُمُّهُمَا وَيَضُمُّهُمَا إِلَيْهِ

Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (SAW) was asked, 'Which one of the people of your house is dearest to you?" He said, "Hasan and Husayn." He would say to Sayyidah Fatimah (RA), "Call for me my two sons.' Then, he would sniff them and hug them.

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 102

This my son is Sayyid

(3798)

صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِنْبَرَ فَقَالَ إِنَّ ابْنِي هَذَا سَيِّدٌ يُصْلِحُ اللَّهُ عَلَى يَدَيْهِ فِئَتَيْنِ عَظِيمَتَيْنِ

Sayyidina Abu Bakrah (RA) reported that Allah's Messenger (SAW) ascended the pulpit and said, "This my son is Sayyid (leader). Allah will reconcile two (great) sects at his hands."

[*Ahmed* 20470, *Bukhari* 2704, *Abu Dawud* 4662, *Nisai* 1406]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 103

He picked up Hasan and Husayn and put them down

(3799)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُنَا إِذْ جَاءَ الْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَمْشِيَانِ وَيَعْثُرَانِ فَنَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ الْمِنْبَرِ فَحَمَلَهُمَا وَوَضَعَهُمَا بَيْنَ يَدَيْهِ ثُمَّ قَالَ صَدَقَ اللَّهُ

{ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ }

فَنَظَرْتُ إِلَى هَذَيْنِ الصَّبِيَّيْنِ يَمْشِيَانِ وَيَعْثُرَانِ فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا

Sayyidina Abu Buiydah (RA) reported that Allah's Messenger (SAW) was delivering a sermon to them when Hasan and Husayn came stumbling (towards him). They were wearing shirts of red colour. So, Allah's Messenger got down from the pulpit carried them (in his arms) and made them sit in front of him. Then he said, "Allah has spoken the truth:

Your riches and your children are only a trial. (64: 15)

I saw these two children stumbling as they walked and could not be patient till I interrupted my sermon and carried them (here)."

[*Ahmed* 23056, *Abu Dawud* 1109, *Nisai* 1409, *Ibn e Majah* 3600]

(3800)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْنًا حُسَيْنٌ سِبْطٌ مِنْ الْأَسْبَاطِ

Sayyidina Ya'la ibn Murrah reported that Allah's Messenger said, "Husayn is of me and I am his. Allah loves those who love Husayn. Husayn is a grandson among grandsons."

[*Ahmed* 17572, *Ibn e Majah* 144]

(3801)

لَمْ يَكُنْ مِنْهُمْ أَحَدٌ أَشْبَهَ بِرَسُولِ اللَّهِ مِنْ الْحَسَنِ بْنِ عَلِيٍّ

Sayyidina Anas ibn Maalik said that no one of the men resembled Allah's Messenger more than Hasan ibn Ali (RA)

[*Ahmed* 13052, *Bukhari* 3752]

(3802)

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشْبِهُهُ

Sayyidina Juhayfah (RA) narrated I have seen Allah's Messenger, Indeed, Hasan ibn Ali resembled him."

[*Bukhari* 3543, *Muslim* 2343]

(3803)

كُنْتُ عِنْدَ ابْنِ زِيَادٍ فَجِيءَ بِرَأْسِ الْحُسَيْنِ فَجَعَلَ يَقُولُ بِقَضِيبٍ لَهُ فِي أَنْفِهِ وَيَقُولُ مَا رَأَيْتُ مِثْلَ هَذَا حُسْنًا قَالَ قُلْتُ أَمَا إِنَّهُ كَانَ مِنْ أَشْبَهِهِمْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ

Sayyidina Anas ibn Maalik (RA) narrated: I was with Ibn Ziyad when the head of Husayn was brought to him. He tapped his nose with his wand, saying, “I have not seen such beauty. Then why mention him.” I said, “Indeed, he resembles Allah’s Messenger most closely.”

[*Ahmed* 13750, *Bukhari* 3748]

(3804)

الْحَسَنُ أَشْبَهُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ الصَّدْرِ إِلَى الرَّأْسِ وَالْحُسَيْنُ أَشْبَهُ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا كَانَ أَسْفَلَ مِنْ ذَلِكَ

Sayyidina Ali (RA) said that Hasan (RA) most resembLed Allah’s Messenger from the chest to the head while Husayn most resembled him from chest down.

[*Ahmed* 774]

(3805)

لَمَّا جِيءَ بِرَأْسِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَأَصْحَابِهِ نُضِّدَتْ فِي الْمَسْجِدِ فِي الرَّحَبَةِ فَانْتَهَيْتُ إِلَيْهِمْ وَهُمْ يَقُولُونَ قَدْ جَاءَتْ قَدْ جَاءَتْ فَإِذَا حَيَّةٌ قَدْ جَاءَتْ تَخَلَّلُ الرُّءُوسَ حَتَّى دَخَلَتْ فِي مَنْخَرَيْ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ فَمَكَثَتْ هُنَيْهَةً ثُمَّ خَرَجَتْ فَذَهَبَتْ حَتَّى تَغَيَّبَتْ ثُمَّ قَالُوا قَدْ جَاءَتْ قَدْ جَاءَتْ فَفَعَلَتْ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا

Umarah ibn Umayr narrated: When the heads of Ubaydullah ibn Ziyad and his henchmen were placed in the mosque at Rahabah, I also went there. They were exclaiming, “It’s here. It is here!” There it was! A snake came and through the heads went into the nostrils of Ubaydullah ibn Ziyad. It stayed there awhile, came out and disappeared. Again, people exclaimed, “It is here! It is here!” So it did that two or three times.

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 104

Hasan and Husayn are the chiefs of the youth of paradise

(3806)

سَأَلَتْنِي أُمِّي مَتَى عَهْدُكَ تَعْنِي بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ مَا لِي بِهِ عَهْدٌ مُنْذُ كَذَا وَكَذَا فَنَالَتْ مِنِّي فَقُلْتُ لَهَا دَعِينِي آتِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُصَلِّيَ مَعَهُ الْمَغْرِبَ وَأَسْأَلُهُ أَنْ يَسْتَغْفِرَ لِي وَلَكِ فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّيْتُ مَعَهُ الْمَغْرِبَ فَصَلَّى حَتَّى صَلَّى الْعِشَاءَ ثُمَّ انْفَتَلَ فَتَبِعْتُهُ فَسَمِعَ صَوْتِي فَقَالَ مَنْ هَذَا حُذَيْفَةُ قُلْتُ نَعَمْ قَالَ مَا حَاجَتُكَ غَفَرَ اللَّهُ لَكَ وَلِأُمِّكَ قَالَ إِنَّ هَذَا مَلَكٌ لَمْ يَنْزِلْ الْأَرْضَ قَطُّ قَبْلَ هَذِهِ اللَّيْلَةِ اسْتَأْذَنَ رَبَّهُ أَنْ يُسَلِّمَ عَلَيَّ وَيُبَشِّرَنِي بِأَنَّ فَاطِمَةَ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ وَأَنَّ الْحَسَنَ وَالْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

Sayyidina Hudhayfah (RA) narrated: My mother asked me, “When do you go to the Prophet (SAW). I said that I had not gone to him since so many days. She became angry at me, so I said to her, “Exscuse me now, but I will go to the Prophet and pray the maghrib salah with him and request him to seek forgiveness for me and for you.” So, I went to the Prophet (SAW) and prayed the maghrib with him. He was occupied in salah till he prayed the isha. Then he moved out and I followed him. He heard me and asked,”Who is he, Hudhayfah?” I said, “Yes.” He asked, “What do you need? May Allah forgive you and your mother! This, here, is an angel. He has never come down to earth before this night. He has asked permission of his Lord to convey greetings to me and give me good tidings that Fatimah is the chief of women of paradise and that Hasan and Husayn are the chiefs of the youth of paradise.”

[Ah23390]

(3807)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْصَرَ حَسَنًا وَحُسَيْنًا فَقَالَ اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأَحِبَّهُمَا

Sayyidina Bara reported that Allah’s Messenger observed Hasan and Husayn and said, “0 Allah, I love them. So, do love them Yourself.” [*Ahmed* 18527, *Bukhari* 3749, *Muslim* 2422]

(3808)

رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاضِعًا الْحَسَنَ بْنَ عَلِيٍّ عَلَى عَاتِقِهِ وَهُوَ يَقُولُ اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ

Sayyidina Bara ibn Aazib (RA) narrated. I saw the Prophet (SAW) place Hasan on his shoulder and make this supplication, “0 Allah, I love him, so do love him Yourself.

(3809)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَامِلَ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَى عَاتِقِهِ فَقَالَ رَجُلٌ نِعْمَ الْمَرْكَبُ رَكِبْتَ يَا غُلَامُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنِعْمَ الرَّاكِبُ هُوَ

Sayyidina Ibn Abbas (RA) narrated: Allah Messenger (SAW) had carried Hasan ibn Ali on his shoulder. A man commented, “What an excellent conveyance, you are riding. 0 young boy!” The Prophet said, “And an excellent rider, he!”

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 105

Virtues of the people of the house of the Prophet

(3810)

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّتِهِ يَوْمَ عَرَفَةَ وَهُوَ عَلَى نَاقَتِهِ الْقَصْوَاءِ يَخْطُبُ فَسَمِعْتُهُ يَقُولُ يَا أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللَّهِ وَعِتْرَتِي أَهْلَ بَيْتِي

Sayyidina Ali ibn Abu Talib reported that Allah’s Messenger (SAW) said, “Every Prophet is given seven eminent men who are his friends, but I am given fourteen.” They asked him, “Who are they?” He said, “I and my two sons and Ja’far, Hamzah, Abu Bakr, Umar, Mus’ab ibn Umayr, Bilal, Salman, Ammar, Miqdad, Hudhayfah and Abdullah ibn Masud.

(3811)

نَزَلَتْ هَذِهِ الْآيَةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
{ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا }
فِي بَيْتِ أُمِّ سَلَمَةَ فَدَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَجَلَّلَهُمْ بِكِسَاءٍ وَعَلِيٌّ خَلْفَ ظَهْرِهِ فَجَلَّلَهُ بِكِسَاءٍ ثُمَّ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا قَالَتْ أُمُّ سَلَمَةَ وَأَنَا مَعَهُمْ يَا نَبِيَّ اللَّهِ قَالَ أَنْتِ عَلَى مَكَانِكِ وَأَنْتِ إِلَى خَيْرٍ

Sayyidina Jabir ibn Abdullah narrated: I observed Allah's Messenger (SAW) during his Hajj on the day of Arafah, delivering a sermon while he was seated on his she-camel Qaswa. I heard him say, "0 people, I leave behind with you that to which if you stick, you will not go astray-the Book of Allah and my relatives of my household."

(3812)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي أَحَدُهُمَا أَعْظَمُ مِنْ الْآخَرِ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنْ السَّمَاءِ إِلَى الْأَرْضِ وَعِتْرَتِي أَهْلُ بَيْتِي وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا

Sayyidina Umar ibn Abu Salamah (RA) stepson of the Prophet -- reported about this verse:

Allah only desires to take away from you all abomination, 0 people of the household, and to purify you with a thuorough purifying.

It was revealed to the Prophet (SAW) in the house of Sayyidah Umm Salamah (RA). So, the Prophet (SAW) called Sayyidah Fatimah (RA) Hasan and Husayn and covered them with a sheet of cloth, while Ali was behind him. So, he put the sheet of cloth over them and said, "0 Allah, they are the people of my house. Remove from them abomination and purify them a complete purifying."

Sayyidah Umm Salamah (RA) said, "And I am with them, 0 Messenger of Allah!" He said, "You are in your place and you are on the goad."

[*Tirmidhi* 3216, *Muslim* 2424]

(3813)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ كُلَّ نَبِيٍّ أُعْطِيَ سَبْعَةَ نُجَبَاءَ أَوْ نُقَبَاءَ وَأُعْطِيتُ أَنَا أَرْبَعَةَ عَشَرَ قُلْنَا مَنْ هُمْ قَالَ أَنَا وَابْنَايَ وَجَعْفَرٌ وَحَمْزَةُ وَأَبُو بَكْرٍ وَعُمَرُ وَمُصْعَبُ بْنُ عُمَيْرٍ وَبِلَالٌ وَسَلْمَانُ وَالْمِقْدَادُ وَحُذَيْفَةُ وَعَمَّارٌ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ

Sayyidina Zayd ibn Arqam (RA) reported that Allah's Messenger (SAW) said, "I am leaving behind with you that to which if you hold fast, you will not go astray after my death. One of them is mightier than the other the Book of Allah, a rope hanging down from the heaven to earth. And (the other), is my family-people of my household. Both of them will not separate till they come to me at the pond. So, watch out how you represent me in them."

(3814)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحِبُّوا اللَّهَ لِمَا يَغْذُوكُمْ مِنْ نِعَمِهِ وَأَحِبُّونِي بِحُبِّ اللَّهِ وَأَحِبُّوا أَهْلَ بَيْتِي بِحُبِّي

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said, "Love Allah, for, He gives you sustenance from His bounties. And love me, because of Allah's love, and love the people of my house, because of my love.

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 106

Merits of Mu'adh ibn Jabal, Zayd ibnThabit, Ubayy ibn Ka'b and Abu Ubaydah ibn Jarrah (RA)

(3815)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ وَأَشَدُّهُمْ فِي أَمْرِ اللَّهِ

عُمَرُ وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ وَأَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ وَأَقْرَؤُهُمْ أُبَيٌّ وَلِكُلِّ أُمَّةٍ أَمِينٌ وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger (SAW) said, "The most merciful member of my umrnah to my ummah is Abu Bakr, and the most strict of them concerning Allah's commands is Umar, and the most sincere of them showing modesty is Uthman ibn Affan, and the most knowledgeable of them concerning the lawful and the unlawful is Mu'adh ibn Jabal, and (the most knowledgeable) about (laws of) inheritance is Zayd ibn Thabit, and the most (knowledgeable) about recital (of Qur'an) is Ubayy ibn Ka'b, and there is for every ummah an amin (trustworthy) and the trustworthy of this ummah is Abu Ubsydah ibn Jarrah."

(3816)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ وَأَشَدُّهُمْ فِي أَمْرِ اللَّهِ عُمَرُ وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ وَأَقْرَؤُهُمْ لِكِتَابِ اللَّهِ أُبَيُّ بْنُ كَعْبٍ وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ وَأَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ أَلَا وَإِنَّ لِكُلِّ أُمَّةٍ أَمِينًا وَإِنَّ أَمِينَ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger (SAW) said, "The most merciful person of my ummah to my ummah is Abu Bakr and the most strict of them about Allah's commands is Umar, and the most sincerely modest of them is Uthman, and the most read of them of the Book of Allah is Ubayy ibn Ka'b, and the most knowledge of laws of inheritance is Zayd ibn Thabit, and the most learned of them about the lawful and the unlawful is Mu'adh ibn Jabal. Surely, there is for every ummah a trustworthy member and the trustworthy member of this ummah is Abu Ubaydah ibn Jarrah."

[*Ahmed* 12903, *Ibn e Majah* 154]

(3817)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأُبَيِّ بْنِ كَعْبٍ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ لَمْ يَكُنْ الَّذِينَ كَفَرُوا قَالَ وَسَمَّانِي قَالَ نَعَمْ فَبَكَى

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger said to Ubayy, "Allah

has commanded, me to recite to you (surah al-Bayyinah). He asked, “And did he name me.” (He said, ‘Yes, and he (Ubayy) wept. [*Bukhari* 4959, *Ahmed* 12918, M799]

(3818)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ فَقَرَأَ عَلَيْهِ { لَمْ يَكُنْ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ }
فَقَرَأَ فِيهَا إِنَّ ذَاتَ الدِّينِ عِنْدَ اللَّهِ الْحَنِيفِيَّةُ الْمُسْلِمَةُ لَا الْيَهُودِيَّةُ وَلَا النَّصْرَانِيَّةُ مَنْ يَعْمَلْ خَيْرًا فَلَنْ يُكْفَرَهُ وَقَرَأَ عَلَيْهِ وَلَوْ أَنَّ لِابْنِ آدَمَ وَادِيًا مِنْ مَالٍ لَابْتَغَى إِلَيْهِ ثَانِيًا وَلَوْ كَانَ لَهُ ثَانِيًا لَابْتَغَى إِلَيْهِ ثَالِثًا وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ

Sayyidina Ubayy ibn Ka’b (RA) reported that Allah’s Messenger (SAW) said to him, “Surely Allah has commanded me that I recite to you: Surah (al-Bayyinah) and he recited therewith: (Surely the religion with Allah is upright submission not Judaism and not Christianity. He who does good, never disbelieves (or rejects). And he recited to him: If the son of Aadam had a valley full of wealfh, he would crave for a second, and if he had the second, he would crave for a third. And nothing would fill the belly of the son of Aadam but dust. And Allah relents to one who repents.

[*Ahmed* 21260]

(3819)

جَمَعَ الْقُرْآنَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعَةٌ كُلُّهُمْ مِنْ الْأَنْصَارِ أُبَيُّ بْنُ كَعْبٍ وَمُعَاذُ بْنُ جَبَلٍ وَزَيْدُ بْنُ ثَابِتٍ وَأَبُو زَيْدٍ

Sayyidina Anas ibn Maalik (RA) reported that four men all of them ansars collected the Qur’an in the era of Allah’s Messenger (SAW) (They were) : Ubayy ibn Ka’b, Mu’adh ibn Jabal, Zayd ibn Thabit and Abu Zayd (RA).”. The subnarrator said that he asked Anas “Who was Abu Zayd?” He said, “One of my uncles.”

[*Ahmed* 13944, *Bukhari* 3810, *Muslim* 2465]

(3820)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعْمَ الرَّجُلُ أَبُو بَكْرٍ نِعْمَ الرَّجُلُ عُمَرُ نِعْمَ الرَّجُلُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ نِعْمَ الرَّجُلُ أُسَيْدُ بْنُ حُضَيْرٍ نِعْمَ الرَّجُلُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ نِعْمَ الرَّجُلُ مُعَاذُ بْنُ جَبَلٍ نِعْمَ الرَّجُلُ مُعَاذُ بْنُ عَمْرِو بْنِ الْجَمُوحِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "How excellent a man is Abu Bakr! Umar is an excdellent man! Abu Ubaydah ibn Jarrah is an excellent man! Usayd ibn Hudayr is an excellent man! Thabit ibn Qays ibn Shammas is an excellent man! Mu'adh ibn Jabal is an excellent man! Mu'adh ibn Amr ibn Jamuh is an excellent man!"

[*Ahmed* 9431]

(3821)

جَاءَ الْعَاقِبُ وَالسَّيِّدُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَا ابْعَثْ مَعَنَا أَمِينًا فَقَالَ فَإِنِّي سَأَبْعَثُ مَعَكُمْ أَمِينًا حَقَّ أَمِينٍ فَأَشْرَفَ لَهَا النَّاسُ فَبَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ رَضِيَ اللَّهُ عَنْهُ

Sayyidina Hudhayfah ibn Yaman reported that the chief and his deputy (of a tribe) came to the Prophet and requested him, "Send with us your trustworthy man." He said, "I will send with you a trustworthy man who is really trustworthy." So everyone hoped for that position and he sent Abu Ubaydah. (Whenever Abu Ishaq narrated this hadith from Silah, he would confirm, "I have heard it sixty years hence.")

[*Tirmidhi* 3779]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 107

Merits of Salman al-Farisi (RA)

(3822)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْجَنَّةَ لَتَشْتَاقُ إِلَى ثَلَاثَةٍ عَلِيٍّ وَعَمَّارٍ وَسَلْمَانَ

Sayyidina Anas ibn Maalik reported that Allah's Messenger (SAW) said, "Surely, paradise longs for three (men) : Ali, Ammar and Salman."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 108

Merits of Ammar ibn Yasir whose Kunyah was Abdul Yaqzan

(3823)

جَاءَ عَمَّارٌ يَسْتَأْذِنُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ائْذَنُوا لَهُ مَرْحَبًا بِالطَّيِّبِ الْمُطَيَّبِ

Sayyidina Ali (RA) reported that Ammar ibn Yasir (RA) sought permission to meet the Prophet (SAW) and he said, 'Let him come. Welcome 0, pure one with pure habits!"

[*Ahmed* 1033, *Ibn e Majah* 146]

(3824)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا خُيِّرَ عَمَّارٌ بَيْنَ أَمْرَيْنِ إِلَّا اخْتَارَ أَرْشَدَهُمَا

Sayyidah Ayshah (RA) reported that Allah's Messenger said, "Ammar was not given choice between two courses, but he chose the better one."

[*Ahmed* 24874, *Ibn e Majah* 148}

(3825)

كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي لَا أَدْرِي مَا قَدْرُ بَقَائِي فِيكُمْ فَاقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي وَأَشَارَ إِلَى أَبِي بَكْرٍ وَعُمَرَ وَاهْتَدُوا بِهَدْيِ عَمَّارٍ وَمَا حَدَّثَكُمْ

ابْنُ مَسْعُودٍ فَصَدِّقُوهُ

Sayyidina Hudhayfah narrated : We were seated with the Prophet (SAW) He said, 'I do not know how long more I will remain with you. So follow those who are after me," and he pointed out to Abu Bakr and Umar, "and follow the path of Ammar, and what Ibn Mas'ud narrates to you confirm that.

[*Tirmidhi* 3682]

(3826)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْشِرْ عَمَّارُ تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ

Sayyidina Abu Hurayrab (RA) reported that Allah's Messenger (SAW) said, "Good news to you, 0 Ammar. A rebel section will kill you."

[*Ahmed* 24874, *Ibn e Majah* 148]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 109

Merits of Abu dharr Ghifari (RA)

(3827)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا أَظَلَّتْ الْخَضْرَاءُ وَلَا أَقَلَّتْ الْغَبْرَاءُ أَصْدَقَ مِنْ أَبِي ذَرٍّ

Sayyidina Abdullah ibn Amar (RA) reported that he heard Allah's Messenger (SAW) say, "Neither has the heaven given shade to, nor the earth carried anyone more truthful than, Abu Dharr (RA)

[*Ibn e Majah* 156, *Ahmed* 6641]

(3828)

قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَظَلَّتْ الْخَضْرَاءُ وَلَا أَقَلَّتْ الْغَبْرَاءُ مِنْ ذِي لَهْجَةٍ أَصْدَقَ وَلَا أَوْفَى مِنْ أَبِي ذَرٍّ شِبْهِ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَام فَقَالَ عُمَرُ بْنُ الْخَطَّابِ كَالْحَاسِدِ يَا رَسُولَ اللَّهِ أَفَتَعْرِفُ ذَلِكَ لَهُ قَالَ نَعَمْ فَاعْرِفُوهُ لَهُ

Sayyidina Abu Dharr narrated: Allah's Messenger said about me, "Neither has the heaven given shade to, nor the earth carried anyone more truthful and more honourable to his promise than Abu Dharr.

He resembles Eesa ibn Maryam." Umar ibn Khattab asked-as though in envy, "Shall we tell him, O Messenger of Allah?" He said, "Yes, inform him."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 110

Merits of Abdullah ibn Salaam (RA)

(3829)

لَمَّا أُرِيدَ قَتْلُ عُثْمَانَ جَاءَ عَبْدُ اللَّهِ بْنُ سَلَامٍ فَقَالَ لَهُ عُثْمَانُ مَا جَاءَ بِكَ قَالَ جِئْتُ فِي نَصْرِكَ قَالَ اخْرُجْ إِلَى النَّاسِ فَاطْرُدْهُمْ عَنِّي فَإِنَّكَ خَارِجًا خَيْرٌ لِي مِنْكَ دَاخِلًا فَخَرَجَ عَبْدُ اللَّهِ إِلَى النَّاسِ فَقَالَ أَيُّهَا النَّاسُ إِنَّهُ كَانَ اسْمِي فِي الْجَاهِلِيَّةِ فُلَانٌ فَسَمَّانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ اللَّهِ وَنَزَلَتْ فِيَّ آيَاتٌ مِنْ كِتَابِ اللَّهِ فَنَزَلَتْ فِيَّ

{ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ فَآمَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ }

وَنَزَلَتْ فِيَّ

{ قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ }

إِنَّ لِلَّهِ سَيْفًا مَغْمُودًا عَنْكُمْ وَإِنَّ الْمَلَائِكَةَ قَدْ جَاوَرَتْكُمْ فِي بَلَدِكُمْ هَذَا الَّذِي نَزَلَ فِيهِ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاللَّهَ اللَّهَ فِي هَذَا الرَّجُلِ أَنْ تَقْتُلُوهُ فَوَاللَّهِ لَئِنْ قَتَلْتُمُوهُ لَتَطْرُدُنَّ جِيرَانَكُمْ الْمَلَائِكَةَ وَلَتَسُلُّنَّ سَيْفَ اللَّهِ الْمَغْمُودَ عَنْكُمْ فَلَا يُغْمَدُ عَنْكُمْ إِلَى يَوْمِ الْقِيَامَةِ قَالُوا اقْتُلُوا الْيَهُودِيَّ وَاقْتُلُوا عُثْمَانَ

Abdul Malik ibn Umar reported on the authority of the nephew of Sayyidina Abdullah ibn Salaam (RA) that when people resolved to kill Sayyidina Uthman Abdullah ibn Salaam went to him. He asked, What is with you?" He said, "I have come to help you." He said, "Go to the people and put them away from me, for, you are better for me outside than you are inside." So, he went out to the people and said, "0 people, my name during the Jahiliyah was so-and-so, hut Allah's Messenger named me Abdullah and verses of Allah's Book were revealed about me. And, this vere was revealed about me:

And a witness from among the children of lsra'il has already testified to its similarity (with earlier scripture) and has believed, while you are arrogant. Surely Allah guides not the evildoing people. (41 : 10)

And, also:

Say, Allah suffices as awitness between me and you, and whoso ever has with him knowledge of the book. (13 : 43)

Allah's sword is sheatled from you and the angels are your neighbours in this your city where Allah's Messenger (SAW) had come. Allah! Fear Allah for this man whom you wish to kill. By Allah, if you kill him, your neighbouring angels will move away from you and Allah's sword will be unsheathed against you never to be sheathed till the Day of Resurrection." They said, "Kill the jew and kill Uthman."

[*Tirmidhi* 3267]

(3830)

لَمَّا حَضَرَ مُعَاذَ بْنَ جَبَلٍ الْمَوْتُ قِيلَ لَهُ يَا أَبَا عَبْدِ الرَّحْمَنِ أَوْصِنَا قَالَ أَجْلِسُونِي فَقَالَ إِنَّ الْعِلْمَ وَالْإِيمَانَ مَكَانَهُمَا مَنْ ابْتَغَاهُمَا وَجَدَهُمَا يَقُولُ ذَلِكَ ثَلَاثَ مَرَّاتٍ وَالْتَمِسُوا الْعِلْمَ عِنْدَ أَرْبَعَةِ رَهْطٍ عِنْدَ عُوَيْمِرٍ أَبِي الدَّرْدَاءِ وَعِنْدَ سَلْمَانَ الْفَارِسِيِّ وَعِنْدَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَعِنْدَ عَبْدِ اللَّهِ بْنِ سَلَامٍ الَّذِي كَانَ يَهُودِيًّا فَأَسْلَمَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ يَقُولُ إِنَّهُ عَاشِرُ عَشَرَةٍ فِي الْجَنَّةِ

Yazid ibn Umayrah reported that when death approached Mu'adh ibn Jahal he was requested, "0 Abu Abdur Rahman, give us advice and instructioon." He said, "Make me sit." Then, he said, "Knowledge and faith are in their place. He who seeks them will find them." He said that three times, and then, "And seek knowledge from four people frm Abu Darda, from Salman Farisi, from Abdullah ibn Mas'ud and from Abdullah ibn Salaam who had been a Jew and then embraced Islam. I had heard Allah's Messenger (SAW) say, "He is the tenth of the ten in paradise." [*Ahmed* 2265]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 111

Merits of Abdullah ibn Mas'ud (RA)

(3831)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي مِنْ أَصْحَابِي أَبِي بَكْرٍ وَعُمَرَ وَاهْتَدُوا بِهَدْيِ عَمَّارٍ وَتَمَسَّكُوا بِعَهْدِ ابْنِ مَسْعُودٍ

Sayyidina Abdullah ibn Mas'ud (RA) reported that Allahs Messenger (SAW) said, After me, follow those of my sahabah Abu Bakr and Umar, and follow the path of Ammar and stick to the advice of Ibn Masud.'

(3832)

لَقَدْ قَدِمْتُ أَنَا وَأَخِي مِنْ الْيَمَنِ وَمَا نُرَى حِينًا إِلَّا أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ رَجُلٌ مِنْ أَهْلِ بَيْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَا نَرَى مِنْ دُخُولِهِ وَدُخُولِ أُمِّهِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abu Aswad ibn Yazid reported that he heard Abu Musa say, When I and my brother came from Yaman, we heard only of Abdullah ibn Masud that he was a man of the household of the Prophet from what we saw of his going with his mother to the Prophet (SAW).

[*Bukhari* 3763, *Muslim* 2460]

(3833)

أَتَيْنَا عَلَى حُذَيْفَةَ فَقُلْنَا حَدِّثْنَا مَنْ أَقْرَبُ النَّاسِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَدْيًا وَدَلًّا فَنَأْخُذَ عَنْهُ وَنَسْمَعَ مِنْهُ قَالَ كَانَ أَقْرَبُ النَّاسِ هَدْيًا وَدَلًّا وَسَمْتًا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنُ مَسْعُودٍ حَتَّى يَتَوَارَى مِنَّا فِي بَيْتِهِ وَلَقَدْ عَلِمَ الْمَحْفُوظُونَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ ابْنَ أُمِّ عَبْدٍ هُوَ مِنْ أَقْرَبِهِمْ إِلَى اللَّهِ زُلْفَى

Abdur Rahman ibn Yazid reported that they went to Hudhayfah (RA)and requested him to narrate to them about one who was most close of all people to Allah's Messenger in style of living and habits that they might learn from him and listen to him.' He said, "The closest of men to Allah's Messenger (SAW) in way of life and habits is Ibn Mas'ud so much so that he would visit his house more regularly than us and knew his confidential affairs more than other sahabah. Indeed, Ibn Umm Abd (Abdullah ibn Mas'ud) was the closest to Allah than the others.'

[*Ahmed* 23468, *Bukhari* 3762]

(3834)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كُنْتُ مُؤَمِّرًا أَحَدًا مِنْ غَيْرِ مَشُورَةٍ مِنْهُمْ لَأَمَّرْتُ عَلَيْهِمْ ابْنَ أُمِّ عَبْدٍ

Sayyidina Ali (RA) reported that Allah's Messenger(SAW) said, "Were Ito appoint one of them as a commander (of an army) without consulting others then I would surely appoint the son of Umm Abd." (He is Abdullah ibn Mas'ud).

[*Ahmed* 566]

(3835)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كُنْتُ مُؤَمِّرًا أَحَدًا مِنْ غَيْرِ مَشُورَةٍ لَأَمَّرْتُ ابْنَ أُمِّ

عَبْدٍ

Sufyan ibn Waki’ narrated on the authority of his father, from Sufyan Thawri, from Abu Ishaq, from Harith, from Sayyidina Ali (RA) that Allah’s Messenger (SAW) said, “Were I to appoint anyone a commander without consulting anyone then I would surely appoint the son of Umm Abd.”

(3836)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ مِنْ ابْنِ مَسْعُودٍ وَأُبَيِّ بْنِ كَعْبٍ وَمُعَاذِ بْنِ جَبَلٍ وَسَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ

Sayyidina Abdullah ibn Amr reported that Allah’s Messenger (SAW) said, “Take the Qur’an from four (men) : Ibn Masud, Ubayy ibn Ka’b, Mu’adh ibn Jabal, and Saalim the freedman of Abu Hudhayfah.”

[*Bukhari* 4999, *Muslim* 2464]

(3837)

أَتَيْتُ الْمَدِينَةَ فَسَأَلْتُ اللَّهَ أَنْ يُيَسِّرَ لِي جَلِيسًا صَالِحًا فَيَسَّرَ لِي أَبَا هُرَيْرَةَ فَجَلَسْتُ إِلَيْهِ فَقُلْتُ لَهُ إِنِّي سَأَلْتُ اللَّهَ أَنْ يُيَسِّرَ لِي جَلِيسًا صَالِحًا فَوُفِّقْتَ لِي فَقَالَ لِي مِمَّنْ أَنْتَ قُلْتُ مِنْ أَهْلِ الْكُوفَةِ جِئْتُ أَلْتَمِسُ الْخَيْرَ وَأَطْلُبُهُ قَالَ أَلَيْسَ فِيكُمْ سَعْدُ بْنُ مَالِكٍ مُجَابُ الدَّعْوَةِ وَابْنُ مَسْعُودٍ صَاحِبُ طَهُورِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَعْلَيْهِ وَحُذَيْفَةُ صَاحِبُ سِرِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَمَّارٌ الَّذِي أَجَارَهُ اللَّهُ مِنْ الشَّيْطَانِ عَلَى لِسَانِ نَبِيِّهِ وَسَلْمَانُ صَاحِبُ الْكِتَابَيْنِ

Khaythamah ibn Abu Sayrah narrated: I came to Madinah and prayed to Allah to get me a righteous companion. He made easy for me the company of Abu Hurayrah (RA). I sat down with him and said to him, “I prayed to Allah that He should make easy for me the company of a righteous men and he brought you and me toghether.” He asked me, “From where are you?” I said, “I am from Kufah. I have come seking good.” He asked, “Is not there among you Sa’d ibn Maalik whose prayers are answered, and Ibn Mas’ud who carried water for the Prophet’s ablution and his shoes, and Hudhayfah who was the

Prophet's confidant, and Ammar whom Allah kept away from the devil in answer to the Prophets I' prayer, and Salman who is the man of two Books?" Qatadah explained, "The two Books are the Injil and the Qur'an."

[*Bukhari* 3758]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 112

Merits of Hudhayfah ibn Yaman

(3838)

قَالُوا يَا رَسُولَ اللَّهِ لَوْ اسْتَخْلَفْتَ قَالَ إِنْ أَسْتَخْلِفْ عَلَيْكُمْ فَعَصَيْتُمُوهُ عُذِّبْتُمْ وَلَكِنْ مَا حَدَّثَكُمْ حُذَيْفَةُ فَصَدِّقُوهُ وَمَا أَقْرَأَكُمْ عَبْدُ اللَّهِ فَاقْرَءُوهُ

Sayyidma Hudhayfah reported that the sahabah said, "0 Messenger of Allah, would that you appoint a Khalifah!" He said, "If I were to make someone your Khalifah and you disobeyed him then you would be punished. But, confirm what Hudhayfah tells you and recite what Abdullah (ibn Mas'ud) recites to you." Abdullah reported that he said to Ishaq ibn Eesa that people ascribe it to Abu Wail, but he said, "No. It is from Zazan, Insaha Allah."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 113

Merits of Zaid bin harith (RA)

(3839)

أَنَّهُ فَرَضَ لِأُسَامَةَ بْنِ زَيْدٍ فِي ثَلَاثَةِ آلَافٍ وَخَمْسِ مِائَةٍ وَفَرَضَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ فِي ثَلَاثَةِ آلَافٍ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لِأَبِيهِ لِمَ فَضَّلْتَ أُسَامَةَ عَلَيَّ فَوَاللَّهِ مَا سَبَقَنِي إِلَى مَشْهَدٍ

قَالَ لِأَنَّ زَيْدًا كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَبِيكَ وَكَانَ أُسَامَةُ أَحَبَّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْكَ فَآثَرْتُ حُبَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حُبِّي

Zayd ibn Aslam reported that Sayyidina Umar (RA) Usamah from the Baytul-Maal State Treasury three thousand and five hundred and to Abdullah ibn Umar he gave three thousand. So, Abdullah ibn Umar said to his father, “Why did you give preference to Usamah over me? By Allah, he never excelled over me in any battle.” He said, “This is because Zayd was dearer to Allah’s Messenger (SAW) than his father and Usamah was dearer to Allah’s Messenger (SAW) than you. Hence, I preferred the beloved of Allah’s Messenger (SAW) to my beloved.”

(3840)

مَا كُنَّا نَدْعُو زَيْدَ بْنَ حَارِثَةَ إِلَّا زَيْدَ ابْنَ مُحَمَّدٍ حَتَّى نَزَلَتْ { ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ }

Sayyidina Abdullah ibn Umar (RA) reported that they used to call Zayd ibn Harithah, Zayd ibn Muhammad till this was revealed:

Call them by their fathers; that is more equitable in the sight of Allah. (35 :5)

[*Ahmed* 5480, *Bukhari* 4782, *Muslim* 2425]

(3841)

قَدِمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ ابْعَثْ مَعِي أَخِي زَيْدًا قَالَ هُوَ ذَا قَالَ فَإِنْ انْطَلَقَ مَعَكَ لَمْ أَمْنَعْهُ قَالَ زَيْدٌ يَا رَسُولَ اللَّهِ وَاللَّهِ لَا أَخْتَارُ عَلَيْكَ أَحَدًا قَالَ فَرَأَيْتُ رَأْيَ أَخِي أَفْضَلَ مِنْ رَأْيِي

Jabalah ibn Harith brother of Zayd, narrated: I came to Allah’s Messenger ‘and said’ to him. “0 Messenger of Allah, send with me my brother Zayd.” He said, “He is here! If he comes with you, I do not stop him.” But, Zayd interrupted, “0 Messenger of Allah, by Allah, I will not prefer anyone over you.” So, I observed that my brother’s opinion was better than mine.

(3842)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بَعْثًا وَأَمَّرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ فَطَعَنَ النَّاسُ فِي إِمْرَتِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ تَطْعَنُوا فِي إِمْرَتِهِ فَقَدْ كُنْتُمْ تَطْعُنُونَ فِي إِمْرَةِ أَبِيهِ مِنْ قَبْلُ وَايْمُ اللَّهِ إِنْ كَانَ لَخَلِيقًا لِلْإِمَارَةِ وَإِنْ كَانَ مِنْ أَحَبِّ النَّاسِ إِلَيَّ وَإِنَّ هَذَا مِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) sent an army placing Usamah ibn Zayd as commander over them. The people were cynical about his commandership. So, he said, "If you are cynical about his commandership then indeed you had been cynical about the commandership of his father before. By Allah, he was worthy of being a commander and was also dearer to me than other people. And (now) he is the dearest of people to me after him."

[*Ahmed* 5894, *Bukhari* 3730, *Muslim* 2426]

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 114

Merits of Usamah ibn Zayd (RA)

(3843)

لَمَّا ثَقُلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَبَطْتُ وَهَبَطَ النَّاسُ الْمَدِينَةَ فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ أَصْمَتَ فَلَمْ يَتَكَلَّمْ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضَعُ يَدَيْهِ عَلَيَّ وَيَرْفَعُهُمَا فَأَعْرِفُ أَنَّهُ يَدْعُو لِي

SayyidinaUsamah ibn Zayd (RA) reported that when the sickness of Allah's Messenger grew serious he and some other men returned to Madinah. He visited Allah's Messenger (SAW) but he had lost speech and did not speak. However, Allah's Messenger placed his hands on him and raised them. So, he understood that he was praying for him.

[*Ahmed* 21814]

(3844)

أَرَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُنَحِّيَ مُخَاطَ أُسَامَةَ قَالَتْ عَائِشَةُ دَعْنِي حَتَّى أَكُونَ أَنَا الَّذِي أَفْعَلُ قَالَ يَا عَائِشَةُ أَحِبِّيهِ فَإِنِّي أُحِبُّهُ

Sayyidah Ayshah (RA) the Mother of the faithful narrated that the Prophet (SAW) intended to wipe Usamah's nose. She said, "Let me do that.' He said, "0 Ayshah, love him, for, I love him."

(3845)

كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَ عَلِيٌّ وَالْعَبَّاسُ يَسْتَأْذِنَانِ فَقَالَا يَا أُسَامَةُ اسْتَأْذِنْ لَنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ عَلِيٌّ وَالْعَبَّاسُ يَسْتَأْذِنَانِ فَقَالَ أَتَدْرِي مَا جَاءَ بِهِمَا قُلْتُ لَا أَدْرِي فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَكِنِّي أَدْرِي فَأَذِنَ لَهُمَا فَدَخَلَا فَقَالَا يَا رَسُولَ اللَّهِ جِئْنَاكَ نَسْأَلُكَ أَيُّ أَهْلِكَ أَحَبُّ إِلَيْكَ قَالَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ فَقَالَا مَا جِئْنَاكَ نَسْأَلُكَ عَنْ أَهْلِكَ قَالَ أَحَبُّ أَهْلِي إِلَيَّ مَنْ قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتُ عَلَيْهِ أُسَامَةُ بْنُ زَيْدٍ قَالَا ثُمَّ مَنْ قَالَ ثُمَّ عَلِيُّ بْنُ أَبِي طَالِبٍ قَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ جَعَلْتَ عَمَّكَ آخِرَهُمْ قَالَ لِأَنَّ عَلِيًّا قَدْ سَبَقَكَ بِالْهِجْرَةِ

Sayyidina Usamah ibn Zayd (RA) narrated While I was sitting, Ali and Abbas came seeking permission. They said, "0 Usamah, seek permission for us from Allah's Messenger." (SAW)

I said "0 Messenger of Allah, Ali and Abbas ask permission to come in." He asked, "Do you know what has brought them here?" I said, "No." He said, "But, I know. Give them permission." So, they came in and said, "0 Messenger of Allah, we have come to ask you which of your family member is dearest to you." He said, "Fatimah bint Muhammad." They said, "We have not come to ask that." He said, "The dearest to me of my household is one on whom Allah has bestowed bounty and I have bestowed bounty, on him, Usamah ibn Zayd." They asked, Who next?" He said, "Ali ibn Abu Talib." So, Abbas said, "0 Messenger of Allah, you have placed your uncle last of them." He said, "Indeed, Ali preceeded you with hijrah (migration to Madinah)."

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 115

Merits of Jarir ibn Abdullah Bajali (RA)

(3846)

مَا حَجَبَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْذُ أَسْلَمْتُ وَلَا رَآنِي إِلَّا ضَحِكَ

Sayyidina Jarir ibn Abdullah (RA) said, "Allah's Messenger (SAW) never deprived me (of his grants) since I embraced Islam and never saw me without laughing."

[*Ahmed* 19194, *Bukhari* 3035]

(3847)

مَا حَجَبَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْذُ أَسْلَمْتُ وَلَا رَآنِي إِلَّا تَبَسَّمَ

Sayyidina Jarir narrated: Allah's Messenger (SAW) never kept me apart since I embraced Islam and he never saw me without smiling.

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 116

Merit of Abdullah ibn Abbas

(3848)

أَنَّهُ رَأَى جِبْرِيلَ عَلَيْهِ السَّلَام مَرَّتَيْنِ وَدَعَا لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّتَيْنِ

Sayyidin Ibn Abbas (RA) reported that he saw Jibril twice, and the Prophet prayed for him twice.

(3849)

دَعَا لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُؤْتِيَنِي اللَّهُ الْحِكْمَةَ مَرَّتَيْنِ

Sayyidina Ibn Abbas (RA) narrated: Allah's Messenger (SAW) twice prayed for me that Allah grant me wisdom.

(3850)

ضَمَّنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ اللَّهُمَّ عَلِّمْهُ الْحِكْمَةَ

Sayyidina Ibn Abbas narrated: Allah's Messenger embraced me and prayed, "0 Allah grant him wisdom."

[*Ahmed* 33798, *Bukhari* 75, *Muslim* 2477, *Ibn e Majah* 166]

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 117

Merits of Abdullah ibn Umar

(3851)

رَأَيْتُ فِي الْمَنَامِ كَأَنَّمَا فِي يَدِي قِطْعَةُ إِسْتَبْرَقٍ وَلَا أُشِيرُ بِهَا إِلَى مَوْضِعٍ مِنْ الْجَنَّةِ إِلَّا طَارَتْ بِي إِلَيْهِ فَقَصَصْتُهَا عَلَى حَفْصَةَ فَقَصَّتْهَا حَفْصَةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ أَخَاكِ رَجُلٌ صَالِحٌ أَوْ إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ

Sayyidina Ibn Umar (RA) narrated: I saw in a dream as though I had a piece of silk in my hand. I did not point with it to any place in paradise, but it flew there with me. So, I related it to Hafsah and she recounted it to the Prophet ' who said, "Your brother is a righteous man." or (he said), "Abdullah is a righteous man."

[*Bukhari* 1121, *Muslim* 2478, *Ahmed* 4494]

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 118

Merits of Abdullah ibn Zubayr (RA)

(3852)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى فِي بَيْتِ الزُّبَيْرِ مِصْبَاحًا فَقَالَ يَا عَائِشَةُ مَا أُرَى أَسْمَاءَ إِلَّا قَدْ نُفِسَتْ فَلَا تُسَمُّوهُ حَتَّى أُسَمِّيَهُ فَسَمَّاهُ عَبْدَ اللَّهِ وَحَنَّكَهُ بِتَمْرَةٍ بِيَدِهِ

Sayyidah Ayshah reported that the Prophet (SAW) saw the (light of a) lantern in the house of Zubayr and said, "0 Ayshah, I do not see Asma but that a child is born to her. Do not name him till I give him a name." Then he named him Abdullah and chewed a date and rubbed the moistened date on the child's palate.

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 119

Merits of Anas ibn Maalik

(3853)

مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعَتْ أُمِّي أُمُّ سُلَيْمٍ صَوْتَهُ فَقَالَتْ بِأَبِي وَأُمِّي يَا رَسُولَ اللَّهِ أُنَيْسٌ قَالَ فَدَعَا لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ دَعَوَاتٍ قَدْ رَأَيْتُ مِنْهُنَّ اثْنَتَيْنِ فِي الدُّنْيَا وَأَنَا أَرْجُو الثَّالِثَةَ فِي الْآخِرَةِ

Sayyidina Anas ibn Maalik (RA) narrated: As Allah's Messenger (SAW) was passing by, my mother, Umm Sulaym, heard him. She said, "My parent be ransomed to you, 0 Messenger of Allah (this is) Unays. Allah's Messenger (SAW) prayed for me three supplications. I have found two of them (answered) in this world and I hope for the third in the Hereafter. [*Muslim* 2481]

(3854)

رُبَّمَا قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا ذَا الْأُذُنَيْنِ

Sayyidina Anas narrated: Allah's Messenger (SAW) addressed me, "0 possessor of two ears!' Abu Salamah explained that it was by way of jest.

[*Abu Dawud* 5002, *Ahmed* 12165]

(3855)

يَا رَسُولَ اللَّهِ أَنَسٌ خَادِمُكَ ادْعُ اللَّهَ لَهُ قَالَ اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ

Sayyidh Umm Sulaym (RA) submitted, "0 Messenger of Allah, Anas ibn Maalik (RA) is your servant. Pray to Allah for him." He said, '0 Allah, bless (him) in his wealth and his children, and bless for him that which You give him.

[*Ahmed* 27496, *Bukhari* 1982, *Muslim* 2480]

(3856)

كَنَّانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَقْلَةٍ كُنْتُ أَجْتَنِيهَا

Sayyidina Anas (RA) narrated: Allah's Messenger (SAW) gave me a kunyah after a vegetable that he saw me plucking.

[*Ahmed* 12288]

(3857)

Thabit Bunani reported that Sayyidina Anas ibn Maalik said to him, "0 Thabit, learn from me for, you will never derive from anyone (knowledge) more authentic than from me. I have derived it from Allah's Messenger, and he derived it from Jibrilr who derived it from Allah, the Majestic, the Glorious."

(3858)

يَا ثَابِتُ خُذْ عَنِّي فَإِنَّكَ لَنْ تَأْخُذَ عَنْ أَحَدٍ أَوْثَقَ مِنِّي إِنِّي أَخَذْتُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ جِبْرِيلَ وَأَخَذَهُ جِبْرِيلُ عَنْ اللَّهِ تَعَالَى

Abu Kurayb reported the like of hadith of Ibrahim ibn Yaqub from Zayd ibn Hubab, from Maymun Abu Abdullah, from Thahit, from Anas ibn Maalik (RA) But, he did not mention:

And the Prophet (SAW) derived it from Jibril.

(3859)

سَمِعَ أَنَسٌ مِنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَدَمَهُ عَشْرَ سِنِينَ وَدَعَا لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ لَهُ بُسْتَانٌ يَحْمِلُ فِي السَّنَةِ الْفَاكِهَةَ مَرَّتَيْنِ وَكَانَ فِيهَا رَيْحَانٌ كَانَ يَجِيءُ مِنْهُ رِيحُ الْمِسْكِ

Abu Khaldah reported that he asked Abul Aaliyah if Anas had heard anything from the Prophet (SAW). He said 'He served him ten years and the Prophet prayed for him. He had a garden that produced fruit twice each year and there was in it a tree that gave out the fragrance of musk."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 120

Merits of Abu Hurayrah

(3860)

أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَسَطْتُ ثَوْبِي عِنْدَهُ ثُمَّ أَخَذَهُ فَجَمَعَهُ عَلَى قَلْبِي فَمَا نَسِيتُ بَعْدَهُ حَدِيثًا

Sayyidina Abu Hurayrah narrated: I went to the Prophet (SAW) and spread my cloak befoure him. He took it and rolled it up on my heart. After that, I never forgot (anything).

(3861)

قُلْتُ يَا رَسُولَ اللَّهِ أَسْمَعُ مِنْكَ أَشْيَاءَ فَلَا أَحْفَظُهَا قَالَ ابْسُطْ رِدَاءَكَ فَبَسَطْتُهُ فَحَدَّثَ حَدِيثًا كَثِيرًا فَمَا نَسِيتُ شَيْئًا حَدَّثَنِي بِهِ

Sayyidina Abu Hurayrah (RA) narrated: I said, "0 Messenger of Allah, I hear from you something but cannot retain it (in my memory)." He said, "Spread your cloak.' So, I spread it, Then, he narrated many ahadith, and I did not forget anything that he narrated.

[*Bukhari* 118, *Muslim* 2492]

(3862)

أَنَّهُ قَالَ لِأَبِي هُرَيْرَةَ يَا أَبَا هُرَيْرَةَ أَنْتَ كُنْتَ أَلْزَمَنَا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَحْفَظَنَا لِحَدِيثِهِ

Sayyidina Ibn Umar (RA) said to Sayyidina Abu Hurayrah "0 Abu Hurayrah, you were in the company of Allah's Messenger (SAW) more than us and retained more hadith from him."

[*Ahmed* 4453]

(3863)

جَاءَ رَجُلٌ إِلَى طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ فَقَالَ يَا أَبَا مُحَمَّدٍ أَرَأَيْتَ هَذَا الْيَمَانِيَّ يَعْنِي أَبَا هُرَيْرَةَ أَهُوَ أَعْلَمُ بِحَدِيثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْكُمْ نَسْمَعُ مِنْهُ مَا لَا نَسْمَعُ مِنْكُمْ أَوْ يَقُولُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَمْ يَقُلْ قَالَ أَمَّا أَنْ يَكُونَ سَمِعَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَمْ نَسْمَعْ فَلَا أَشُكُّ إِلَّا أَنَّهُ سَمِعَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَمْ نَسْمَعْ وَذَاكَ أَنَّهُ كَانَ مِسْكِينًا لَا شَيْءَ لَهُ ضَيْفًا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدُهُ مَعَ يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكُنَّا نَحْنُ أَهْلَ بُيُوتَاتٍ وَغِنًى وَكُنَّا نَأْتِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَرَفَيْ النَّهَارِ فَلَا أَشُكُّ إِلَّا أَنَّهُ سَمِعَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَمْ نَسْمَعْ وَلَا نَجِدُ أَحَدًا فِيهِ خَيْرٌ يَقُولُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَمْ يَقُلْ

Maalik ibn Abu Aamir reported that a man came to Talhah ibn Ubaydullah and asked, "0 Abu Muhammad, what do you say about this man from Yaman-that is, Abu Hurayrah (RA) does he know more ahadith of Allah's Messenger than you people? We hear from

him what we do not hear from you ,or, does he ascribe to Allah’s Messenger what he has not said?” He said He has, indeed, heard from Allah’s Messenger (SAW) what we did not hear. This, because he was poor, having nothing. He was the guest of Allah’s Messenger ‘. His hand was with the hand of Allah’s Messenger ‘ while we were people with fanilies, homes and riches. We would come to Allah’s Messenger (SAW) at the two ends of the day. Hence, there is no doubt whatever that he has heard from Allah’s Messenger (SAW) what we have not heard. And, you will never find anyone who has good in him ascribe words to Allah’s Messenger (SAW) that he had never said.

(3864)

قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّنْ أَنْتَ قَالَ قُلْتُ مِنْ دَوْسٍ قَالَ مَا كُنْتُ أَرَى أَنَّ فِي دَوْسٍ أَحَدًا فِيهِ خَيْرٌ

Sayyidina Abu Hurayrah reported that Allah’s Messenger (SAW) asked, “To what tribe do you belong?” He said, “I come from Daws.” He said, “I had thought that there was none among Daws with any good in him.”

(3865)

أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَمَرَاتٍ فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ فِيهِنَّ بِالْبَرَكَةِ فَضَمَّهُنَّ ثُمَّ دَعَا لِي فِيهِنَّ بِالْبَرَكَةِ فَقَالَ خُذْهُنَّ وَاجْعَلْهُنَّ فِي مِزْوَدِكَ هَذَا أَوْ فِي هَذَا الْمِزْوَدِ كُلَّمَا أَرَدْتَ أَنْ تَأْخُذَ مِنْهُ شَيْئًا فَأَدْخِلْ فِيهِ يَدَكَ فَخُذْهُ وَلَا تَنْثُرْهُ نَثْرًا فَقَدْ حَمَلْتُ مِنْ ذَلِكَ التَّمْرِ كَذَا وَكَذَا مِنْ وَسْقٍ فِي سَبِيلِ اللَّهِ فَكُنَّا نَأْكُلُ مِنْهُ وَنُطْعِمُ وَكَانَ لَا يُفَارِقُ حِقْوِي حَتَّى كَانَ يَوْمُ قَتْلِ عُثْمَانَ فَإِنَّهُ انْقَطَعَ

Sayyidina Abu Hurayrah (RA) narated: I brought some dates to the Prophet and requested him, ‘0 Messenger of Allah, pray to Allah for blessing in these.’ He gathered them and prayed for me in it, and said to me, “Take them and put them in your tifin carrier, this one. Whenever you wish take any (date) from it put your hand into it. Take it out but do not dust it out.’ Indeed, I have carried many baskets full of this date given away in Allah’s path, we ate from it ourselves and fed other people. And it has never been put away from my back till the day when Uthman was killed it dropped (somewhere and was lost).

[*Ahmed* 8636]

(3866)

لِمَ كُنِّيتَ أَبَا هُرَيْرَةَ قَالَ أَمَا تَفْرَقُ مِنِّي قُلْتُ بَلَى وَاللَّهِ إِنِّي لَأَهَابُكَ قَالَ كُنْتُ أَرْعَى غَنَمَ أَهْلِي وَكَانَتْ لِي هُرَيْرَةٌ صَغِيرَةٌ فَكُنْتُ أَضَعُهَا بِاللَّيْلِ فِي شَجَرَةٍ فَإِذَا كَانَ النَّهَارُ ذَهَبْتُ بِهَا مَعِي فَلَعِبْتُ بِهَا فَكَنَّوْنِي أَبَا هُرَيْرَةَ

Abdullah ibn Rafi' reported that he asked Sayyidina Abu Hurayrah (RA) "How did you get the kunyah Abu Hurayrah? He asked, "Are you afraid of me?" He said, "Yes. By Allah, I fear you." He said, "I used to graze the sheep of my family, and I had a small cat. I would put it up on a tree at night. When it was day, I would go out, and she with me and I would play with her. Thus, people gave me the kunyah Abu Hurayrah."

(3867)

لَيْسَ أَحَدٌ أَكْثَرَ حَدِيثًا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنِّي إِلَّا عَبْدَ اللَّهِ بْنَ عَمْرٍو فَإِنَّهُ كَانَ يَكْتُبُ وَكُنْتُ لَا أَكْتُبُ

Sayyidina Abu Hurayrah (RA) narrated: There is not anyone knowing more ahadith from Allah's Messenger than me except Abdullah ibn Amr.He used to write down while I did not write down.

[*Tirmidhi* 2677, *Ahmed* 7393, *Bukhari* 113]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 121

Merits of Mu'awiyah ibn Abu Sufyan (RA)

(3868)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لِمُعَاوِيَةَ اللَّهُمَّ اجْعَلْهُ هَادِيًا مَهْدِيًّا وَاهْدِ بِهِ

Sayyidina Abdur Rahman ibn Abu Umayrah (RA) one of the sahabah of Allah's Messenger reported that the Prophet (SAW) prayed for Mu'awiyah (RA).

0 Allah! guide him, make him a guided who guides and guide people through him.

[*Ahmed* 17915]

(3869)

لَمَّا عَزَلَ عُمَرُ بْنُ الْخَطَّابِ عُمَيْرَ بْنَ سَعْدٍ عَنْ حِمْصَ وَلَّى مُعَاوِيَةَ فَقَالَ النَّاسُ عَزَلَ عُمَيْرًا وَوَلَّى مُعَاوِيَةَ فَقَالَ عُمَيْرٌ لَا تَذْكُرُوا مُعَاوِيَةَ إِلَّا بِخَيْرٍ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ اهْدِ بِهِ

Abu Idris Khawlani reported that when Umar ibn Khattab (RA) removed Umayr ibn Sad as governor of Hims and appointed Mu'awiyah (instead), the people commented, he has dismissed Umayr and appointed Muawiyah. So, Umayr said, "Do not mention Mu'awiyah except in praise, for, I have heard Allah's Messenger (SAW) say: 0 Allah, guide people through him."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 122

Merits of Amr ibn al-Aas (RA)

(3870)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْلَمَ النَّاسُ وَآمَنَ عَمْرُو بْنُ الْعَاصِ

Sayyidina Uqbah ibn Aamir (RA) reported that Allah's Messenger (SAW) said, "The people embraced Islam and Amr ibn Aas believed.

(3871)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ عَمْرَو بْنَ الْعَاصِ مِنْ صَالِحِي قُرَيْشٍ

Sayyidina Talhah ibn Ubaydullah (RA) reported that he heard Allah's Mesenger (SAW),

"Indeed, Amr ibn al-Aas is among the righteous men of Quraysh."

[*Ahmed* 1382]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 123

Merits of Khalid ibn al- Walid (RA)

(3872)

نَزَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْزِلًا فَجَعَلَ النَّاسُ يَمُرُّونَ فَيَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ هَذَا يَا أَبَا هُرَيْرَةَ فَأَقُولُ فُلَانٌ فَيَقُولُ نِعْمَ عَبْدُ اللَّهِ هَذَا وَيَقُولُ مَنْ هَذَا فَأَقُولُ فُلَانٌ فَيَقُولُ بِئْسَ عَبْدُ اللَّهِ هَذَا حَتَّى مَرَّ خَالِدُ بْنُ الْوَلِيدِ فَقَالَ مَنْ هَذَا فَقُلْتُ هَذَا خَالِدُ بْنُ الْوَلِيدِ فَقَالَ نِعْمَ عَبْدُ اللَّهِ خَالِدُ بْنُ الْوَلِيدِ سَيْفٌ مِنْ سُيُوفِ اللَّهِ

Sayyidina Abu Hurayrah narrated: In a journey with Allah's Messenger (SAW) we halted at a place. People began to go past us. Allah's Messenger asked, "Who is he, 0 Abu Hurayrah?" As I named him, he said, "Excellent slave of Allah, this!"

Then he asked, "And who is this?" I named him and he said, "Evil slave of Allah, this" So, on, till Khalid ibn Walid passed by and he asked, "Who is he?" I named him, "Khalid ibn Walid." He said, "Excellent slave of Allah, Khalid ibn Walid, a sword of the swords of Allah!" [*Ahmed* 8728]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 124

Merits of Sa'd ibn Mu'adh

(3873)

أُهْدِيَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَوْبُ حَرِيرٍ فَجَعَلُوا يَعْجَبُونَ مِنْ لِينِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَعْجَبُونَ مِنْ هَذَا لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ أَحْسَنُ مِنْ هَذَا

Sayyidina Bara (RA) reported that a piece of silk cloth' was presented to Allah's Messenger .The people were astonished at its softness. Allah's Messenger (SAW) said, "Are you astonished at this? The head gears of Sa'd ibn Mu'adh in paradise would be more beautiful than this."

[*Ahmed* 17418]

(3874)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَجَنَازَةُ سَعْدِ بْنِ مُعَاذٍ بَيْنَ أَيْدِيهِمْ اهْتَزَّ لَهُ عَرْشُ الرَّحْمَنِ

Sayyidina Jabir ibn Abdullah (RA) reported that he heard Allah's Messenger (SAW) say when the funeral bier of Sa'd ibn Muadh was placed before them, "The throne of the Compassionate shook."

[*Ahmed* 14155, *Muslim* 2466]

(3875)

لَمَّا حُمِلَتْ جَنَازَةُ سَعْدِ بْنِ مُعَاذٍ قَالَ الْمُنَافِقُونَ مَا أَخَفَّ جَنَازَتَهُ وَذَلِكَ لِحُكْمِهِ فِي بَنِي قُرَيْظَةَ فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ الْمَلَائِكَةَ كَانَتْ تَحْمِلُهُ

Sayyidina Anas (RA) reported that when the funeral of Sa'd ibn Mu'adh (RA) was carried, the hypocrites commented, "How light is his funeral bier! That is because of his judgement on the Banu Quraysh." This was conveyed to the Prophet and he said, "Surely the angels are carrying it."

[*Ahmed* 13454, *Muslim* 2467]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 125

Merits of Qays ibn Sad ibn Ubadah (RA)

(3876)

كَانَ قَيْسُ بْنُ سَعْدٍ مِنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْزِلَةِ صَاحِبِ الشُّرَطِ مِنْ الْأَمِيرِ

Sayyidina Anas (RA) reported that Sayyidina Qays ibn Sad was with the Prophet (SAW) like a courtier with an amir. (The narrator Ansari said that he discharged hiscommands).

[*Bukhari* 7155]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 126

Merits of Jabir ibn Abdullah (RA)

(3877)

جَاءَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بِرَاكِبِ بَغْلٍ وَلَا بِرْذَوْنٍ

Sayyidina Jabir ibn Abdullah (RA) reported that when Allah's Messenger (SAW) visited him, hewas neither riding a mule nor riding a Turk horse. (Rather, he came on foot).

(3878)

اسْتَغْفَرَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْبَعِيرِ خَمْسًا وَعِشْرِينَ مَرَّةً

Sayyidina Jabir (RA) narrated: Allah's Messenger sought forgiveness for me on the night of the camel twenty-five times.

[*Bukhari* 2718, *Muslim* 715, *Ahmed* 15017, *Nisai* 4655]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 127

Merits of Musab ibn Umayr

(3879)

هَاجَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبْتَغِي وَجْهَ اللَّهِ فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ فَمِنَّا مَنْ مَاتَ وَلَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُهَا وَإِنَّ مُصْعَبَ بْنَ عُمَيْرٍ مَاتَ وَلَمْ يَتْرُكْ إِلَّا ثَوْبًا كَانُوا إِذَا غَطَّوْا بِهِ رَأْسَهُ خَرَجَتْ رِجْلَاهُ وَإِذَا غَطَّوْا بِهِ رِجْلَيْهِ خَرَجَ رَأْسُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَطُّوا رَأْسَهُ وَاجْعَلُوا عَلَى رِجْلَيْهِ الْإِذْخِرَ

Sayyidina Khabbab (RA) narrated: We made hijrah (migrated to Madinah) with the Prophet (SAW) seeking Allah's countenance. So, our reward was with Allah. There were those of us who died before receiving reward (in the world) and there were others who survived to reap the fruit thereof. Mus'ab ibn Umayr (RA), " died leaving behind nothing but a garment such that if his head was covered with it, his feet became bare and if it was stretched over his feet, his head was exposed. So, Allah's Messenger said, "Cover his head and put izkhir on his feet." (Izkhir is lemon grass).

[*Ahmed* 21134, *Bukhari* 1276, *Muslim* 940, *Abu Dawud* 3155, *Nisai* 1899]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 128

Merits of Bara ibn Maalik

(3880)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمْ مِنْ أَشْعَثَ أَغْبَرَ ذِي طِمْرَيْنِ لَا يُؤْبَهُ لَهُ لَوْ

أَقْسَمَ عَلَى اللَّهِ لَأَبَرَّهُ مِنْهُمْ الْبَرَاءُ بْنُ مَالِكٍ

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger (SAW) said, 'How many there are with dishevelled hair and dusty bodies, worried and wearing a pair of ragged garments to whom people pay no attention, yet, if they were to adjure by Allah, He would confirm them to be true! One of them is Bara ibn Maalik

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 129

Merits of Abu Musa al-Ashary

(3881)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ يَا أَبَا مُوسَى لَقَدْ أُعْطِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ

Sayyidina Abu Musa narrated: The Prophet (SAW) said, "0 Abu Musa! Indeed, you are given a sweet voice from the sweet voice of the descendants of Dawood."

[*Bukhari* 5048, *Muslim* 793]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 130

Merits of Sahi ibn Sad (RA)

(3882)

كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَحْفِرُ الْخَنْدَقَ وَنَحْنُ نَنْقُلُ التُّرَابَ فَيَمُرُّ بِنَا فَقَالَ اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَهْ

Sayyidina Sahi ibn Sa'dij (RA) narrated: We were with Allah's Messenger (SAW) when he

was digging the trenches. We excavated the soil. He passed by us and said:

O Allah, there is no life except the life of the Hereaftar. So, forgive the ansar and the muhajir.

[*Bukhari* 6414, *Ahmed* 22878]

(3883)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشَ الْآخِرَهْ فَأَكْرِمْ الْأَنْصَارَ وَالْمُهَاجِرَهْ

Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger (SAW) said: O Allah, there is no life but the life of the hereafter. So, give honur to the ansar and the muhajirin.

[*Ahmed* 12950, *Bukhari* 2834, *Muslim* 1805]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 131

About the excellence of one who has seen the Prophet (SAW) and was his companion

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(3884)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَمَسُّ النَّارُ مُسْلِمًا رَآنِي أَوْ رَأَى مَنْ رَآنِي

Sayyidina Jabir ibn Abdullah (RA) reported that he heard Allah's Messenger (SAW) say, "The fire will not touch him who has seen me, or seen one who has seen me." Talhah said, "Indeed, I have seen Jabir ibn Abdullah." And, Musa said, "Indeed, I saw Talhah." And, Yahya said, and Musa said to me, "Indeed, you have seen me and we have hopes in Allah."

(3885)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ

يَلُونَهُمْ ثُمَّ يَأْتِي قَوْمٌ مِنْ بَعْدِ ذَلِكَ تَسْبِقُ أَيْمَانُهُمْ شَهَادَاتِهِمْ أَوْ شَهَادَاتُهُمْ أَيْمَانَهُمْ

Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger (SAW) said, "The best of people are from my age, then those who will follow them, then those who will follow them. Then, a people will come after them whose oaths will precede their testimonies or their testimonies will precede their oaths."

[*Ahmed* 4130, *Bukhari* 2652, *Muslim* 2533]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 132

The excellence of those who swore allegiance under the tree

(3886)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ

Sayyidina Jabir (RA) reported that Allah's Messenger (SAW) said, "None of those who swore allegiance under the tree will enter Hell."

[*Ahmed* 4784, *Abu Dawud* 4653]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 133

About one who reviles the Companions of the Prophet (SAW)

(3887)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ

Sayyidina Abu Sa'eed Khudri reported that Allah's Messenger (SAW) said, "Do not revile

my campanions, for, by Him in Whose hand is my soul, were any of you to spend gold equal to mount Uhud he would not attain to a mudd (2/3 of Kg) of one of them nay half of that.

[*Ahmed* 11079, *Bukhari* 3673, *Muslim* 2591, *Abu Dawud* 46581

(3888)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهَ اللَّهَ فِي أَصْحَابِي اللَّهَ اللَّهَ فِي أَصْحَابِي لَا تَتَّخِذُوهُمْ غَرَضًا بَعْدِي فَمَنْ أَحَبَّهُمْ فَبِحُبِّي أَحَبَّهُمْ وَمَنْ أَبْغَضَهُمْ فَبِبُغْضِي أَبْغَضَهُمْ وَمَنْ آذَاهُمْ فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ وَمَنْ آذَى اللَّهَ يُوشِكُ أَنْ يَأْخُذَهُ

Sayyidina Abdullah ibn Mughaffal (RA) reported that Allah's Messenger (SAW) said, "Allah! Allah! my sahabah do not take them as target (for blame) after me. He who loves them, loves them because of my love and he who despises them, despises them because of despising me. And, he who hurts them, has hurt me; and, he who hurts me, hurts Allah; and, he who hurts Allah, soon He will seize him (in punishment)."

(3889)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيَدْخُلَنَّ الْجَنَّةَ مَنْ بَايَعَ تَحْتَ الشَّجَرَةِ إِلَّا صَاحِبَ الْجَمَلِ الْأَحْمَرِ

Sayyidina Jabir ibn Abdullah reported that the Prophet (SAW) said, "Surely they will enter paradise who had pledged allegiance under the tree except the owner of the red camel."

*The owner of the red camel is the hypocrite, Jaad bin Qays who instead of giving the pledge was looking for his camel.

(3890)

أَنَّ عَبْدًا لِحَاطِبِ بْنِ أَبِي بَلْتَعَةَ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْكُو حَاطِبًا فَقَالَ يَا رَسُولَ اللَّهِ لَيَدْخُلَنَّ حَاطِبٌ النَّارَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَذَبْتَ

لَا يَدْخُلُهَا فَإِنَّهُ قَدْ شَهِدَ بَدْرًا وَالْحُدَيْبِيَةَ

Sayyidina Jabir (RA) reported that a slave of Sayyidina Hatib (RA) came to Allah's Messenger (SAW) complaining about Hatib, saying, "O Messenger of Allah, surely Hatib will go to hell." He said, "You lie. He will not go to it, for, he participated in (the Battle of) Badr and in the (Peace) Hudaybiyah."

[*Ahmed* 14491, *Muslim* 2195]

(3891)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَحَدٍ مِنْ أَصْحَابِي يَمُوتُ بِأَرْضٍ إِلَّا بُعِثَ قَائِدًا وَنُورًا لَهُمْ يَوْمَ الْقِيَامَةِ

Sayyidina Buraydah (RA) reported that Allah's Messenger said, "None of my sahabah will die on any land but will be resurrected there on the Day of Resurrection as a leader and a light for them."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chpater 134

Reviling the Sahaba

(3892)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَيْتُمْ الَّذِينَ يَسُبُّونَ أَصْحَابِي فَقُولُوا لَعْنَةُ اللَّهِ عَلَى شَرِّكُمْ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) said, "When you see those who revile my sahabah, say to them, 'Allah's curse be upon you for your mischief."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 135

About virtues of Sayyidah Fatimah (RA)

(3893)

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَهُوَ عَلَى الْمِنْبَرِ إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُونِي فِي أَنْ يُنْكِحُوا ابْنَتَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَلَا آذَنُ ثُمَّ لَا آذَنُ إِلَّا أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ فَإِنَّهَا بَضْعَةٌ مِنِّي يَرِيبُنِي مَا رَابَهَا وَيُؤْذِينِي مَا آذَاهَا

Sayyidina Miswar ibn Makhramah (RA) reported having heard the Prophet (SAW) say from the pulpit, “Banu Hisham ibn Mughirah sought my permission to marry their daughter to Ali ibn Abu Talib. I do not permit that. I do not permit that. I do not permit that, unless Ibn Abu Talib decides to divorce my daughter and marry their daughter. She is part of me. It pains me what pains her and it hurts me what hurts her.”

[*Ahmed* 18948, *Bukhari* 926, *Muslim* 2449, *Abu Dawud* 2071, *Ibn e Majah* 1998]

(3894)

كَانَ أَحَبَّ النِّسَاءِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةُ وَمِنْ الرِّجَالِ عَلِيٌّ قَالَ إِبْرَاهِيمُ بْنُ سَعِيدٍ يَعْنِي مِنْ أَهْلِ بَيْتِهِ

Sayyidina Buraydah (RA) reported that the dearest to Allah’s Messenger (SAW) among women was Fatimah and among men was Ali.

Ibrahim said that this meant from ‘people of his household.’

(3895)

أَنَّ عَلِيًّا ذَكَرَ بِنْتَ أَبِي جَهْلٍ فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّمَا فَاطِمَةُ بَضْعَةٌ مِنِّي يُؤْذِينِي مَا آذَاهَا وَيُنْصِبُنِي مَا أَنْصَبَهَا

Sayyidina Abdullah ibn Zubayr (RA) reported that Sayyidina Ali mentioned the daughter

of Abu Jahl. That came to the Prophet's (SAW) knowledge and he said, "Surely Fatimah is part of me. It hurts me what hurts her and it tires me what tires her."

(3896)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ وَسِلْمٌ لِمَنْ سَالَمْتُمْ

Sayyidina Zayd ibn Arqam (RA) reported that Allah's Messenger (SAW) said to Ali, Fatimah, Hasan and Husain, "I will fight against whom you fight and make peace with whom you make peace."

[*Ahmed* 9704, *Ibn e Majah* 145]

(3897)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَلَّلَ عَلَى الْحَسَنِ وَالْحُسَيْنِ وَعَلِيٍّ وَفَاطِمَةَ كِسَاءً ثُمَّ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَخَاصَّتِي أَذْهِبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا فَقَالَتْ أُمُّ سَلَمَةَ وَأَنَا مَعَهُمْ يَا رَسُولَ اللَّهِ قَالَ إِنَّكِ إِلَى خَيْرٍ

Sayyidah Umm Salamah (RA) reported that the Prophet (SAW) put a cloak over Hasan, Husayn, Ali and Fatimah and prayed, "O Allah, they are people of my house and closest to me. Remove from them evil and purify them a perfect purification." Umm Salamah (RA) submitted, "I too am with them, O Messenger of Allah!" He said, "Indeed you are on what is good."

[*Ahmed* 26570]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 136

More on that

(3898)

مَا رَأَيْتُ أَحَدًا أَشْبَهَ سَمْتًا وَدَلًّا وَهَدْيًا بِرَسُولِ اللَّهِ فِي قِيَامِهَا وَقُعُودِهَا مِنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ وَكَانَتْ إِذَا دَخَلَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ إِلَيْهَا فَقَبَّلَهَا وَأَجْلَسَهَا فِي مَجْلِسِهِ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ عَلَيْهَا قَامَتْ مِنْ مَجْلِسِهَا فَقَبَّلَتْهُ وَأَجْلَسَتْهُ فِي مَجْلِسِهَا فَلَمَّا مَرِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَتْ فَاطِمَةُ فَأَكَبَّتْ عَلَيْهِ فَقَبَّلَتْهُ ثُمَّ رَفَعَتْ رَأْسَهَا فَبَكَتْ ثُمَّ أَكَبَّتْ عَلَيْهِ ثُمَّ رَفَعَتْ رَأْسَهَا فَضَحِكَتْ فَقُلْتُ إِنْ كُنْتُ لَأَظُنُّ أَنَّ هَذِهِ مِنْ أَعْقَلِ نِسَائِنَا فَإِذَا هِيَ مِنْ النِّسَاءِ فَلَمَّا تُوُفِّيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ لَهَا أَرَأَيْتِ حِينَ أَكْبَبْتِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَفَعْتِ رَأْسَكِ فَبَكَيْتِ ثُمَّ أَكْبَبْتِ عَلَيْهِ فَرَفَعْتِ رَأْسَكِ فَضَحِكْتِ مَا حَمَلَكِ عَلَى ذَلِكَ قَالَتْ إِنِّي إِذًا لَبَذِرَةٌ أَخْبَرَنِي أَنَّهُ مَيِّتٌ مِنْ وَجَعِهِ هَذَا فَبَكَيْتُ ثُمَّ أَخْبَرَنِي أَنِّي أَسْرَعُ أَهْلِهِ لُحُوقًا بِهِ فَذَاكَ حِينَ ضَحِكْتُ

Sayyidah Ayshah (RA), the mother of the Believers, narrated: I have not seen anyone resembling Allah’s Messenger (SAW) more closely than Fatimah daughter of Allah’s Messenger (SAW) in habits, gait and characteristics, and in her getting up and her sitting down. When she came to the Prophet (SAW) he would stand up for her, kiss her and make her sit in his place. And when he visited her, she stood up from her seat, kissed him and gave him her place to sit down. When he was taken ill, she came to him, fell down on him, and kissed him. Then she raised her head and wept. Again, she fell down on him, and raised her head and laughed. I said (to myself). “I had thought that she was the most intelligent of women, but, after all, she is a woman.” When the Prophet (SAW) died, I said to her, ‘What do you say when you fell down on the Prophet (SAW) and raised your head (afterwards), you wept. Then again, you tell down, raised your head and laughed? What made you do that?” She said, “While he was alive, I had kept this secret. He informed me that he would die from that illness, so I wept. Then he informed me that I would be the quickest of his family to meet him. So at that time, I laughed.”

[*Bukhari* 3623, *Abu Dawud* 5217, *Muslim* 2450, *Ibn e Majah* 1621, *Ahmed* 26475]

(3899)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا فَاطِمَةَ يَوْمَ الْفَتْحِ فَنَاجَاهَا فَبَكَتْ ثُمَّ حَدَّثَهَا فَضَحِكَتْ قَالَتْ فَلَمَّا تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلْتُهَا عَنْ بُكَائِهَا وَضَحِكِهَا قَالَتْ أَخْبَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ يَمُوتُ فَبَكَيْتُ ثُمَّ أَخْبَرَنِي أَنِّي سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَّا مَرْيَمَ ابْنَةَ عِمْرَانَ فَضَحِكْتُ

Sayyidah Umm Salamah (RA) reported that Allah's Messenger (SAW) sent for Sayyidah Fatimah (RA) on the day of the conquest. He confided with her and she wept. Then he narrated something to her and she laughed. When Allah's Messenger (SAW) died, Sayyidah Umm Salamah (RA) asked her about her weeping and her laughing. She said, "Allah's Messenger informed me that he would die (soon), so I wept. Then he informed me that I was the chief of the women of paradise excluding Maryam daughter of Imran. So, I laughed."

(3900)

دَخَلْتُ مَعَ عَمَّتِي عَلَى عَائِشَةَ فَسُئِلَتْ أَيُّ النَّاسِ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ فَاطِمَةُ فَقِيلَ مِنْ الرِّجَالِ قَالَتْ زَوْجُهَا إِنْ كَانَ مَا عَلِمْتُ صَوَّامًا قَوَّامًا

Jumay' ibn Umayr Taymi reported that he went to Sayyidah Ayshah (RA) with his paternal aunt. He asked her, "Which one of the people was dearest to Allah's Messenger (SAW). She said, "Fatimah." She was asked, "And of the men?" she said, "Her husband. And I know he was much given to fast and to stand (in salah).

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 137

The virtues of the wives of Allah's Messenger (SAW)

(3917)

قِيلَ لِابْنِ عَبَّاسٍ بَعْدَ صَلَاةِ الصُّبْحِ مَاتَتْ فُلَانَةُ لِبَعْضِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَسَجَدَ فَقِيلَ لَهُ أَتَسْجُدُ هَذِهِ السَّاعَةَ فَقَالَ أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَيْتُمْ آيَةً فَاسْجُدُوا فَأَيُّ آيَةٍ أَعْظَمُ مِنْ ذَهَابِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Sayyidina Ikrimah reported that Sayyidina Ibn Abbas was told after a salah of fajr that a certain wife of the Prophet (SAW) had died. He went down into prostration. Someone asked him, “Do you make prostration at this time?” He said, “Has not Allah’s Messenger (SAW) said, ‘When you see a sign, go down into prostration.’ So, which sign is greater than the departure of the wives of the Prophet (SAW)?"

[*Abu Dawud* 1197]

(3918)

دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ بَلَغَنِي عَنْ حَفْصَةَ وَعَائِشَةَ كَلَامٌ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ أَلَا قُلْتِ فَكَيْفَ تَكُونَانِ خَيْرًا مِنِّي وَزَوْجِي مُحَمَّدٌ وَأَبِي هَارُونُ وَعَمِّي مُوسَى وَكَانَ الَّذِي بَلَغَهَا أَنَّهُمْ قَالُوا نَحْنُ أَكْرَمُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهَا وَقَالُوا نَحْنُ أَزْوَاجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَنَاتُ عَمِّهِ

Sayyidah Safiyah bint Huyyay narrated: Allah’s Messenger (SAW) came to me and I had heard the comment of Hafsah and Ayshah. I mentioned that to him and he said to me, “Why did you not say, ‘How can you be better than me while my husband is Muhammad and father is Harun and uncle Musa?” That which she had heard was their saying, “We are more honourable than her in the sight of Allah’s Messenger (SAW). We are his wives and daughters of his uncle.’

(3919)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا فَاطِمَةَ عَامَ الْفَتْحِ فَنَاجَاهَا فَبَكَتْ ثُمَّ حَدَّثَهَا فَضَحِكَتْ قَالَتْ فَلَمَّا تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلْتُهَا عَنْ بُكَائِهَا وَضَحِكِهَا قَالَتْ أَخْبَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ يَمُوتُ فَبَكَيْتُ ثُمَّ أَخْبَرَنِي

أَنِّي سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَّا مَرْيَمَ بِنْتَ عِمْرَانَ فَضَحِكْتُ

Sayyidah Umm Salamah reported that Allah's Messenger (SAW) called

Sayyidah Fatimah (RA) in the year of the conquest and confided something to her. She wept. Then he conversed with her and she laughed. When Allah's Messenger (RA) died, she asked her about her weeping and her laughing, she said, "Allah's Messenger informed me that he would die, so I wept. Then, he told me that I was the chief of the women of paradise, with the exception of Maryam, daughter of Imran, so I laughed."

(3920)

بَلَغَ صَفِيَّةَ أَنَّ حَفْصَةَ قَالَتْ بِنْتُ يَهُودِيٍّ فَبَكَتْ فَدَخَلَ عَلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ تَبْكِي فَقَالَ مَا يُبْكِيكِ فَقَالَتْ قَالَتْ لِي حَفْصَةُ إِنِّي بِنْتُ يَهُودِيٍّ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكِ لَابْنَةُ نَبِيٍّ وَإِنَّ عَمَّكِ لَنَبِيٌّ وَإِنَّكِ لَتَحْتَ نَبِيٍّ فَفِيمَ تَفْخَرُ عَلَيْكِ ثُمَّ قَالَ اتَّقِي اللَّهَ يَا حَفْصَةُ

Sayyidina Anas reported that Sayyidah Safiyah (RA) had learnt that Sayyidah Hafsah commented (about her), 'Daughter of a Jew.' So, she wept, The Prophet (SAW) went to her and found her weeping. He asked her, 'Why do you weep?" She said, "Hafsah says to me that lam the daughter of a Jew." The Prophet (SAW) said, "And you are the daughter of a Prophet and your uncle was a Prophet and you are in marriage with a Prophet. So, of what does she boast over you?" Then he said, "Fear Allah, O Hafsah!"

[*Ahmed* 12395]

(3921)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي وَإِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ

Savyidah Ayshah (RA) narrated: Allah's Messenger said, "The best of you is the best among you to his family and I am the best among you to my family. And when one of you dies, do not speak ill of him."

(3922)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُبَلِّغْنِي أَحَدٌ عَنْ أَحَدٍ مِنْ أَصْحَابِي شَيْئًا فَإِنِّي أُحِبُّ أَنْ أَخْرُجَ إِلَيْهِمْ وَأَنَا سَلِيمُ الصَّدْرِ قَالَ عَبْدُ اللَّهِ فَأُتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَالٍ فَقَسَّمَهُ فَانْتَهَيْتُ إِلَى رَجُلَيْنِ جَالِسَيْنِ وَهُمَا يَقُولَانِ وَاللَّهِ مَا أَرَادَ مُحَمَّدٌ بِقِسْمَتِهِ الَّتِي قَسَمَهَا وَجْهَ اللَّهِ وَلَا الدَّارَ الْآخِرَةَ فَتَثَبَّتُّ حِينَ سَمِعْتُهُمَا فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَخْبَرْتُهُ فَاحْمَرَّ وَجْهُهُ وَقَالَ دَعْنِي عَنْكَ فَقَدْ أُوذِيَ مُوسَى بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ

Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger (SAW) said "Let not anyone convey to me anything about one of my sahabah, for, I like to go out to them while I am clean-hearted." Abdullah narrated: Once some property was brought to Allah's Messenger (SAW) and he distributed it. I ended up with two men who were sitting and saying, "By Allah, Muhammad has no intention with this division to seek Allah's pleasure or the home of the hereafter." I felt very bad about it when I heard them, so I came to Allah's Messenger (SAW) and informed him of that. His face turned red and he said, "Leave me alone. Indeed, Musa was annoyed more than this, yet he was patient."

[*Abu Dawud* 4860, *Ahmed* 3759]

(3923)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُبَلِّغْنِي أَحَدٌ عَنْ أَحَدٍ شَيْئًا

Sayyidina Abdullah ibn Mas'ud (RA) reported that the Prophet (SAW) said, "No one must convey to me anything about anyone."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 138

Merits of Ubayy ibn Ka'b (RA)

(3924)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ فَقَرَأَ عَلَيْهِ

{ لَمْ يَكُنْ الَّذِينَ كَفَرُوا }

وَقَرَأَ فِيهَا إِنَّ ذَاتَ الدِّينِ عِنْدَ اللَّهِ الْحَنِيفِيَّةُ الْمُسْلِمَةُ لَا الْيَهُودِيَّةُ وَلَا النَّصْرَانِيَّةُ وَلَا الْمَجُوسِيَّةُ مَنْ يَعْمَلْ خَيْرًا فَلَنْ يُكْفَرَهُ وَقَرَأَ عَلَيْهِ لَوْ أَنَّ لِابْنِ آدَمَ وَادِيًا مِنْ مَالٍ لَابْتَغَى إِلَيْهِ ثَانِيًا وَلَوْ كَانَ لَهُ ثَانِيًا لَابْتَغَى إِلَيْهِ ثَالِثًا وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا تُرَابٌ وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ

Sayyidina Ubayy ibn Ka'b (RA) reported that Allah' Messenger (SAW) said to him, "Allah has commanded me that I should recite the Qur'an to you." Then he recited to him Surah al-Bayyinah, 98.

He also recited: Surely, the religion with Allah is upright Islam not Judaism and not Christianity and not Magian. He, who performs good deeds, does not disbelieve. He then said, "If the son of Aadam has a valley full of wealth, he would crave for a second, and if he had a second, he would crave for a third. Nothing will fill the belly of the son of Aadam but dust. And Allah relents to one who repents."

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 139

Merits of the Ansars and the Quraysh

(3925)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْلَا الْهِجْرَةُ لَكُنْتُ امْرَأً مِنْ الْأَنْصَارِ

Sayyidina Ubayy ibn Ka'b (RA) reported that Allah's Messenger (SAW) said, "If there was no hijrah then I would have been one of the ansar.' (Through the some isnad it is reported from the Prophet (SAW) that he said, "Were the ansar to trek through a valley

or a mountain pass, I would be with them.”

[*Ahmed* 21304]

(3926)

أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأَنْصَارِ لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَلَا يَبْغَضُهُمْ إِلَّا مُنَافِقٌ مَنْ أَحَبَّهُمْ فَأَحَبَّهُ اللَّهُ وَمَنْ أَبْغَضَهُمْ فَأَبْغَضَهُ اللَّهُ فَقُلْتُ لَهُ أَنْتَ سَمِعْتَهُ مِنْ الْبَرَاءِ فَقَالَ إِيَّايَ حَدَّثَ

Adi ibn Thabit reported on the authority of Sayyidina Bara ibn Aazib (RA) that he heard the Prophet say or that the Prophet (SAW) said about the ansar, “No one but a believer loves them and only a hypocrite will hate them. He who loves them Allah will love him and he who hates them Allah will hate him.” They asked him, “Did you hear it from Bara?” Adi said, “This is how he narrated (it).”

[*Bukhari* 3783, *Muslim* 75, *Ibn e Majah* 163, *Ahmed* 18600]

(3927)

جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاسًا مِنْ الْأَنْصَارِ فَقَالَ هَلْ فِيكُمْ أَحَدٌ مِنْ غَيْرِكُمْ قَالُوا لَا إِلَّا ابْنَ أُخْتٍ لَنَا فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ ابْنَ أُخْتِ الْقَوْمِ مِنْهُمْ ثُمَّ قَالَ إِنَّ قُرَيْشًا حَدِيثٌ عَهْدُهُمْ بِجَاهِلِيَّةٍ وَمُصِيبَةٍ وَإِنِّي أَرَدْتُ أَنْ أَجْبُرَهُمْ وَأَتَأَلَّفَهُمْ أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالدُّنْيَا وَتَرْجِعُونَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى بُيُوتِكُمْ قَالُوا بَلَى فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ سَلَكَ النَّاسُ وَادِيًا أَوْ شِعْبًا وَسَلَكَتْ الْأَنْصَارُ وَادِيًا أَوْ شِعْبًا لَسَلَكْتُ وَادِيَ الْأَنْصَارِ أَوْ شِعْبَهُمْ

Sayyidina Anas (RA) reported that Allah’s Messenger (SAW) assembled some people of the ansar and asked, ‘Tell me is there among you, a stranger not one of you?’. They said, “No, except the son of a brother of ours.” He said, “A nephew belongs to the people.” Then he said, “The Quraysh are newly relieved of jahiliyah and difficulties. I intend to console them and show them affinity. Would it not please you that people return with worldly possessions while you return with Allah’s Messenger (SAW) to your homes?”

They said, “Of Course!” So, Allah’s Messenger said i3 “If people trek through a valley or a pass and the ansar trek through another valley or pass then I will take the valley of the ansar or their pass.”

[83146, *Muslim* 1059, *Nisai* 2606, *Ahmed* 139151

(3928)

أَنَّهُ كَتَبَ إِلَى أَنَسِ بْنِ مَالِكٍ يُعَزِّيهِ فِيمَنْ أُصِيبَ مِنْ أَهْلِهِ وَبَنِي عَمِّهِ يَوْمَ الْحَرَّةِ فَكَتَبَ إِلَيْهِ إِنِّي أُبَشِّرُكَ بِبُشْرَى مِنْ اللَّهِ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ اغْفِرْ لِلْأَنْصَارِ وَلِذَرَارِيِّ الْأَنْصَارِ وَلِذَرَارِيِّ ذَرَارِيهِمْ

Sayyidina Zayd ibn Arqam (RA) reported that he wrote to Sayyidina Anas ibn Maalik (RA) a condolence (letter) on what had afflicted his family and the children of his uncle in the Battel of al-Harrah. He wrote to him, “I give you glad tidings-tidings from Allah. I had heard Allah’s Messenger (SAW) pray: O Allah, forgive the ansar, the children of the ansar, and the children of their children.”

[*Ahmed* 19362, *Bukhari* 4906, *Muslim* 2506]

(3929)

قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْرِئْ قَوْمَكَ السَّلَامَ فَإِنَّهُمْ مَا عَلِمْتُ أَعِفَّةٌ صُبُرٌ

Sayyidina Anas ibn Maalik (RA) reported from Sayyidina Abu Talhah that Allah’s Messenger (SAW) said to him, “Convey salaam (greeting) to your people, for, I know them to be righteous and patient.”

[*Ahmed* 12533]

(3930)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا إِنَّ عَيْبَتِي الَّتِي آوِي إِلَيْهَا أَهْلُ بَيْتِي وَإِنَّ كَرِشِي الْأَنْصَارُ فَاعْفُوا عَنْ مُسِيئِهِمْ وَاقْبَلُوا مِنْ مُحْسِنِهِمْ

Sayyidina Abu Sa'eed (RA) reported that the Prophet (SAW) said, "Surely, my confidants to whom I return are my family members. And those whom I trust are the ansar; so, forgive the evil among them and accept the pious of them."

(3931)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يُرِدْ هَوَانَ قُرَيْشٍ أَهَانَهُ اللَّهُ

Sayyidina Sa'd (RA) reported that Allah's Messenger (SAW) said, "If anyone wishes that the Quraysh should be humiliated then Allah will humiliate him."

[*Ahmed* 1473]

(3932)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَبْغَضُ الْأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Sayyidina Ibn Abbas (RA) reported that the Prophet (SAW) said to him, "A man who believes in Allah and the Last Day cannot despise the ansar."

[*Ahmed* 2819]

(3933)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَنْصَارُ كَرِشِي وَعَيْبَتِي وَإِنَّ النَّاسَ سَيَكْثُرُونَ وَيَقِلُّونَ فَاقْبَلُوا مِنْ مُحْسِنِهِمْ وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ

Sayyidina Anas ibn Maalik reported that Allah's Messenger (SAW) said, "The ansar are my reliable people and confidants. The people will multiply while they will decline. So, accept the pious among them and forgive their evil."

[*Ahmed* 12802, *Bukhari* 3801, *Muslim* 2510]

(3934)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ أَذَقْتَ أَوَّلَ قُرَيْشٍ نَكَالًا فَأَذِقْ آخِرَهُمْ نَوَالًا

Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (SAW) said, "O Allah! You

caused the first people of the Quraysh to taste punishment, now give the last of them to taste blessings and mercy.”

[*Ahmed* 2170]

(3935)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ اغْفِرْ لِلْأَنْصَارِ وَلِأَبْنَاءِ الْأَنْصَارِ وَلِأَبْنَاءِ أَبْنَاءِ الْأَنْصَارِ وَلِنِسَاءِ الْأَنْصَارِ

Sayyidina Anas (RA) reported that the Prophet (SAW) prayed, “O Allah, forgive the ansar and the children of the ansar, and the children of the children of the ansar, and the women of the ansar.”

[*Ahmed* 12595] -

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52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 140

The excellence of the homes of the ansar

(3936)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُخْبِرُكُمْ بِخَيْرِ دُورِ الْأَنْصَارِ أَوْ بِخَيْرِ الْأَنْصَارِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ بَنُو النَّجَّارِ ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو عَبْدِ الْأَشْهَلِ ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو سَاعِدَةَ ثُمَّ قَالَ بِيَدِهِ فَقَبَضَ أَصَابِعَهُ ثُمَّ بَسَطَهُنَّ كَالرَّامِي بِيَدَيْهِ قَالَ وَفِي دُورِ الْأَنْصَارِ كُلِّهَا خَيْرٌ

Sayyidina Anas ibn Maalik (RA) reported that Allah’s Messenger (SAW) said, “Shall I inform you of the best houses of the ansar or the best of the ansar?” They said, “Certainly, O Messenger of Allah.’ He said, “Banu Najjar, and those who follow them Banu Abd al-Ashhal, and those who follow them Banu al-Harith ibn Khazraj, and those who follow them Banu Sa’idah.” Then he gestured with his hand, closing his fist and spreading open his fingers as though he threw something with his hand and said, “There is good in all the houses of the ansar.”

[*Ahmed* 12025, *Bukhari* 3879, *Muslim* 2511]

(3937)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ دُورِ الْأَنْصَارِ دُورُ بَنِي النَّجَّارِ ثُمَّ دُورُ بَنِي عَبْدِ الْأَشْهَلِ ثُمَّ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ ثُمَّ بَنِي سَاعِدَةَ وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ فَقَالَ سَعْدٌ مَا أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا قَدْ فَضَّلَ عَلَيْنَا فَقِيلَ قَدْ فَضَّلَكُمْ عَلَى كَثِيرٍ

Sayyidina Abu Usayd Saidi (RA) reported that Allah's Messenger (SAW) said, "The best of the tribes of the ansar are the tribe of Banu Najjar, then the tribe Banu Abd al-Ashhal, then Banu Harith ibn Khazraj, then Banu Sa'idah, and there is good in every tribe of ansar. Sad narrated, "I never saw Allah's Messenger (SAW) but he preferred over us. So, someone said, "He preferred you, indeed, over many."

[*Ahmed* 16049, *Bukhari* 3789, *Muslim* 2511]

(3938)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ دِيَارِ الْأَنْصَارِ بَنُو النَّجَّارِ

Sayyidina Jabir ibn Abdullah reported that Allah's Messenger said, "The best of houses of the ansar are the Banu Najjar."

(3939)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الْأَنْصَارِ بَنُو عَبْدِ الْأَشْهَلِ

Sayyidina Jabir ibn Abdullah reported that Allah's Messenger (SAW) said, "The best of the ansar are the Banu Abd al-Ashhal."

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 141

About the excellence of Madinah

(3940)

خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا كُنَّا بِحَرَّةِ السُّقْيَا الَّتِي كَانَتْ لِسَعْدِ بْنِ أَبِي وَقَّاصٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ائْتُونِي بِوَضُوءٍ فَتَوَضَّأَ ثُمَّ قَامَ فَاسْتَقْبَلَ الْقِبْلَةَ ثُمَّ قَالَ اللَّهُمَّ إِنَّ إِبْرَاهِيمَ كَانَ عَبْدَكَ وَخَلِيلَكَ وَدَعَا لِأَهْلِ مَكَّةَ بِالْبَرَكَةِ وَأَنَا عَبْدُكَ وَرَسُولُكَ أَدْعُوكَ لِأَهْلِ الْمَدِينَةِ أَنْ تُبَارِكَ لَهُمْ فِي مُدِّهِمْ وَصَاعِهِمْ مِثْلَيْ مَا بَارَكْتَ لِأَهْلِ مَكَّةَ مَعَ الْبَرَكَةِ بَرَكَتَيْنِ

Sayyidina Ali ibn Abu Talib narrated: we went forth with Allah’s Messenger (SAW) till we were at Harrah Suqya, The locality of Sa’d ibn Abu Waqqas. Allah’s Messenger (SAW) said, “Fetch me water for ablution.” He performed ablution and stood up and faced the qiblah. Then he prayed:

"O Allah! Surely, Ibrahim was Your slave and Your friend. He prayed (to You) for the people of Makkah to be blessed. And, I am Your slave and Your Messenger. I pray to You for the people of Madinah that You bless them in their mudd and their Sa’ like You blessed for the people of Makkah, with a blessing twice over."

[*Ahmed* 9361]

(3941)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ

Sayyidina Ali ibn Abu Talib and Sayyidina Abu Hurayrah (RA) reported that Allah’s Messenger (SAW) said, “That which is between my house and my pulpit is a garden of the gardens of paradise.”

[*Ahmed* 7227, 8894]

(3942)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ

Sayyidina Abu Hurayrah (RA) reported that the Prophet (SAW) said, “The portion between my house and my pulpit is a garden of the gardens of paradise."

It is also reported through the same sanad that the Prophet (SAW) said, “A salah offered in this, my mosque is better than a thousand salah offered in any other of the mosques,

except Masjid al-Haram.

(3943)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اسْتَطَاعَ أَنْ يَمُوتَ بِالْمَدِينَةِ فَلْيَمُتْ بِهَا فَإِنِّي أَشْفَعُ لِمَنْ يَمُوتُ بِهَا

Sayyidina Ibn Umar (RA) reported that the Prophet (SAW) said, “If anyone can die in Madinah, let him die there for, I will intercede for one who dies there.”

[*Ahmed* 5438, *Ibn e Majah* 311]

(3944)

أَنَّ مَوْلَاةً لَهُ أَتَتْهُ فَقَالَتْ اشْتَدَّ عَلَيَّ الزَّمَانُ وَإِنِّي أُرِيدُ أَنْ أَخْرُجَ إِلَى الْعِرَاقِ قَالَ فَهَلَّا إِلَى الشَّامِ أَرْضِ الْمَنْشَرِ اصْبِرِي لَكَاعِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ صَبَرَ عَلَى شِدَّتِهَا وَلَأْوَائِهَا كُنْتُ لَهُ شَهِيدًا أَوْ شَفِيعًا يَوْمَ الْقِيَامَةِ

It is reported about Sayyidina Ibn Umar (RA) that one of his freed woman came to him. She said, “Times are very hard upon me and I intend to go away to Iraq.” He said, “Why do you not go to Syria? It is the land of gathering. Besides, 0 foolish one! Why do you not show patience? I have heard Allah’s Messenger say that if anyone exercises patience over the hardships of Madinah and over hunger then, on the day of resurrection, he will be his-witness or intercessor.”

[*Muslim* 1377, *Ahmed* 6449]

(3945)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آخِرُ قَرْيَةٍ مِنْ قُرَى الْإِسْلَامِ خَرَابًا الْمَدِينَةُ

Sayyidina Abu Hurayrah reported that Allah’s Messenger (SAW) said, “The last city of the cites of Islam to be destroyed will be Madinah.”

(3946)

أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْإِسْلَامِ فَأَصَابَهُ وَعَكٌ بِالْمَدِينَةِ فَجَاءَ الْأَعْرَابِيُّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَقِلْنِي بَيْعَتِي فَأَبَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ الْأَعْرَابِيُّ ثُمَّ جَاءَهُ فَقَالَ أَقِلْنِي بَيْعَتِي فَأَبَى فَخَرَجَ الْأَعْرَابِيُّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا الْمَدِينَةُ كَالْكِيرِ تَنْفِي خَبَثَهَا وَتُنَصِّعُ طَيِّبَهَا

Sayyidina Jabir (RA) reported that a villager swore allegiance to Allah’s Messenger (SAW) over Islam. But, he was overtaken by fever in Madinah. So, he came to Allah’s Messenger (SAW) and said, “Return me (that is, cancel) my pledge.” But, Allah’s Messenger (SAW) refused. So, the villager went away only to come back and say again, Return me my pledge,” but he refused. The villager went out and came back later and said “Return me my pledge,” but the Prophet (SAW) refused (to do that). He went away and Allah’s Messenger (SAW) said, “Madinah is like bellows that drives away its impurity and purifies the good in it.”

(3947)

أَنَّهُ كَانَ يَقُولُ لَوْ رَأَيْتُ الظِّبَاءَ تَرْتَعُ بِالْمَدِينَةِ مَا ذَعَرْتُهَا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا بَيْنَ لَابَتَيْهَا حَرَامٌ

Sayyidina Abu Hurayrah used to say, “If I were to see a deer grazing in Madinah, I would not frighten it off. Allah’s Messenger said that the portion between the two rocks is sacred land.”

[*Bukhari* 1869, *Muslim* 1372, *Ahmed* 7222]

(3948)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَعَ لَهُ أُحُدٌ فَقَالَ هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَإِنِّي أُحَرِّمُ مَا بَيْنَ لَابَتَيْهَا

Sayyidina Anas ibn Maalik (RA) reported that on seeing Uhud, Allah’s Messenger (SAW) said, “This Mountain loves us and we love it. O Allah, surely, Ibrahim declared Makkah to be sacred and I declare sacred that which lies between the two rocks (Madinah).”

[*Ahmed* 12612, *Muslim* 1365]

(3949)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَيَّ هَؤُلَاءِ الثَّلَاثَةِ نَزَلْتَ فَهِيَ دَارُ هِجْرَتِكَ الْمَدِينَةَ أَوْ الْبَحْرَيْنِ أَوْ قِنَّسْرِينَ

Sayyidina Jarir ibn Abdullah (RA) reported that the Prophet (SAW) said, 'Indeed, Allah revealed to me that in whichever of these three places I take up residence, that will be the place of my hijrah (migration): Madinah, Bahrayn or Qinnasrin (a place in Syria)."

(3950)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَصْبِرُ عَلَى لَأْوَاءِ الْمَدِينَةِ وَشِدَّتِهَا أَحَدٌ إِلَّا كُنْتُ لَهُ شَهِيدًا أَوْ شَفِيعًا يَوْمَ الْقِيَامَةِ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "No one endures the hardships and rigours of Madinah but I will be an intercessor or a witness for him on the day of resurrection."

[*Muslim* 1378, *Ahmed* 9172]

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 142

About the excellence of Makkah

(3951)

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاقِفًا عَلَى الْحَزْوَرَةِ فَقَالَ وَاللَّهِ إِنَّكِ لَخَيْرُ أَرْضِ اللَّهِ وَأَحَبُّ أَرْضِ اللَّهِ إِلَى اللَّهِ وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكِ مَا خَرَجْتُ

Sayyidina Abdullah ibn Adi ibn Hamra reported that he saw Allah's Messenger (SAW) standing at Hazwarah. He said, "By Allah, the best of Allah's land and dearest of it to Allah are you. And, if I had not been driven away from you, I would not have gone."

[*Ahmed* 8749]

(3952)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَكَّةَ مَا أَطْيَبَكِ مِنْ بَلَدٍ وَأَحَبَّكِ إِلَيَّ وَلَوْلَا أَنَّ قَوْمِي أَخْرَجُونِي مِنْكِ مَا سَكَنْتُ غَيْرَكِ

Sayyidina Ibn Abbas reported that Allah's Messenger (SAW) addressed Makkah, saying, "What a nice town you are! How dear to me! Were it not that my people expelled me from you, I would not live anywhere besides you."

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 143

Virtues of the Arabs

(3953)

قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا سَلْمَانُ لَا تَبْغَضْنِي فَتُفَارِقَ دِينَكَ قُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ أَبْغَضُكَ وَبِكَ هَدَانَا اللَّهُ قَالَ تَبْغَضُ الْعَرَبَ فَتَبْغَضُنِي

Sayyidina Salman (RA) reported that Allah's Messenger (SAW) said to him, 'O Salman, do not hate me, lest you abandon your religion." He asked, "O Messenger of Allah, how can I hate you when through you, Allah has guided me." He said, "If you hate the Arabs then you will hate me."

[*Ahmed* 23792]

(3954)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ غَشَّ الْعَرَبَ لَمْ يَدْخُلْ فِي شَفَاعَتِي وَلَمْ تَنَلْهُ مَوَدَّتِي

Sayyidina Uthman ibn Affan (RA) reported that Allah's Messenger (SAW) said, "He who betrays the Arabs will not be included in my intercession and will not get my love."

[*Ahmed* 519]

(3955)

إِذَا مَاتَ أَحَدٌ مِنْ الْعَرَبِ اشْتَدَّ عَلَيْهَا فَقِيلَ لَهَا إِنَّا نَرَاكِ إِذَا مَاتَ رَجُلٌ مِنْ الْعَرَبِ اشْتَدَّ عَلَيْكِ قَالَتْ سَمِعْتُ مَوْلَايَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ اقْتِرَابِ السَّاعَةِ هَلَاكُ الْعَرَبِ

Muhammad ibn Abu Razin reported on the authority of his mother that she said that whenever an Arab died Umm Harir became very grieved. She was asked, “We observe that you are much grieved when anyone of the Arabs dies.” She said that she had heard her master say that Allah’s Messenger (SAW) said, one of the signs of the approach of the Last Hour is the destruction of the Arabs."

(3956)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيَفِرَّنَّ النَّاسُ مِنْ الدَّجَّالِ حَتَّى يَلْحَقُوا بِالْجِبَالِ قَالَتْ أُمُّ شَرِيكٍ يَا رَسُولَ اللَّهِ فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ قَالَ هُمْ قَلِيلٌ

Sayyidah Umm Sharik (RA) reported that Allah’s Messenger (SAW) said, “People will flee from the dajjal and go to the mountains.” She asked, “O Messenger of Allah, where will the Arabs be on that day?” He said, “They will be few.”

[*Muslim* 3231, *Ahmed* 27691]

(3957)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَامٌ أَبُو الْعَرَبِ وَيَافِثُ أَبُو الرُّومِ وَحَامٌ أَبُو الْحَبَشِ

Sayyidina Samurah ibn Jundub (RA) reported that Allah’s Messenger (SAW) said, “Saam was the father of the Arabs, Yaafith of the Romans and Haam of the Ethiopians.”

52 – BOOK ON MERITS

Narrated from Allah’s Messenger (SAW)

Chapter 144

Virtues of the Ajam (non-Arabs)

(3958)

ذُكِرَتْ الْأَعَاجِمُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنَا بِهِمْ أَوْ بِبَعْضِهِمْ أَوْثَقُ مِنِّي بِكُمْ أَوْ بِبَعْضِكُمْ

Sayyidina Abu Hurayrah (RA) reported that the Ajam (non-Arabs) were mentioned before Allah's Messenger (SAW). He said, "Indeed, they or some of them are more trustworthy in my sight than you or some of you."

(3959)

كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أُنْزِلَتْ سُورَةُ الْجُمُعَةِ فَتَلَاهَا فَلَمَّا بَلَغَ { وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ }
قَالَ لَهُ رَجُلٌ يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ الَّذِينَ لَمْ يَلْحَقُوا بِنَا فَلَمْ يُكَلِّمْهُ قَالَ وَسَلْمَانُ الْفَارِسِيُّ فِينَا قَالَ فَوَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ الْإِيمَانُ بِالثُّرَيَّا لَتَنَاوَلَهُ رِجَالٌ مِنْ هَؤُلَاءِ

Sayyidina Abu Hurayrah narrated: We were with Allah's Messenger (SAW) when surah al-Jumu'ah was revealed. He recited it. When he came to the words:

"And (also for) others of them who have not yet joined them." (62 : 3)

A man said to him, "O Messenger of Allah, who are they who have not yet joined us." He did not say anything to him. Salman Farsi was among us. Allah's Messenger placed his hand on Salman and said, "By Him in Whose Hand is my soul, were faith to be in Thurayya (Pleiades) some of these men would fetch it.'

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 145

Virtues of the people of Yemen

(3960)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَظَرَ قِبَلَ الْيَمَنِ فَقَالَ اللَّهُمَّ أَقْبِلْ بِقُلُوبِهِمْ وَبَارِكْ لَنَا فِي صَاعِنَا وَمُدِّنَا

Sayyidina Zayd ibn Thabit (RA) reported that the Prophet looked in the direction of Yemen and prayed: O Allah turn their hearts towards us, and bless us in our sa' and our mudd.

[*Ahmed* 21606]

(3961)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاكُمْ أَهْلُ الْيَمَنِ هُمْ أَضْعَفُ قُلُوبًا وَأَرَقُّ أَفْئِدَةً الْإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ

Sayyidina Abu Hurayrah reported that Allah's Messenger said, "The people of Yemen have come to you. They have most mild thoughts and, most soft hearts. Faith comes from Yemen and wisdom is (also) from there." [*Ahmed* 10982, *Bukhari* 3301, *Muslim* 52]

(3962)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُلْكُ فِي قُرَيْشٍ وَالْقَضَاءُ فِي الْأَنْصَارِ وَالْأَذَانُ فِي الْحَبَشَةِ وَالْأَمَانَةُ فِي الْأَزْدِ يَعْنِي الْيَمَنَ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "Kingdom belongs to the Quraysh, judgement to the Ansar, adhan to Ethiopia and fidelity to the Azd, meaning Yemen."

[*Ahmed* 8769]

(3963)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَزْدُ أُسْدُ اللَّهِ فِي الْأَرْضِ يُرِيدُ النَّاسُ أَنْ يَضَعُوهُمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يَرْفَعَهُمْ وَلَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَقُولُ الرَّجُلُ يَا لَيْتَ أَبِي كَانَ أَزْدِيًّا يَا

لَيْتَ أُمِّي كَانَتْ أَزْدِيَّةً

Sayyidina Anas reported that Allah's Messenger (SAW) said, "The Azd are Allah's Azd (Aza or Asad meaning Lion) on earth. People wish to put them down, but Allah refuses every thing except that He should raise them. A time will come to the people when a man will lament: would that my father was an Azd. Would that my father was an Azd!"

(3964)

إِنْ لَمْ نَكُنْ مِنْ الْأَزْدِ فَلَسْنَا مِنْ النَّاسِ

Sayyidina Anas ibn Maalik (RA) narrated: If we were not of the Azd, we would not have been of the (perfect) people.

(3965)

كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ رَجُلٌ أَحْسِبُهُ مِنْ قَيْسٍ فَقَالَ يَا رَسُولَ اللَّهِ الْعَنْ حِمْيَرًا فَأَعْرَضَ عَنْهُ ثُمَّ جَاءَهُ مِنْ الشِّقِّ الْآخَرِ فَأَعْرَضَ عَنْهُ ثُمَّ جَاءَهُ مِنْ الشِّقِّ الْآخَرِ فَأَعْرَضَ عَنْهُ ثُمَّ جَاءَهُ مِنْ الشِّقِّ الْآخَرِ فَأَعْرَضَ عَنْهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللَّهُ حِمْيَرًا أَفْوَاهُهُمْ سَلَامٌ وَأَيْدِيهِمْ طَعَامٌ وَهُمْ أَهْلُ أَمْنٍ وَإِيمَانٍ

Sayyidina Abu Hurayrah (RA) narrated: We were with Allah's Messenger (SAW) when a man came to him-I suppose, from the Qays. He said, "O Messenger of Allah, curse the Himyar." But he turned away from him. Then he came from the other side, but the Prophet (SAW) again turned away. Again, he came from another side, but he turned away from him and said, 'May Allah have mercy on the Himyar! May there be peace in their mouths and food in their hands! they are folk of peace and faith."

[*Ahmed* 7749]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 146

About the Ghifar, Aslam, Juhaynah and Muzaynah

(3966)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَنْصَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ وَغِفَارٌ وَأَشْجَعُ وَمَنْ كَانَ مِنْ بَنِي عَبْدِ الدَّارِ مَوَالِيَّ لَيْسَ لَهُمْ مَوْلًى دُونَ اللَّهِ وَاللَّهُ وَرَسُولُهُ مَوْلَاهُمْ

Sayyidina Abu Ayyub Ansari (RA) reported that Allah's Messenger (SAW) said,. "The Ansar, the Muzaynah, the Juhaynah, the Ashja,' the Ghifar and the members of Banu Abd ad-Dar are my friends. They have no Lord other than Allah. And Allah and His Messenger are their friends."

[*Muslim* 2519]

(3967)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَسْلَمُ سَالَمَهَا اللَّهُ وَغِفَارٌ غَفَرَ اللَّهُ لَهَا وَعُصَيَّةُ عَصَتْ اللَّهَ وَرَسُولَهُ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) said (about the tribes), "Aslam-may Allah grant peace to them, and Ghifar-may Allah forgive them. And, Usayyah have disobeyed Allah and His Messenger." [*Ahmed* 702, *Muslim* 2518, *Bukhari* 3513]

52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 147

About the Thaqif and Hanifah

(3968)

قَالُوا يَا رَسُولَ اللَّهِ أَخْرَقَتْنَا نِبَالُ ثَقِيفٍ فَادْعُ اللَّهَ عَلَيْهِمْ قَالَ اللَّهُمَّ اهْدِ ثَقِيفًا

Sayyidina Jabir (RA) reported that people said, "O Messenger of Allah! The arrows of the Thaqif have burned us, so curse them." He said, "O Allah, guide Thaqif."

[*Ahmed* 14708]

(3969)

مَاتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَكْرَهُ ثَلَاثَةَ أَحْيَاءٍ ثَقِيفًا وَبَنِي حَنِيفَةَ وَبَنِي أُمَيَّةَ

Sayyidina Imran ibn Husayn (RA) reported that the Prophet (SAW) died while he detested three tribes: Thaqif. Banu Hanifah and Banu Umayyah.

(3970)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَقِيفٍ كَذَّابٌ وَمُبِيرٌ

Sayyidina Ibn Umar (RA) reported that Allah's Messenger (SAW) said, "There is in Thaqif a liar and one who will cause ruin."

[*Ahmed* 4790]

(3971)

أَنَّ أَعْرَابِيًّا أَهْدَى لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَكْرَةً فَعَوَّضَهُ مِنْهَا سِتَّ بَكَرَاتٍ فَتَسَخَّطَهُ فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ فُلَانًا أَهْدَى إِلَيَّ نَاقَةً فَعَوَّضْتُهُ مِنْهَا سِتَّ بَكَرَاتٍ فَظَلَّ سَاخِطًا وَلَقَدْ هَمَمْتُ أَنْ لَا أَقْبَلَ هَدِيَّةً إِلَّا مِنْ قُرَشِيٍّ أَوْ أَنْصَارِيٍّ أَوْ ثَقَفِيٍّ أَوْ دَوْسِيٍّ

Sayyidina Abu Hurayrah narrated: A villager presented to Allah's Messenger (SAW) a young she-camel. He reciprocated by giving him six young camels. But, the man was displeased. This came to the Prophet's (SAW) knowledge. He praised and glorified Allah and said, "So-and-so gave me a gift of a she-camel, so I reciprocated with six young she-camels, yet he became angry. I have resolved, therefore, that I shall not accept a gift except from a Quraysh, an Ansar, a Thaqafi, or a Daws."

[*Ahmed* 7923]

(3972)

أَهْدَى رَجُلٌ مِنْ بَنِي فَزَارَةَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاقَةً مِنْ إِبِلِهِ الَّتِي كَانُوا أَصَابُوا بِالْغَابَةِ فَعَوَّضَهُ مِنْهَا بَعْضَ الْعِوَضِ فَتَسَخَّطَهُ فَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى هَذَا الْمِنْبَرِ يَقُولُ إِنَّ رِجَالًا مِنْ الْعَرَبِ يُهْدِي أَحَدُهُمْ الْهَدِيَّةَ فَأُعَوِّضُهُ مِنْهَا بِقَدْرِ مَا

عِنْدِي ثُمَّ يَتَسَخَّطُهُ فَيَظَلُّ يَتَسَخَّطُ عَلَيَّ وَايْمُ اللَّهِ لَا أَقْبَلُ بَعْدَ مَقَامِي هَذَا مِنْ رَجُلٍ مِنْ الْعَرَبِ هَدِيَّةً إِلَّا مِنْ قُرَشِيٍّ أَوْ أَنْصَارِيٍّ أَوْ ثَقَفِيٍّ أَوْ دَوْسِيٍّ

Sayyidina Abu Hurayrah (RA) narrated: A man of Banu Fazarah presented to the Prophet (SAW) a she-camel from the camels that had come to his possession at Ghabah. So, the Prophet (SAW) reciprocated to him some of it, but he became angry. Then I heard Allah's Messenger (SAW) say (about this) from the pulpit, "Of the men of the Arabs, someone presents a gift, so I return the gesture to the extent I can. But he becomes angry and displays anger to me. By Allah, after this moment, I will not accept gift from the men of Arab except from the Qurayshi, Ansari, Thaqafi or Dawsi."

[*Abu Dawud* 3537]

(3973)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعْمَ الْحَيُّ الْأَسْدُ وَالْأَشْعَرِيُّونَ لَا يَفِرُّونَ فِي الْقِتَالِ وَلَا يَغُلُّونَ هُمْ مِنِّي وَأَنَا مِنْهُمْ قَالَ فَحَدَّثْتُ بِذَلِكَ مُعَاوِيَةَ فَقَالَ لَيْسَ هَكَذَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هُمْ مِنِّي وَإِلَيَّ فَقُلْتُ لَيْسَ هَكَذَا حَدَّثَنِي أَبِي وَلَكِنَّهُ حَدَّثَنِي قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ هُمْ مِنِّي وَأَنَا مِنْهُمْ قَالَ فَأَنْتَ أَعْلَمُ بِحَدِيثِ أَبِيكَ

Aamir ibn Abu Aamir Ash'ari reported on the authority of his father that Allah's Messenger (SAW) said, "How excellent, a tribe the Asad and the Ashari are! They do not flee from the battle and they do not cheat in the booty. They are mine and I am theirs." The narrator said that he narrated it to Mu'awiyah (RA) but he said that it was not in that manner. (It was): Allah's Messenger (SAW) said, "They are mine and for me." Again the narrator objected; This is not how my father narrated to me, but he narrated: I heard Allah's Messenger (SAW) say, "They are mine and I am theirs." Mu'awiyah (RA) submitted, "Then you know better the hadith of your father."

[*Ahmed* 17166]

(3974)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَسْلَمُ سَالَمَهَا اللَّهُ وَغِفَارٌ غَفَرَ اللَّهُ لَهَا

Sayyidina Ibn Umar (RA) reported that the Prophet (SAW) said, “Aslam-may Allah give them peace! and And, Ghifar-may Allah forgive them!

[*Ahmed* 4702]

(3974A)

Sayyidina Ibn Umar reported that Allah’s Messenger (SAW) said, “Aslam-may Allah give them peace! And, Ghifar-may Allah forgive them! And, Usayyah disobeyed Allah and His Messenger.

(3975)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَسْلَمُ سَالَمَهَا اللَّهُ وَغِفَارٌ غَفَرَ اللَّهُ لَهَا وَعُصَيَّةُ عَصَتْ اللَّهَ وَرَسُولَهُ

Abdullah ibn Dinar reported a hadith like that of Shu’bah with the addition, “And Usayyah disobeyed Allah and His Messenger.”

(3976)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَغِفَارٌ وَأَسْلَمُ وَمُزَيْنَةُ وَمَنْ كَانَ مِنْ جُهَيْنَةَ أَوْ قَالَ جُهَيْنَةُ وَمَنْ كَانَ مِنْ مُزَيْنَةَ خَيْرٌ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مِنْ أَسَدٍ وَطَيِّئٍ وَغَطَفَانَ

Sayyidina Abu Hurayrah (RA) reported that Allah’s Messenger (SAW) said, “By Him in Whose Hand is the soul of Muhammad, the Ghifar, Aslam, Muzaynah and those of Juhaynah” or, he said, “Juhaynah and those who belong to Muzaynah are better in Allah’s sight on the Day of Reserrection than Asad, Watiy and Ghatafan.”

[*Ahmed* 9820, *Muslim* 2521, *Bukhari* 3523]

(3977)

جَاءَ نَفَرٌ مِنْ بَنِي تَمِيمٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبْشِرُوا يَا بَنِي تَمِيمٍ قَالُوا بَشَّرْتَنَا فَأَعْطِنَا قَالَ فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَاءَ نَفَرٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ اقْبَلُوا الْبُشْرَى فَلَمْ يَقْبَلْهَا بَنُو تَمِيمٍ قَالُوا قَدْ قَبِلْنَا

Sayyidina Imran ibn Husayn (RA) reported that a deputation of Banu Tamim came to Allah's Messenger who said, "Glad tidings, O Banu Tamim!" They said, "Since you give us glad tidings, do grant us something, too!" The narrator reported that the face of Allah's Messenger (SAW) changed colour. Also, a deputation of the people of Yemen came (to him) and he said, "Accept the glad tidings that Banu Tamim did not accept." They said, "Indeed, we accept (it)."

[*Ahmed* 19897, *Bukhari* 3191]

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52 – BOOK ON MERITS

Narrated from Allah's Messenger (SAW)

Chapter 148

No Caption

(3979)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا اللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِنَا قَالُوا وَفِي نَجْدِنَا قَالَ اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَبَارِكْ لَنَا فِي يَمَنِنَا قَالُوا وَفِي نَجْدِنَا قَالَ هُنَاكَ الزَّلَازِلُ وَالْفِتَنُ وَبِهَا أَوْ قَالَ مِنْهَا يَخْرُجُ قَرْنُ الشَّيْطَانِ

Sayyidina Ibn Umar (RA) narrated: Allah's Messenger prayed, "O Allah, bless us in our Syria. O Allah, bless us in our Yemen." They (the sahabah) said, "And in our Najd." He then prayed, "O Allah, bless us in our Syria, and bless us in our Yemen." They said, "And in our Najd." He said, "There will e earthquakes and dissensions and with it"-or, he said, "in it will arise the horn of the devil."

[*Ahmed* 5994, *Bukhari* 1037]

(3980)

كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُؤَلِّفُ الْقُرْآنَ مِنْ الرِّقَاعِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طُوبَى لِلشَّامِ فَقُلْنَا لِأَيٍّ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ لِأَنَّ مَلَائِكَةَ الرَّحْمَنِ بَاسِطَةٌ أَجْنِحَتَهَا عَلَيْهَا

Sayyidina Zayd ibn Thabit reported: We were with Allah's Messenger (SAW) making transcripts of the Qur'an on parchments. He said, "Blessed is Syria." We asked, "Why is that so, O Messenger of Allah?" He said, "Because the angels of the Compassionate One have spread their wings over it."

[*Ahmed* 21663]

(3981)

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيَنْتَهِيَنَّ أَقْوَامٌ يَفْتَخِرُونَ بِآبَائِهِمْ الَّذِينَ مَاتُوا إِنَّمَا هُمْ فَحْمُ جَهَنَّمَ أَوْ لَيَكُونُنَّ أَهْوَنَ عَلَى اللَّهِ مِنْ الْجُعَلِ الَّذِي يُدَهْدِهُ الْخِرَاءَ بِأَنْفِهِ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عُبِّيَّةَ الْجَاهِلِيَّةِ وَفَخْرَهَا بِالْآبَاءِ إِنَّمَا هُوَ مُؤْمِنٌ تَقِيٌّ وَفَاجِرٌ شَقِيٌّ النَّاسُ كُلُّهُمْ بَنُو آدَمَ وَآدَمُ خُلِقَ مِنْ تُرَابٍ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "People must cease to boast about their forefathers who have died. Indeed, they are not but the fuel of Hell. If not, then they will surely be worse than the beetle that makes balls of dung with its nose. Allah has removed from you the arrogance of Jahiliyah and its boasting on forefathers. A man is but a pious believer, or a miserable sinner. Mankind is children of Aadam and Aadam was created from dust."

(3982)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَدْ أَذْهَبَ اللَّهُ عَنْكُمْ عُبِّيَّةَ الْجَاهِلِيَّةِ وَفَخْرَهَا بِالْآبَاءِ مُؤْمِنٌ تَقِيٌّ وَفَاجِرٌ شَقِيٌّ وَالنَّاسُ بَنُو آدَمَ وَآدَمُ مِنْ تُرَابٍ

Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (SAW) said, "Indeed, Allah has removed from you the arrogance of pre-Islamic's days and its boasing on ancestry (There is now) a pious believer or a miserable sinner. And mankind is children of Aadam and Aadam was (created) from dust."

[*Abu Dawud* 5116]

Classification of Ahadith of Jami Tirmidhi According to Allama Nasiruddin Albani

Goto Hadith #
500
1000
1500
2000
2500
3000
3500

Hadith #	Allama Albani's Classification of the Hadith
1	Sahih
2	Sahih
3	Sahih
4	Sahih
5	
6	Sahih
7	Sahih
8	Sahih
9	
10	Daeef
11	Sahih
12	Hadith of Hazrat Aisha is Sahih and Hadith of Hazrat Umer is Daeef
13	Sahih
14	Sahih
15	Sahih
16	Sahih
17	Sahih
18	Sahih
19	Sahih
20	Sahih
21	Sahih
22	Sahih
23	Sahih
24	Sahih
25	Hasan
26	Sahih
27	
28	Sahih
29	Sahih

30	
31	Sahih
32	Sahih
33	Hasan
34	Hasan
35	Sahih
36	Hasan Sahih
37	Sahih
38	Sahih
39	Hasan Sahih
40	Sahih
41	Sahih
42	Sahih
43	Hasan Sahih
44	Sahih
45	Daeef
46	Sahih
47	Sahih
48	Sahih
49	Sahih
50	Daeef
51	Sahih
52	Sahih
53	Daeef
54	Daeef
55	Sahih
56	Sahih
57	Daeef Jiddan
58	Daeef
59	Daeef
60	Sahih
61	Sahih
62	Sahih
63	Sahih
64	Sahih
65	Sahih
66	Sahih
67	Sahih
68	Sahih
69	Sahih
70	Sahih
71	Sahih

72	Sahih
73	Sahih
74	Sahih
75	Sahih
76	Sahih
77	Daeef
78	Sahih
79	Hasan
80	Hasan Sahih
81	Sahih
82	Sahih
83	Sahih
84	Sahih
85	Sahih
86	Sahih
87	Sahih
88	Daeef
89	Sahih
90	Hasan Sahih
91	Sahih
92	Sahih
93	Sahih
94	Sahih
95	Sahih
96	Hasan
97	Daeef
98	Hasan Sahih
99	Sahih
100	Sahih
101	Sahih
102	Sahih
103	Sahih
104	Sahih
105	Sahih
106	Daeef
107	Sahih
108	Sahih
109	Sahih
110	Sahih
111	
112	Daeef
113	Sahih

114	Sahih
115	Hasan
116	Sahih
117	Sahih
118	Sahih
119	
120	Sahih
121	Sahih
122	Sahih
123	Daeef
124	Sahih
125	Sahih
126	Sahih
127	
128	Hasan
129	Sahih
130	Sahih
131	Daeef
132	Sahih
133	Sahih
134	Sahih
135	Sahih
136	Daeef
137	Daeef
138	Sahih
139	Hasan Sahih
140	Sahih
141	Sahih
142	Sahih
143	Sahih
144	Sahih
145	Daeef
146	Daeef
147	Sahih
148	Sahih
149	Hasan Sahih
150	Sahih
151	Sahih
152	Sahih
153	Sahih
154	Sahih
155	Daeef

156	Sahih
157	Sahih
158	Sahih
159	Sahih
160	Sahih
161	Sahih
162	
163	
164	Sahih
165	Sahih
166	
167	Sahih
168	Sahih
169	Sahih
170	Sahih
171	Daeef
172	M
173	Sahih
174	Hasan
175	Sahih
176	Sahih
177	Sahih
178	Sahih
179	Daeef
180	Sahih
181	Sahih
182	Sahih
183	Sahih
184	Daeef
185	Sahih
186	Sahih
187	Sahih
188	Daeef Jiddan
189	Hasan
190	Sahih
191	Sahih
192	Hasan Sahih
193	Sahih
194	Daeef
195	Daeef Jiddan
196	
197	Sahih

198	Daeef
199	Daeef
200	Daeef
201	Daeef
202	Hasan
203	Sahih
204	Hasan Sahih
205	Sahih
206	Daeef
207	Sahih
208	Sahih
209	Sahih
210	Sahih
211	Sahih
212	Sahih
213	Sahih
214	Sahih
215	Sahih
216	Sahih
217	Sahih
218	Daeef
219	Sahih
220	Sahih
221	Sahih
222	Sahih
223	Sahih
224	Sahih
225	Sahih
226	
227	Sahih
228	Sahih
229	Sahih
230	Sahih
231	Sahih
232	Sahih
233	Daeef
234	Sahih
235	Sahih
236	Sahih
237	Sahih
238	Sahih
239	Daeef

240	Sahih
241	Hasan
242	Sahih
243	Sahih
244	Daeef
245	Daeef
246	Sahih
247	Sahih
248	Sahih
249	Sahih
250	Sahih
251	Daeef
252	Hasan Sahih
253	Sahih
254	Sahih
255	Sahih
256	
257	Sahih
258	Sahih
259	Sahih
260	Sahih
261	Daeef
262	Sahih
263	Sahih
264	Sahih
265	Sahih
266	Sahih
267	Sahih
268	Daeef
269	
270	Sahih
271	Sahih
272	Sahih
273	Sahih
274	Sahih
275	Sahih
276	Sahih
277	Hasan
278	Hasan
279	Sahih
280	
281	Sahih

282	Daeef
283	Sahih
284	Sahih
285	
286	Daeef
287	Sahih
288	Daeef
289	Sahih
290	Sahih
291	Sahih
292	Sahih
293	Sahih
294	Sahih
295	Sahih
296	Sahih
297	Daeef
298	Sahih
299	Sahih
300	Sahih
301	Hasan Sahih
302	Sahih
303	Sahih
304	Sahih
305	Sahih
306	Sahih
307	Hasan Sahih
308	Sahih
309	Sahih
310	Sahih
311	"Do not do it recite only the Umm ul Quran" (Daeef) & "for the one who does not recite has not offered Salah"(Sahih)
312	Sahih
313	Sahih
314	Sahih
315	Sahih
316	Sahih
317	Sahih
318	Sahih
319	Daeef
320	Daeef
321	Sahih
322	Hasan

323	Sahih
324	Sahih
325	Sahih
326	Sahih
327	Sahih
328	
329	
330	Sahih
331	Hasan Sahih
332	Sahih
333	Sahih
334	Daeef
335	Hasan Sahih
336	Sahih
337	Sahih
338	Sahih
339	Sahih
340	Sahih
341	Sahih
342	Sahih
343	
344	
345	Hasan
346	Daeef
347	
348	Sahih
349	
350	Sahih
351	Sahih
352	Sahih
353	Sahih
354	
355	Sahih
356	Sahih
357	Daeef except " And one must not suppress urge to relief
	one self in order to stand in prayer" (which is Sahih)
358	Daeef Jiddan
359	Sahih
360	Hasan
361	Sahih
362	Sahih
363	Sahih

364	Sahih
365	Sahih
366	Daeef
367	Sahih
368	Sahih
369	Sahih
370	Sahih
371	Sahih
372	Sahih
373	Sahih
374	Sahih
375	Sahih
376	Sahih
377	Sahih
378	Hasan
379	Daeef
380	Sahih
381	Daeef
382	
383	Sahih
384	Hasan
385	Daeef
386	Sahih
387	Sahih
388	Sahih
389	Sahih
390	Sahih
391	Sahih
392	Sahih
393	Sahih
394	Sahih
395	"Shaz" with the zikr of Tashud
396	Sahih
397	Sahih
398	Sahih
399	Sahih
400	Sahih
401	Sahih
402	Sahih
403	
404	Hasan
405	Sahih

406	Hasan
407	Hasan Sahih
408	Daeef
409	Sahih
410	Daeef
411	Daeef
412	Sahih
413	Sahih
414	Sahih
415	Sahih
416	Sahih
417	Sahih
418	Sahih
419	Sahih
420	Sahih
421	Sahih
422	Sahih
423	Sahih
424	Sahih
425	Sahih
426	Hasan
427	Sahih
428	Sahih
429	Hasan
430	Hasan
431	Hasan Sahih
432	Sahih
433	Sahih
434	
435	Daeef Jiddan
436	Sahih
437	Sahih
438	Sahih
439	Sahih
440	"Shaz" with the zikr of "Istijae"
441	
442	Sahih
443	Sahih
444	
445	Sahih
446	Sahih
447	Sahih

448	Sahih
449	Sahih
450	Sahih
451	Sahih
452	Sahih except the wording "better than red camels" (which is Daeef)
453	Sahih
454	
455	Sahih
456	Sahih
457	Sahih
458	Sahih
459	Daeef Jiddan
460	Sahih
461	Sahih
462	Sahih
463	Sahih
464	Sahih
465	Sahih
466	Sahih
467	Sahih
468	Sahih
469	Sahih
470	Sahih
471	Sahih
472	Daeef
473	Sahih
474	Sahih
475	Daeef
476	Sahih
477	Sahih
478	Daeef Jiddan
479	Sahih
480	Hasan
481	Hasan
482	Sahih
483	Sahih
484	Daeef
485	Sahih
486	Hasan
487	Hasan
488	Sahih
489	Hasan

490	Daeef Jiddan
491	Sahih
492	Sahih
493	
494	Sahih
495	
496	Sahih
497	Sahih
498	Sahih
499	Sahih
500	Hasan Sahih
501	Daeef
502	Daeef Jiddan
503	Sahih
504	
505	Sahih
506	Sahih
507	Sahih
508	Sahih
509	Sahih
510	Sahih
511	Sahih
512	Sahih
513	Daeef
514	Hasan
515	Sahih
516	Sahih
517	Shaz
518	Sahih
519	Sahih
520	Sahih
521	Sahih
522	Sahih
523	Sahih
524	Sahih
525	Sahih
526	Sahih
527	Daeef
528	Daeef
529	
530	Hasan
531	Sahih

532	Hasan Sahih
533	Sahih
534	Sahih
535	Sahih
536	Sahih
537	Sahih
538	Hasan Sahih
539	Sahih
540	
541	Sahih
542	Sahih
543	Sahih
544	Sahih
545	Sahih
546	Sahih
547	Sahih
548	Sahih
549	Sahih
550	Daeef
551	Daeef
552	Daeef
553	Sahih
554	
555	Sahih
556	Sahih
557	Sahih
558	Hasan
559	Sahih
560	Sahih
561	Sahih
562	Daeef
563	Sahih
564	Sahih
565	Sahih
566	Sahih
567	
568	Daeef
569	Daeef
570	Sahih
571	Sahih
572	Sahih
573	Sahih

574	Sahih
575	Sahih
576	Sahih
577	Sahih
578	Daeef
579	Hasan
580	Sahih
581	Sahih
582	Sahih
583	Sahih
584	Sahih
585	Sahih
586	Hasan
587	Sahih
588	
589	Daeef
590	Sahih
591	Sahih
592	Sahih
593	Hasan Sahih
594	Sahih
595	Sahih
596	Sahih
597	Sahih
598	Hasan
599	
600	Sahih
601	Hasan
602	Sahih
603	Sahih
604	Sahih
605	Sahih
606	Sahih
607	Sahih
608	Sahih
609	Sahih
610	Sahih
611	
612	
613	Daeef
614	Sahih
615	

616	Sahih
617	Sahih
618	Daeef
619	Sahih
620	Sahih
621	Sahih
622	Sahih
623	Sahih
624	Sahih
625	Sahih
626	Sahih
627	
628	Sahih
629	Sahih
630	Sahih
631	Sahih
632	Sahih
633	Daeef
634	Daeef
635	Sahih
636	
637	Hasan but not with this wording
638	Sahih
639	Sahih
640	Sahih
641	Daeef
642	Sahih
643	Daeef
644	Daeef
645	Hasan Sahih
646	Hasan
647	Sahih
648	
649	Daeef
650	Sahih
651	
652	Sahih
653	Daeef
654	
655	Sahih
656	Hasan Sahih
657	Sahih

658	"When one of you breaks fast......" (Daeef)
	"To give Zakah to a needy....."(Sahih)
659	Daeef
660	Daeef
661	Sahih
662	Munkar
663	Daeef
664	Daeef
665	Sahih
666	Sahih
667	Sahih
668	Sahih
669	Sahih
670	Hasan
671	Sahih
672	Sahih
673	Sahih
674	Daeef
675	Sahih
676	Sahih
677	Hasan Sahih
678	Hasan
679	Hasan
680	Sahih
681	Sahih
682	Sahih
683	Sahih
684	Sahih
685	Sahih
686	Sahih
687	Hasan
688	Sahih
689	Sahih
690	Sahih
691	Daeef
692	Sahih
693	Sahih
694	Sahih
695	Daeef
696	Sahih
697	Sahih
698	Sahih

699	Sahih
700	Daeef
701	
702	Sahih
703	Sahih
704	
705	Hasan Sahih
706	Sahih
707	Sahih
708	Sahih
709	Sahih
710	Sahih
711	Sahih
712	Sahih
713	Sahih
714	Daeef
715	Hasan Sahih
716	Sahih
717	
718	Daeef
719	Daeef
720	Sahih
721	Sahih
722	
723	Daeef
724	Sahih
725	Daeef
726	Daeef
727	Sahih
728	Sahih
729	Sahih
730	Sahih
731	Sahih
732	Sahih
733	Hasan Sahih
734	Hasan Sahih
735	Daeef
736	Sahih
737	Hasan Sahih
738	Sahih
739	Daeef
740	Sahih

741	Daeef
742	Hasan Sahih
743	Sahih
744	Sahih
745	Sahih
746	Daeef
747	Sahih
748	Daeef
749	Sahih
750	Sahih
751	Sahih
752	Sahih
753	Sahih
754	Sahih
755	Sahih
756	Sahih
757	Sahih
758	Daeef
759	Hasan Sahih
760	Sahih
761	Hasan Sahih
762	Sahih
763	Sahih
764	Sahih
765	Sahih
766	Sahih
767	Sahih
768	Sahih
769	Sahih
770	Sahih
771	Sahih
772	Sahih
773	Sahih
774	Sahih
775	Sahih
776	Sahih
777	Munkar
778	Sahih
779	Sahih
780	Sahih
781	Sahih
782	Sahih

783	
784	Daeef
785	Daeef
786	Daeef
787	Sahih
788	Sahih
789	Daeef Jiddan
790	Sahih
791	Sahih
792	
793	Sahih
794	
795	Sahih
796	Sahih
797	Sahih
798	Sahih
799	Sahih
800	
801	Mawdhu
802	Sahih
803	Sahih
804	Sahih
805	
806	Sahih
807	Sahih
808	Sahih
809	Sahih
810	Hasan Sahih
811	Sahih
812	Daeef
813	Daeef
814	Daeef
815	Sahih
816	Sahih
817	Sahih
818	Sahih
819	Daeef
820	
821	Shaz
822	Sahih
823	Daeef
824	Daeef

825	Sahih
826	Sahih
827	
828	Sahih
829	Sahih
830	Sahih
831	Sahih
832	Sahih
833	Munkar
834	
835	Sahih
836	Sahih
837	
838	Sahih
839	Daeef
840	Sahih
841	Sahih
842	Daeef
843	Shaz
844	Shaz
845	
846	Sahih
847	Daeef
848	Sahih
849	Sahih
850	Sahih
851	Daeef
852	Sahih
853	Daeef Jiddan
854	Sahih
855	Sahih
856	Daeef
857	Sahih
858	Sahih
859	Sahih
860	Hasan
861	Sahih
862	
863	Sahih
864	Sahih
865	Sahih
866	Sahih

867	Daeef
868	Sahih
869	Sahih
870	Sahih
871	Sahih
872	Sahih
873	Sahih
874	Daeef
875	Sahih
876	Sahih
877	Hasan Sahih
878	Sahih
879	
880	Sahih
881	Sahih
882	Daeef
883	Sahih
884	Sahih
885	Sahih
886	Hasan
887	Sahih
888	Sahih
889	
890	Sahih
891	
892	Sahih
893	Sahih
894	Sahih
895	Sahih
896	Sahih
897	Sahih
898	Sahih
899	Sahih
900	Sahih
901	Sahih
902	Sahih
903	Daeef
904	Sahih
905	Sahih
906	Sahih
907	Sahih
908	Daeef

909	Sahih
910	
911	Sahih
912	Sahih
913	Sahih
914	Sahih
915	Daeef
916	
917	Sahih
918	Sahih
919	Sahih
920	Sahih
921	Shaz
922	Sahih
923	Sahih
924	Sahih
925	Sahih
926	Sahih
927	
928	Daeef
929	Sahih
930	Sahih
931	Sahih
932	Daeef
933	Sahih
934	Sahih
935	Sahih
936	Sahih
937	Sahih
938	Sahih
939	Sahih
940	Sahih
941	Sahih
941A	Sahih
942	Sahih
943	Sahih
944	Sahih
945	Sahih
946	Sahih
947	
948	Munkar with this wording
949	Sahih

950	Sahih
951	Sahih
952	Sahih
953	Sahih
954	Sahih
955	Sahih
956	Sahih
957	Sahih
958	Sahih
959	Sahih
960	Sahih
961	Sahih
962	Sahih
963	Sahih
964	Daeef
965	Sahih
966	Sahih
967	Hasan Sahih
968	Sahih
969	Sahih
970	Sahih
971	Sahih
972	Sahih
973	Sahih
974	Sahih
975	Sahih
976	Sahih
977	Sahih
978	Sahih
979	Sahih
980	Daeef
981	Sahih
982	
983	
984	Sahih
985	Hasan Sahih
986	Daeef
987	Daeef
988	Hasan Sahih
989	
990	Sahih
991	Sahih

992	Sahih
993	
994	Sahih
995	Sahih
996	Sahih
997	
998	Sahih
999	Hasan
1000	Hasan
1001	Sahih
1002	Sahih
1003	Hasan
1004	Sahih
1005	Hasan
1006	Sahih
1007	Hasan
1008	Sahih
1009	Sahih
1010	Sahih
1011	Sahih
1012	Sahih
1013	Daeef
1014	Daeef
1015	Sahih
1016	Sahih
1017	Sahih
1018	Sahih
1019	Daeef
1020	Sahih
1021	Daeef
1022	Hasan
1023	Hasan
1024	Sahih
1025	Sahih
1026	Sahih
1027	Sahih
1028	Sahih
1029	Sahih
1030	Daeef
1031	Sahih
1032	Sahih
1033	Sahih

1034	Sahih
1035	Sahih
1036	Sahih
1037	Sahih
1038	Sahih
1039	Sahih
1040	Daeef
1041	Sahih
1042	Sahih
1043	Daeef
1044	Sahih
1045	Sahih
1046	Sahih
1047	Sahih
1048	Sahih
1049	Sahih
1050	Sahih
1051	Sahih
1052	Sahih
1053	Sahih
1054	Sahih
1055	Daeef
1056	Sahih
1057	Daeef
1058	Hasan
1059	Daeef
1060	Sahih
1061	Sahih
1062	Sahih
1063	Daeef
1064	Daeef
1065	Sahih
1066	Sahih
1067	Sahih
1068	Sahih
1069	Sahih
1070	Sahih
1071	Sahih
1072	Sahih
1073	Hasan
1074	Sahih
1075	Daeef

1076	Hasan
1077	Daeef
1078	Daeef
1079	Hasan
1080	Sahih
1081	Sahih
1082	Daeef
1083	Sahih
1084	Sahih
1085	Sahih
1086	Hasan
1087	Hasan
1088	Sahih
1089	Sahih
1090	Hasan
1091	Daeef except " Publicise the marriages" (which is Sahih)
1092	Sahih
1093	Sahih
1094	Sahih
1095	Sahih
1096	Sahih
1097	Sahih
1098	
1099	Daeef
1100	Sahih
1101	Sahih
1102	Sahih
1103	Sahih
1104	
1105	Daeef
1106	
1107	Sahih
1108	Sahih
1109	Sahih
1110	Sahih
1111	Hasan Sahih
1112	Daeef
1113	Hasan
1114	Hasan
1115	Daeef
1116	Sahih
1117	

1118	Sahih
1119	Sahih
1120	Daeef
1121	Sahih
1122	Sahih
1123	Sahih
1124	Sahih
1125	Munkar
1126	Sahih
1127	Sahih
1128	Sahih
1129	Sahih
1130	Sahih
1131	Sahih
1132	Hasan
1133	
1134	Hasan
1135	Sahih
1136	Sahih
1137	Sahih
1138	Sahih
1139	Sahih
1140	Sahih
1141	Sahih
1142	Sahih
1143	Daeef
1144	Sahih
1145	Daeef
1146	Sahih
1147	Daeef
1148	Sahih
1149	Sahih
1150	Sahih
1151	Sahih
1152	Sahih
1153	Sahih
1154	Sahih
1155	Sahih
1156	Daeef
1157	Sahih
1158	Shaz with wording "Free Man"
1159	Sahih

1160	Sahih
1161	
1162	Hasan Sahih
1163	Sahih
1164	Daeef
1165	Hasan Sahih
1166	Hasan
1167	Daeef
1168	Daeef
1169	Hasan
1170	Daeef
1171	Daeef
1172	Sahih
1173	Sahih
1174	Sahih
1175	Sahih
1176	Sahih
1177	Sahih
1178	Sahih
1179	Sahih
1180	
1181	Daeef
1182	Sahih
1183	Sahih
1184	Hasan Sahih
1185	Daeef
1186	Sahih
1187	Hasan
1188	Sahih
1189	Sahih
1190	
1191	Sahih
1192	Sahih
1193	Hasan
1194	Sahih
1195	Daeef Jiddan
1196	Daeef
1197	Sahih
1198	Sahih
1199	Sahih
1200	Sahih
1201	Sahih

1202	Sahih
1203	Hasan
1204	Sahih
1205	Daeef
1206	Sahih
1207	Sahih
1208	Sahih
1209	Sahih
1210	Sahih
1211	Sahih
1212	Sahih
1213	Daeef
1214	Daeef
1215	Sahih
1216	Daeef
1217	Sahih
1218	Sahih
1219	Sahih
1220	Hasan
1221	Daeef
1222	Daeef
1223	Sahih
1224	Sahih
1225	Sahih
1226	Sahih
1227	Sahih
1228	Sahih
1229	Sahih
1230	Sahih
1231	Sahih
1232	Sahih
1233	Sahih
1234	Sahih
1235	Sahih
1236	Sahih
1237	Sahih
1238	Hasan Sahih
1239	Sahih
1240	Sahih
1241	Sahih
1242	Sahih
1243	Sahih

1244	Sahih
1245	Sahih
1246	Daeef
1247	Sahih
1248	Sahih
1249	Sahih
1250	Sahih
1251	Hasan
1252	Hasan Sahih
1253	Hasan
1254	Sahih
1255	Sahih
1256	Sahih
1257	Sahih
1258	Sahih
1259	Sahih
1260	Sahih
1261	Daeef
1262	Sahih
1263	Sahih
1264	Hasan
1265	Daeef
1266	Sahih
1267	Sahih
1268	Sahih
1269	Sahih
1270	Daeef
1271	Sahih
1272	Hasan
1273	Sahih
1274	Sahih
1275	Sahih
1276	Sahih
1277	Sahih
1278	Sahih
1279	Sahih
1280	Sahih
1281	Sahih
1282	Sahih
1283	Sahih
1284	Daeef
1285	Hasan

1286	Hasan
1287	Hasan
1288	Daeef
1289	Hasan
1290	Hasan
1291	Daeef
1292	Daeef
1293	Hasan
1294	Sahih
1295	Sahih
1296	Sahih
1297	Hasan
1298	Hasan
1299	Sahih
1300	Hasan Sahih
1301	Sahih
1302	Sahih
1303	Sahih
1304	Sahih
1305	Sahih
1306	Sahih
1307	Sahih
1308	Sahih
1309	Sahih
1310	Sahih
1311	Sahih
1312	Sahih
1313	
1314	Sahih
1315	Sahih
1316	Sahih
1317	Sahih
1318	Sahih
1319	Sahih
1320	Sahih
1321	Sahih
1322	Sahih
1323	Sahih
1324	Sahih
1325	Sahih
1326	Daeef
1327	Daeef

1328	Daeef
1329	Daeef
1330	Sahih
1331	Sahih
1332	Daeef
1333	
1334	Daeef
1335	Hasan
1336	Hasan
1337	Sahih
1338	
1339	Sahih
1340	Daeef
1341	Sahih
1342	
1343	Sahih
1344	Sahih
1345	Sahih
1346	Sahih
1347	Sahih
1348	Sahih
1349	Sahih
1350	
1351	Sahih
1352	Sahih
1353	Sahih
1354	Sahih
1355	Sahih
1356	Sahih
1357	Sahih
1358	Sahih
1359	Sahih
1360	Sahih
1361	Sahih
1362	Sahih
1363	Sahih
1364	Sahih
1365	Daeef Jiddan
1366	Sahih
1367	Sahih
1368	Sahih
1369	Sahih

1370	Sahih
1371	Sahih
1372	Sahih
1373	Sahih
1374	Sahih
1375	Sahih
1376	Sahih
1377	Sahih
1378	Sahih
1379	Sahih
1380	Sahih
1381	Sahih
1382	Sahih
1383	Sahih
1384	Sahih
1385	Hasan
1386	Sahih
1387	Sahih
1388	Sahih
1389	Sahih
1390	Sahih
1391	Daeef
1392	Hasan
1393	Daeef
1394	Daeef
1395	Hasan Sahih
1396	Sahih
1397	Sahih
1398	Daeef
1399	Sahih
1400	Sahih
1401	Sahih
1402	Sahih
1403	Sahih
1404	Sahih
1405	Sahih
1406	Hasan
1407	Sahih
1408	Sahih
1409	Daeef
1410	Sahih
1411	Sahih

1412	Sahih
1413	Sahih
1414	Sahih
1415	Sahih
1416	Sahih
1417	Sahih
1418	Hasan Sahih
1419	Daeef
1420	Sahih
1421	Sahih
1422	Hasan
1423	Sahih
1424	Sahih
1425	Sahih
1426	Sahih
1427	Sahih
1428	Sahih
1429	Daeef
1430	Sahih
1431	Sahih
1432	Sahih
1433	Hasan Sahih
1434	Sahih
1435	Sahih
1436	Sahih
1437	Sahih
1438	Sahih
1439	Sahih
1440	Sahih
1441	Sahih
1442	Sahih
1443	Sahih
1444	Sahih
1445	Sahih
1446	Sahih
1447	Daeef
1448	Sahih
1449	Sahih
1450	Sahih
1451	Sahih
1452	Daeef
1453	Sahih

1454	Sahih
1455	Sahih
1456	Daeef
1457	
1458	Daeef
1459	Hasan except "Stone to Death"
1460	Hasan Sahih
1461	Sahih
1462	Hasan
1463	Sahih
1464	Sahih
1465	Daeef
1466	Daeef
1467	Daeef
1468	Sahih
1469	Sahih
1470	Sahih
1471	Daeef
1472	Munkar
1473	Sahih
1474	Sahih
1475	Sahih
1476	
1477	Sahih
1478	Sahih
1479	Sahih
1480	Sahih
1481	Sahih
1482	Sahih
1483	Sahih
1484	Hasan Sahih
1485	Sahih
1486	Daeef
1487	Sahih
1488	Sahih
1489	Sahih
1490	Daeef
1491	Sahih
1492	Sahih
1493	Sahih
1494	Sahih
1495	Sahih

1496	Sahih
1497	Sahih
1498	Daeef
1499	Sahih
1500	
1501	Sahih
1502	Sahih
1503	Daeef
1504	Daeef
1505	Sahih
1506	Sahih
1507	Sahih
1508	Hasan
1509	Daeef
1510	Sahih
1511	Daeef
1512	Daeef
1513	Sahih
1514	Sahih
1515	Sahih
1516	Daeef
1517	Sahih
1518	Sahih
1519	Hasan
1520	Sahih
1521	Sahih
1522	Daeef
1523	Sahih
1524	Hasan
1525	Sahih
1526	Sahih
1527	Sahih
1528	Sahih
1529	Sahih
1530	Sahih
1531	Sahih
1532	Sahih
1533	Daeef
1534	Sahih
1535	Sahih
1536	Sahih
1537	Sahih

1538	Sahih
1539	Sahih
1540	Sahih
1541	Hasan Sahih
1542	Hasan Sahih
1543	Sahih
1544	Sahih
1545	Sahih
1546	Sahih
1547	Sahih
1548	Sahih
1549	Daeef
1550	Sahih
1551	Sahih
1552	Sahih
1553	Daeef
1554	Daeef
1555	Sahih
1556	Sahih
1557	Sahih
1558	Sahih
1559	Sahih
1560	Sahih
1561	Sahih
1562	Sahih
1563	Sahih
1564	Sahih
1565	Sahih
1566	Sahih
1566A	Sahih
1567	Daeef
1567A	Daeef
1568	Sahih
1569	Sahih
1570	Sahih
1571	Hasan
1572	Sahih
1573	Sahih
1574	Sahih
1575	Sahih
1576	Hasan
1577	Sahih

1578	Sahih
1579	Shaz
1580	Sahih
1581	Sahih
1582	Daeef Jiddan
1583	Hasan Sahih
1584	Hasan
1585	Sahih
1585A	Sahih
1586	Sahih
1587	Sahih
1588	Sahih
1589	Daeef
1590	Sahih
1591	Hasan
1592	Sahih
1593	Sahih
1594	Sahih
1595	Sahih
1596	Sahih
1597	Sahih
1598	Sahih
1599	Sahih
1600	Sahih
1601	Sahih
1602	Sahih
1603	Sahih
1604	Sahih
1605	Sahih
1606	Sahih
1607	Sahih
1608	Sahih
1609	Sahih
1610	Sahih
1611	
1612	Sahih
1613	Sahih
1614	Sahih
1615	
1616	Sahih
1617	Sahih
1618	Daeef

1619	Sahih
1620	Sahih
1621	Sahih
1622	Sahih
1623	Sahih
1624	Sahih
1625	Sahih
1626	Sahih
1627	Sahih
1628	Sahih
1629	Sahih
1630	Hasan Sahih
1631	Sahih
1632	Hasan
1633	Hasan
1634	Sahih
1635	Sahih
1636	
1637	
1638	Sahih
1639	Sahih
1640	Sahih
1641	Sahih
1642	Sahih
1643	Daeef
1644	Sahih
1645	Sahih
1646	Sahih
1647	Sahih
1648	Daeef
1649	Sahih
1650	Daeef
1651	Sahih
1652	Sahih
1653	Sahih
1654	Sahih
1655	Sahih
1656	Hasan
1657	Sahih
1658	Sahih
1659	Sahih
1660	Sahih

1661	Hasan
1662	Sahih
1663	Sahih
1664	Hasan Sahih
1665	Sahih
1666	Sahih
1667	Sahih
1668	
1669	Sahih
1670	Sahih
1671	Sahih
1672	Daeef
1673	Hasan
1674	Hasan Sahih
1675	Hasan
1676	Sahih
1677	Sahih
1678	Sahih
1679	Sahih
1680	Hasan
1681	Sahih
1682	Sahih
1683	Daeef
1684	Sahih
1685	Hasan
1686	Sahih except "squared"
1687	Hasan
1688	Sahih
1689	Daeef
1690	Sahih
1691	Sahih
1692	Sahih
1693	
1694	Sahih
1695	Sahih
1696	Daeef
1697	Sahih
1698	Hasan
1699	Sahih
1700	Sahih
1701	Hasan Sahih
1702	Sahih

1703	
1704	Sahih
1705	Sahih
1706	Sahih
1707	Sahih
1708	Sahih
1709	Sahih
1710	Daeef
1711	Sahih
1712	Sahih
1713	Sahih
1714	Daeef
1715	
1716	Sahih
1717	Sahih
1718	Sahih
1719	Sahih
1720	Daeef
1721	Daeef
1722	Daeef
1723	Sahih
1724	Sahih
1725	Sahih
1726	Sahih
1727	Sahih
1728	Sahih
1729	Sahih
1730	Sahih
1731	Sahih
1732	Hasan
1733	Sahih
1734	Sahih
1735	Sahih
1736	Sahih
1737	Sahih
1738	Sahih
1739	Sahih
1740	Daeef Jiddan
1741	Sahih
1742	Sahih
1743	Sahih
1744	Sahih

1745	Sahih
1746	Sahih
1747	Sahih
1748	Hasan Sahih
1749	Sahih
1750	Sahih
1751	Sahih
1752	Daeef
1753	
1754	Sahih
1755	Sahih
1756	Sahih
1757	Sahih
1758	Sahih
1759	Sahih
1760	Sahih
1761	Hasan Sahih
1762	Sahih
1763	Sahih except " and grows hair"
1764	Sahih
1765	Sahih
1766	Sahih
1767	Sahih
1768	Sahih
1769	
1770	
1771	Daeef
1772	Sahih
1773	Sahih
1774	Sahih
1775	Sahih
1776	Hasan
1777	Sahih
1778	Sahih
1779	Sahih
1780	Sahih
1781	Sahih
1782	Sahih
1783	Sahih
1784	Munkar
1785	Sahih
1786	Sahih

1787	Daeef Jiddan
1788	Sahih
1788A	Sahih
1789	Daeef
1790	Sahih
1791	Daeef
1792	Daeef
1793	Sahih
1794	Sahih
1795	Sahih
1796	Sahih
1797	Sahih
1798	Sahih
1799	Daeef
1800	Sahih
1801	Sahih
1802	Hasan Sahih
1803	Sahih
1804	Sahih
1805	Sahih
1806	Sahih
1807	Sahih
1808	Sahih
1809	Sahih
1810	Sahih
1811	Daeef
1812	Sahih
1813	Sahih
1814	Sahih
1815	Sahih
1816	Daeef
1817	Hasan
1818	Daeef
1819	Sahih
1820	Sahih
1821	Sahih
1822	Sahih
1823	Sahih
1824	Daeef
1825	Sahih
1826	Sahih
1827	Sahih

1828	Sahih
1829	Sahih
1830	
1831	Sahih
1832	Sahih
1833	Sahih
1834	Sahih
1835	Daeef
1836	Sahih
1837	Sahih
1838	Sahih
1839	Sahih
1840	Sahih
1841	Sahih
1842	Daeef
1843	Sahih
1844	Sahih
1845	Munkar
1846	Sahih
1847	
1848	Hasan
1849	Sahih
1850	Sahih
1851	Daeef
1852	Sahih
1853	Daeef
1854	Sahih
1855	Daeef
1856	Daeef
1857	Sahih
1858	Sahih
1859	Sahih
1860	Sahih
1861	Daeef
1862	Sahih
1863	Daeef
1864	Sahih
1865	
1866	Munkar
1867	Sahih
1868	Sahih
1869	Sahih

1870	Sahih
1871	Sahih
1872	Hasan Sahih
1873	Sahih
1874	Sahih
1875	Sahih
1876	Sahih
1877	
1878	Sahih
1879	Sahih
1880	Sahih
1881	
1882	Sahih
1883	Sahih
1884	Sahih
1885	Sahih
1886	Sahih
1887	Sahih
1888	Sahih
1889	Sahih
1890	
1891	Sahih
1892	Daeef
1893	Daeef
1894	Hasan
1895	Sahih
1896	Sahih
1897	Sahih
1898	Munkar
1899	Sahih
1900	Sahih
1901	Sahih
1902	Sahih
1903	Sahih
1904	Hasan
1905	Sahih
1906	Sahih
1907	Sahih
1908	Sahih
1909	Sahih
1910	Sahih
1911	Sahih

1911A	Sahih
1912	Hasan
1913	Sahih
1914	Sahih
1915	Sahih
1916	Sahih
1917	Daeef
1918	Sahih
1919	Daeef
1920	Sahih
1921	Sahih
1922	Sahih
1923	Daeef
1924	Daeef
1925	Sahih
1926	Sahih
1927	Sahih
1928	Daeef
1929	Sahih
1930	Hasan
1931	Sahih
1932	Sahih
1933	Sahih
1934	Sahih
1935	Sahih
1936	Daeef Jiddan
1937	Sahih
1938	Sahih
1939	Sahih
1940	Sahih
1941	Sahih
1942	Sahih
1943	Sahih
1944	Sahih
1945	Sahih except " to please her "
1946	
1947	Hasan
1948	Daeef
1949	Sahih
1950	Sahih
1951	Sahih
1952	Sahih

1953	Daeef
1954	Sahih
1955	Sahih
1956	Sahih
1957	Daeef
1958	Daeef
1959	Daeef
1960	Sahih
1961	Sahih
1962	Sahih
1963	Sahih
1964	Sahih
1965	Sahih
1966	Sahih
1967	Sahih
1968	Daeef Jiddan
1969	Daeef
1970	Daeef
1971	Hasan
1972	Sahih
1973	Sahih
1974	Sahih
1975	Sahih
1976	Sahih
1977	Sahih
1978	Sahih
1979	Daeef Jiddan
1980	
1981	Sahih
1982	Sahih
1983	Sahih
1984	Sahih
1985	Sahih
1986	Sahih
1987	Daeef
1988	Sahih
1989	Sahih
1990	Sahih
1991	Hasan
1992	Sahih
1993	Daeef
1994	Hasan

1995	Sahih
1996	Sahih
1997	Sahih
1998	Sahih
1999	Sahih
2000	Daeef with this wording
2001	Daeef
2002	Daeef
2003	Sahih
2004	Sahih
2005	Sahih
2006	Sahih
2007	Daeef
2008	Sahih
2009	Sahih
2010	Sahih
2011	Hasan
2012	
2013	Sahih
2014	Daeef
2015	Hasan
2016	Sahih
2017	Hasan
2018	Sahih
2019	Daeef
2020	Sahih
2021	Sahih
2022	Sahih
2023	Sahih
2024	Sahih
2025	Sahih
2026	Sahih
2027	Sahih
2028	
2029	Daeef
2030	Sahih
2031	Sahih
2032	Sahih
2033	Sahih
2034	Sahih
2035	Sahih
2036	Sahih

2037	Sahih
2038	Sahih
2039	Hasan Sahih
2040	Daeef
2041	Hasan
2042	Hasan
2043	Hasan
2044	Sahih
2045	Sahih
2046	Daeef
2047	Sahih
2048	Sahih
2049	Sahih
2050	Sahih
2051	Sahih
2052	Sahih
2053	Sahih
2054	Daeef
2055	Daeef
2056	Sahih
2056A	Sahih
2057	Sahih
2058	Sahih
2059	Sahih
2060	Daeef
2061	Sahih
2062	Sahih
2063	Sahih
2063A	Sahih
2064	Sahih
2065	Sahih
2066	Sahih
2067	Sahih
2068	Daeef except "Evil eye is a fact" (which is Sahih)
2069	Sahih
2070	Sahih
2071	Sahih
2072	Daeef
2073	Hasan Sahih
2074	Sahih
2075	Sahih
2076	Daeef

2077	Daeef
2078	Sahih
2079	Hasan
2080	Sahih
2081	Sahih
2082	Daeef
2083	Sahih
2084	Sahih
2085	Daeef
2086	Daeef
2087	Sahih
2088	Daeef
2089	Sahih
2090	Sahih
2091	Daeef
2092	Sahih
2093	
2094	Daeef
2095	
2096	
2097	Sahih
2098	Daeef
2099	Hasan
2100	Sahih
2101	Hasan
2102	Hasan
2103	Sahih
2104	Sahih
2105	Sahih
2106	Daeef
2107	Daeef
2108	Daeef
2109	Daeef
2110	Sahih
2111	Sahih
2112	Sahih
2113	Daeef
2114	Sahih
2115	Sahih
2116	Sahih
2117	Sahih
2118	Sahih

2119	Hasan Sahih
2120	Sahih
2121	Daeef
2122	Daeef
2123	Sahih
2124	Daeef
2125	Sahih
2126	Sahih
2127	Sahih
2128	Sahih
2129	Hasan
2130	Daeef
2131	Sahih
2132	Sahih
2133	Sahih
2134	Sahih
2135	Sahih
2136	Sahih
2137	Daeef
2138	Sahih
2139	Sahih
2140	Hasan
2141	Sahih
2142	Sahih
2143	Sahih
2144	Sahih
2145	Sahih
2146	Hasan
2147	Sahih
2148	Hasan
2149	Sahih
2150	Sahih
2151	Sahih
2152	Sahih
2153	Sahih
2154	Sahih
2155	Daeef
2156	Daeef
2157	Hasan
2158	Daeef
2159	Hasan
2160	

2161	
2162	Sahih
2163	Sahih
2164	Sahih
2165	Sahih
2166	Sahih
2167	Hasan
2168	
2169	Sahih
2170	Sahih
2171	Sahih
2172	Sahih
2173	
2174	Sahih
2175	Sahih
2176	Hasan
2177	Daeef
2178	Sahih
2179	Sahih
2180	Sahih
2181	Sahih
2182	Sahih
2183	Sahih
2184	Sahih
2185	Daeef
2186	Sahih
2187	Sahih
2188	Sahih
2189	Sahih
2190	Sahih
2191	Sahih
2192	Sahih
2193	Sahih
2194	Sahih
2195	Hasan Sahih
2196	Sahih
2197	Sahih
2198	Daeef
2199	Sahih
2200	Sahih
2201	Sahih
2202	

2203	Sahih
2204	Hasan Sahih
2205	Sahih
2206	Sahih
2207	Sahih
2208	Sahih
2209	Sahih
2210	Hasan Sahih
2211	Sahih
2212	Sahih
2213	Sahih
2214	Sahih
2215	Sahih
2216	Sahih
2217	Daeef
2218	Daeef
2219	Sahih
2220	Daeef
2221	Sahih
2222	Sahih
2223	Sahih
2224	Sahih
2225	Sahih
2226	Sahih
2227	Sahih
2228	Sahih
2229	Sahih
2230	Sahih
2231	Sahih
2232	Sahih
2233	Sahih
2234	Sahih
2235	Sahih
2236	Sahih
2237	Hasan Sahih
2238	Hasan Sahih
2238A	Hasan Sahih
2239	Hasan
2240	Sahih
2241	Daeef
2242	Sahih
2243	Sahih

2244	Sahih
2245	Daeef
2246	Sahih
2247	Sahih
2248	Sahih
2249	Sahih
2250	Sahih
2251	Sahih
2252	Sahih
2253	Sahih
2254	Sahih
2255	Daeef
2256	
2257	Sahih
2258	Sahih
2259	Sahih
2260	Sahih
2261	Sahih
2262	Sahih
2263	Sahih
2264	Sahih
2265	Sahih
2266	Sahih
2267	Sahih
2268	Sahih
2269	Sahih
2270	Sahih
2271	Sahih
2272	Sahih
2273	Daeef
2274	Daeef
2275	Sahih
2276	Daeef
2277	Sahih
2278	Sahih
2279	Sahih
2280	Sahih
2281	Daeef
2282	Sahih
2283	Sahih
2284	Sahih
2285	Sahih

2286	Sahih
2287	Sahih
2288	Sahih
2289	
2290	Sahih
2291	Sahih
2292	Sahih
2293	
2294	Sahih
2295	Daeef
2296	Sahih
2297	Sahih
2298	Sahih
2299	Sahih
2300	Sahih
2301	Sahih
2302	Sahih
2303	
2304	
2305	Daeef
2306	Daeef
2307	
2308	Sahih
2309	Sahih
2310	
2311	Sahih
2312	Hasan
2313	Daeef
2314	Sahih
2315	Hasan
2316	Sahih
2317	Sahih
2318	Sahih
2319	Hasan
2320	Sahih
2321	Hasan Sahih
2322	Hasan
2323	Daeef
2324	Sahih
2325	Sahih
2326	Sahih
2327	Sahih

2328	Sahih
2329	Hasan
2330	Sahih
2331	Sahih
2332	Sahih
2333	Sahih
2334	Hasan
2335	Sahih
2336	Sahih
2337	Sahih
2338	Hasan Sahih
2339	Sahih
2340	Sahih
2341	Sahih
2342	Sahih
2343	Sahih
2344	Sahih
2345	Hasan Sahih
2346	Sahih
2347	Daeef
2348	Daeef
2349	Sahih
2350	Sahih
2351	Sahih
2352	Sahih
2353	Hasan
2354	Daeef
2355	Sahih
2356	Sahih
2357	Daeef
2358	Sahih
2359	Hadith of Sayyidina Anas (RA) is Sahih and Hadith
	of Hazrat Aisha is Daeef
2360	Hasan Sahih
2361	Hasan Sahih
2362	Daeef with this wording and Sahih with wording
	the poor of the Muhajireen
2363	Daeef
2364	Sahih
2365	Sahih
2366	Sahih
2367	Hasan

2368	Sahih
2369	Sahih
2370	Sahih
2371	Sahih
2372	Sahih
2373	Sahih
2374	Sahih
2375	Sahih
2376	Sahih
2377	Sahih
2378	Daeef
2379	Sahih
2380	Sahih
2381	Sahih
2382	Daeef
2383	Sahih
2384	Sahih
2385	Hasan
2386	Sahih
2387	Sahih
2388	Sahih
2389	Sahih
2390	Daeef
2391	Daeef
2392	Sahih
2393	Sahih
2394	Hasan
2395	Sahih
2396	Sahih
2397	Sahih
2398	Sahih
2399	Sahih
2400	
2401	Sahih
2402	Sahih
2403	Hasan
2404	Hasan Sahih
2405	Sahih
2406	Hasan Sahih
2407	Hasan Sahih
2408	Sahih
2409	Sahih

2410	Hasan
2411	Daeef
2412	Daeef
2413	Daeef
2414	Sahih
2415	Hasan
2416	Sahih
2417	Hasan Sahih
2418	Sahih
2419	Daeef
2420	Daeef
2421	Sahih
2422	Sahih
2423	Sahih
2424	Hasan
2425	Sahih
2426	Sahih
2427	Daeef with this wording
2428	Sahih
2429	Sahih
2430	Sahih
2431	Sahih
2432	Sahih
2433	Daeef
2434	Sahih
2435	Daeef
2436	Sahih
2437	Daeef
2438	Sahih
2439	Sahih
2440	Daeef
2441	Sahih
2442	Sahih
2443	Sahih
2444	
2445	Sahih
2446	Sahih
2447	Daeef chain of narrators - Mursal
2448	Daeef
2449	Sahih
2450	Sahih
2451	Sahih

2452	Sahih
2453	Sahih
2454	Sahih
2455	Sahih
2456	Daeef
2457	Daeef
2458	Sahih
2459	Daeef
2460	Hasan Sahih
2461	Hasan
2462	Sahih
2463	Sahih
2464	Hasan
2465	Hasan
2466	Hasan
2467	Daeef
2468	Daeef
2469	Sahih
2470	Sahih
2471	Sahih
2472	Hasan
2473	Sahih
2474	Sahih
2475	
2476	Sahih
2477	Sahih
2478	Sahih
2479	Sahih
2480	Sahih
2481	Daeef
2482	Shaz
2483	Sahih
2484	Daeef
2485	Sahih
2486	Hasan
2487	Hasan
2488	Daeef
2489	Hasan
2490	Daeef
2491	Sahih
2492	Daeef
2493	Sahih

2494	Sahih
2495	Sahih
2496	Sahih
2497	Sahih
2498	Daeef
2499	Sahih
2500	Hasan
2501	
2502	Mawdhu
2503	Daeef
2504	Daeef
2505	Sahih
2506	Sahih
2507	Hasan
2508	Sahih
2509	Sahih
2510	Sahih
2511	Sahih
2512	Sahih
2513	Mawdhu
2514	Daeef
2515	Sahih
2516	Hasan
2517	Sahih
2518	Hasan
2519	Sahih
2520	Daeef
2521	Sahih
2522	Sahih
2523	Sahih
2524	Sahih
2525	Hasan
2526	Sahih
2527	Daeef
2528	Daeef
2529	Hasan
2530	Sahih
2531	Sahih
2532	Sahih
2533	Sahih
2534	Sahih
2535	Hasan

2536	Sahih
2537	Sahih
2538	Sahih
2539	Sahih
2540	Daeef
2541	Daeef
2542	
2543	Sahih
2544	Sahih
2545	Sahih
2546	Sahih
2547	Sahih
2548	Hasan
2549	Daeef
2550	Daeef
2551	Hasan Sahih
2552	Daeef
2553	Daeef
2554	Hasan
2555	Sahih
2556	Sahih
2557	Daeef
2558	Daeef
2559	Daeef
2560	Sahih
2561	Sahih
2562	Daeef
2563	Sahih
2564	Sahih
2565	Sahih
2566	Sahih
2567	Sahih
2568	Sahih
2569	Hasan Sahih
2570	Hasan Sahih
2571	Daeef
2572	Sahih
2573	Daeef
2574	
2575	Daeef
2576	Daeef
2577	Daeef

2578	Sahih
2579	Sahih
2580	Sahih
2581	Sahih
2582	Sahih
2583	Sahih
2584	Sahih
2585	Daeef
2586	Sahih
2587	Hasan
2588	Sahih
2589	Daeef
2590	Daeef
2591	Daeef
2592	Daeef
2593	Daeef
2594	Daeef
2595	Daeef
2596	Daeef
2597	Daeef
2598	Sahih
2599	Sahih
2600	Daeef
2601	Sahih
2602	Sahih
2603	Daeef
2604	Sahih
2605	Sahih
2606	Sahih
2607	Sahih
2608	Daeef
2609	Sahih
2610	Hasan
2611	Sahih
2612	Sahih
2613	Sahih
2614	Sahih
2615	Sahih Mutawatir
2616	Sahih
2617	Sahih
2618	Sahih
2619	Sahih

2620	Sahih
2621	Daeef
2622	Sahih
2623	Sahih
2624	Sahih
2625	Sahih
2626	Daeef
2627	Sahih
2628	Sahih
2629	Sahih
2630	Sahih
2631	Sahih
2632	Sahih
2633	Sahih
2634	Sahih
2635	Daeef
2636	Hasan Sahih
2637	Sahih
2638	Sahih
2639	Daeef Jiddan
2640	Sahih
2641	Sahih
2642	Daeef
2643	Sahih
2644	Sahih
2645	Sahih
2646	Sahih
2647	Hasan
2648	Sahih
2649	Hasan Sahih
2650	Sahih
2651	Sahih
2652	Sahih
2653	Sahih
2654	Sahih
2655	Sahih
2656	Daeef
2657	Mawdhu
2658	Sahih
2659	Daeef
2660	Daeef
2661	Sahih

2662	Sahih
2663	Sahih
2664	Daeef
2665	Sahih
2666	Sahih
2667	
2668	Sahih Mutawatir
2669	Sahih
2670	Sahih Mutawatir
2671	Sahih
2672	Sahih
2673	Sahih
2674	Sahih
2675	Daeef
2676	Sahih
2677	Sahih
2678	Sahih
2679	Hasan Sahih
2680	Sahih
2681	Sahih
2682	Sahih
2683	Sahih
2684	Sahih
2685	Sahih
2686	Daeef
2687	Daeef
2688	Sahih
2689	Daeef
2690	Mawdhu
2691	Sahih
2692	Daeef
2693	Sahih
2694	Sahih
2695	Daeef
2696	Daeef Jiddan
2697	Sahih
2698	Sahih
2699	Sahih
2700	Daeef
2701	Sahih
2702	Sahih
2703	Sahih

2704	Hasan
2705	Sahih
2706	Daeef
2707	Daeef
2708	"Salam before speech" (Hasan) and "Do not invite a person……
	with Salam" (Mawdhu)
2709	Sahih
2710	Sahih
2711	Sahih
2712	Sahih
2713	Sahih
2714	Sahih
2715	Hasan Sahih
2716	Daeef
2717	Sahih
2718	Sahih
2719	Sahih
2720	Sahih
2721	Sahih
2722	Daeef
2723	Mawdhu
2724	Hasan Sahih
2725	Sahih
2726	Sahih
2727	Sahih
2728	Sahih
2729	Hasan Sahih
2730	Sahih
2731	
2732	Hasan Sahih
2733	Sahih
2734	Sahih
2735	Sahih in wording
2736	Sahih
2737	Hasan
2738	Sahih
2739	Daeef
2740	Daeef
2741	Daeef
2742	Daeef
2743	Sahih
2744	Daeef

2745	Daeef
2746	Sahih
2747	Hasan
2748	Sahih
2749	Daeef
2750	Sahih
2751	Sahih
2752	Sahih
2753	Daeef
2754	Hasan Sahih
2755	Hasan Sahih
2756	Sahih
2757	Daeef
2758	Sahih
2759	Sahih
2760	Sahih
2761	Hasan Sahih
2762	Daeef
2763	Sahih
2764	Sahih
2765	Sahih
2766	Hasan
2767	Sahih
2768	Sahih
2769	Daeef
2770	Sahih
2771	Mawdhu
2772	Sahih
2773	Sahih
2774	Sahih
2775	
2776	Sahih
2777	Hasan Sahih
2778	Hasan
2779	Sahih
2780	Sahih
2781	Sahih
2782	Sahih
2783	Sahih
2784	Hasan
2785	Sahih
2786	Hasan

2787	Daeef
2788	Sahih
2789	Sahih
2790	Sahih
2791	Sahih
2792	Sahih
2793	Sahih
2794	Sahih
2795	Hasan
2796	Sahih
2797	Sahih
2798	Sahih
2799	Hasan
2800	Daeef
2801	Sahih
2802	Sahih
2803	Hasan
2804	Sahih
2805	Sahih
2806	Sahih
2807	Sahih
2808	Daeef
2809	Daeef
2810	Hasan
2811	Daeef
2812	Sahih
2813	Sahih
2814	Sahih
2815	Sahih
2816	Daeef
2817	Sahih in wording
2818	Sahih
2819	Sahih
2820	Daeef
2821	Sahih
2822	Sahih
2823	Hasan
2824	Sahih
2825	Daeef
2826	Sahih
2827	Sahih
2828	Hasan Sahih

2829	Sahih
2830	Sahih
2831	Sahih
2832	Sahih
2833	Sahih
2834	Sahih
2835	Sahih
2836	Sahih
2837	Sahih
2838	Munkar with the mentioning of " O strong young Man"
2839	Sahih
2840	Sahih
2841	Hasan
2842	Sahih
2843	
2844	Sahih
2845	Sahih
2846	Sahih
2847	Sahih
2848	Sahih
2849	Sahih
2850	Hasan Sahih
2851	Sahih
2852	Sahih
2853	Hasan Sahih
2854	Hasan Sahih
2855	Hasan
2856	Sahih
2857	Sahih
2858	Sahih
2859	Sahih
2860	Sahih
2861	Sahih
2862	Sahih
2863	Sahih
2864	Sahih
2865	Sahih
2866	Sahih
2867	Sahih
2868	Sahih
2869	Daeef
2870	Hasan Sahih

2871	Sahih
2872	
2873	
2874	Sahih
2875	Sahih
2876	Sahih
2877	Sahih
2878	Hasan Sahih
2879	Daeef
2880	Sahih
2881	Sahih
2882	Sahih
2883	Sahih
2884	Sahih
2885	Daeef
2886	Sahih
2887	Daeef
2888	Daeef
2889	Sahih
2890	Sahih
2891	Sahih
2892	Sahih
2893	
2894	Sahih
2895	Daeef
2896	Mawdhu
2897	Mawdhu
2898	Daeef
2899	Daeef
2900	Hasan
2901	Sahih
2902	Hasan except about Surah Zilzal
2903	Hasan except about Surah Zilzal
2904	Daeef
2905	Sahih
2906	Sahih
2907	Daeef
2908	Sahih
2909	Sahih
2910	Hasan Sahih
2911	Sahih
2912	Sahih

2913	Sahih
2914	Daeef Jiddan
2915	Daeef
2916	Sahih
2917	Sahih
2918	Sahih
2919	Sahih
2920	Daeef
2921	Daeef
2922	Daeef
2923	Hasan Sahih
2924	Hasan
2925	Daeef
2926	Hasan
2927	Daeef
2928	Sahih
2929	Sahih
2930	Hasan
2931	Daeef
2932	Daeef
2933	Sahih
2934	Sahih
2935	Daeef
2936	Sahih
2937	Daeef
2938	Daeef
2939	Daeef
2940	Sahih
2941	
2942	Daeef
2943	Sahih
2944	Sahih
2945	Hasan
2946	Sahih
2947	Sahih
2948	Sahih
2949	Sahih
2950	Sahih
2951	Sahih
2952	Sahih
2953	Hasan Sahih
2954	Sahih

2955	Daeef
2956	Sahih
2957	Daeef
2958	Sahih
2959	Daeef
2960	Daeef
2961	Daeef
2962	Sahih
2962A	Sahih
2963	Sahih Hadith and the wording of Hazrat Adi (RA) is Hasan
2964	Sahih
2965	Sahih
2966	Sahih
2967	
2968	Hasan
2969	Sahih
2970	Sahih
2971	Sahih
2972	Sahih
2972A	Sahih
2973	Sahih
2974	Sahih
2975	Sahih
2976	Sahih
2977	Sahih
2978	Sahih
2979	Sahih
2980	Sahih
2981	Sahih
2982	Sahih
2983	Sahih
2984	Sahih
2985	Sahih
2986	Sahih
2987	Sahih
2988	Sahih
2989	Sahih
2990	Sahih
2991	Hasan
2992	Sahih
2993	Sahih
2994	Sahih

2995	Sahih
2996	Sahih
2997	Sahih
2998	Sahih
2999	Daeef
3000	Hasan
3001	Daeef
3002	Daeef
3003	Sahih
3004	
3005	Sahih
3006	Sahih
3007	Sahih
3008	Sahih
3009	Daeef Jiddan
3010	Daeef
3011	Hasan Sahih
3012	Hasan
3013	Sahih
3014	Sahih
3015	Sahih
3016	Hasan Sahih
3017	Hasan
3018	Sahih
3019	Sahih
3020	Sahih
3021	Hasan
3022	Sahih
3022A	Daeef
3023	Sahih
3024	Hasan
3025	Sahih
3026	Sahih
3027	Sahih
3028	Sahih
3029	Sahih
3030	Sahih
3031	Hasan
3032	Sahih
3033	Sahih
3034	Sahih
3035	Sahih

3036	Sahih
3037	Sahih
3038	Sahih
3039	Sahih
3040	Sahih
3041	Sahih
3042	Sahih
3043	Sahih
3044	Sahih
3045	Sahih
3046	Hasan
3047	Hasan
3048	Daeef
3049	Sahih
3050	Daeef
3051	Sahih
3052	Sahih
3053	Sahih
3054	Sahih
3055	Sahih
3056	Sahih
3057	Hasan
3058	Daeef
3059	Daeef
3060	Sahih
3061	Sahih
3062	Sahih
3063	Sahih
3064	Sahih
3065	Sahih
3066	Daeef
3067	Sahih
3068	Sahih
3069	Daeef
3070	Daeef Jiddan
3071	Sahih
3072	Daeef
3073	Sahih
3074	Daeef
3075	Daeef
3076	Sahih
3077	Daeef

3078	Sahih
3079	Sahih
3080	Sahih
3081	Daeef
3082	Sahih
3083	Sahih
3084	Sahih
3085	Sahih
3086	Daeef
3087	Hasan
3088	Daeef
3089	
3090	Hasan Sahih
3091	Daeef
3092	Hasan
3093	Daeef
3094	Hasan Sahih
3095	Daeef
3096	Sahih
3097	Daeef
3098	Hasan
3099	Sahih
3100	
3101	Hasan
3102	Sahih
3103	Sahih
3103A	Sahih
3104	Daeef
3105	Sahih
3106	Hasan
3107	Sahih
3108	Sahih
3109	Sahih
3110	Sahih
3111	Sahih
3112	Hasan
3113	Sahih
3114	Sahih
3115	Sahih
3116	Sahih
3117	Sahih
3118	Sahih

3119	Sahih
3120	Daeef
3121	Sahih
3122	Sahih
3123	Hasan Sahih
3124	Daeef
3125	Sahih
3126	Hasan
3127	Hasan
3128	Sahih
3129	Hasan
3130	Sahih as Mawquf, Daeef as Marfu'
3131	Sahih
3132	Sahih
3133	Sahih
3134	Daeef
3135	Sahih
3136	Sahih
3137	Daeef
3138	Daeef
3139	Daeef
3140	Hasan Sahih
3141	Sahih
3142	Sahih
3143	Sahih
3144	Sahih
3145	Sahih
3146	Sahih
3147	Daeef
3148	Sahih
3149	Sahih
3150	Daeef
3151	Sahih
3152	Sahih
3153	Daeef
3154	Hasan
3155	Daeef
3156	Sahih
3157	Sahih
3158	Hasan
3159	Sahih
3160	Sahih

3161	Sahih
3162	Sahih
3163	Daeef Jiddan
3164	Sahih
3165	Hasan
3166	Hasan
3167	Sahih except "Thus had Allah not decreed..."
3168	Sahih
3169	Sahih
3170	Sahih
3171	Sahih Mawquf to be considered as Marfu'
3172	Sahih
3173	Sahih
3174	Sahih
3175	Daeef
3176	Sahih
3177	Sahih
3178	Sahih
3179	Daeef
3180	Sahih
3181	Daeef
3182	Sahih
3183	
3184	Daeef
3184A	Daeef
3185	Sahih
3186	Sahih
3187	Daeef
3188	Hasan
3189	Sahih
3190	Sahih
3191	Sahih
3192	Hasan
3193	Sahih
3194	Sahih
3195	Sahih
3196	Sahih
3197	Hasan Sahih
3198	Daeef
3199	Sahih
3200	Sahih
3201	Daeef Jiddan

3202	Daeef
3203	Sahih
3204	Sahih
3205	Hasan
3206	Hasan
3207	Sahih
3208	Sahih
3209	Sahih
3210	Daeef
3211	Sahih
3212	Sahih
3213	Hasan
3214	Hasan Sahih
3215	Sahih
3216	Sahih
3217	Daeef
3218	Daeef Jiddan
3219	Sahih
3220	Sahih
3221	Daeef Maqtu'
3222	Sahih
3223	Sahih
3224	Sahih
3225	Daeef Jiddan
3226	Daeef
3227	Sahih
3228	Sahih
3229	Sahih
3230	Sahih
3231	Sahih
3232	Sahih
3233	Hasan Sahih
3234	Sahih
3235	Sahih
3236	Sahih
3237	Sahih
3238	Sahih
3239	Daeef
3240	Daeef
3241	Daeef
3242	Daeef
3243	Daeef

3244	Sahih
3245	Sahih
3246	Sahih
3247	Hasan
3248	Daeef
3249	Sahih
3250	Sahih
3251	Daeef
3252	Sahih
3253	
3254	Sahih
3255	Sahih
3256	Hasan Sahih
3257	Sahih
3258	Sahih
3259	Sahih
3260	Sahih
3261	Daeef
3262	Sahih
3263	Daeef
3264	Hasan
3265	Sahih
3266	Daeef
3267	Daeef
3268	Sahih
3269	Sahih except " Allah's name is … grazing of your animals"
3270	Sahih
3271	Sahih
3272	Sahih
3273	Sahih
3274	Sahih
3275	Sahih
3276	Sahih
3277	Sahih
3278	Sahih
3279	Sahih
3280	Sahih
3281	Sahih
3282	Sahih
3283	Sahih
3284	Hasan
3285	Hasan

3286	Daeef
3287	Sahih
3288	Sahih
3289	Daeef
3290	Daeef
3291	Hasan Sahih
3292	Sahih
3293	Sahih
3294	Sahih
3295	Sahih
3296	Sahih
3297	Sahih
3298	Sahih
3299	Sahih
3300	Sahih
3301	Sahih
3302	Hasan
3303	Hasan
3304	Sahih
3305	Daeef
3306	Daeef
3307	Daeef
3308	Sahih
3309	Daeef
3310	Sahih
3311	Daeef
3312	Sahih
3313	Sahih
3314	Sahih
3315	Sahih
3316	Sahih
3317	Sahih
3318	Hasan
3319	
3320	Sahih
3321	Sahih
3322	Sahih
3323	Sahih
3324	Sahih
3325	Sahih
3326	Sahih
3327	Daeef

3327A	Daeef
3328	Hasan
3329	Sahih
3330	Sahih
3331	Daeef
3332	Daeef
3333	Daeef
3334	Sahih
3335	Sahih
3336	Sahih
3337	Daeef
3338	Daeef
3339	Daeef
3340	Sahih
3341	Daeef
3342	Sahih
3343	Hasan Sahih
3344	Sahih
3345	Sahih
3346	Sahih
3347	
3348	Sahih
3349	Hasan Sahih
3350	Hasan
3351	Sahih
3352	Sahih Mutawatir
3353	Daeef
3354	Sahih
3355	Sahih
3356	Sahih
3357	Sahih
3358	Daeef
3359	Sahih
3360	Sahih
3361	Daeef Muztarib (in chain of narrators) and Munkar (in text)
3362	Hasan Sahih
3363	Sahih
3364	Daeef
3365	Sahih
3366	Daeef
3367	Hasan
3368	Hasan

3369	Sahih
3370	Sahih
3371	Sahih
3372	Sahih
3373	Sahih
3374	Sahih
3375	Hasan except " Wa Samadullazi"
3376	Daeef
3377	Hasan Sahih
3378	Sahih
3379	Hasan Sahih
3380	Daeef
3381	Hasan
3382	Daeef with this wording
3383	Sahih
3384	Hasan
3385	
3386	Sahih
3387	Daeef
3388	Sahih
3389	Sahih
3390	Sahih
3391	Sahih
3392	Hasan
3393	Hasan
3394	Hasan
3395	Sahih
3396	Sahih
3397	Daeef
3398	Sahih
3399	Hasan Sahih
3400	Daeef
3401	Sahih
3402	Sahih
3403	Sahih
3404	Sahih
3405	Sahih
3406	Daeef
3407	Sahih
3408	Sahih
3409	Sahih
3410	Sahih

3411	Sahih
3412	Hasan
3413	Sahih
3414	Sahih
3415	Sahih
3416	Sahih
3417	Hasan
3418	Daeef
3419	Sahih
3420	Sahih
3421	Sahih
3422	Sahih
3423	Sahih
3424	
3425	Sahih
3426	Daeef Maqtu'
3427	Sahih
3428	Sahih
3429	Sahih
3430	Daeef
3431	Sahih
3432	Sahih
3433	Sahih
3434	Hasan Sahih
3435	Hasan
3436	Sahih
3437	Sahih
3438	Sahih
3439	Hasan
3440	Hasan
3441	Sahih
3442	Hasan
3443	Sahih
3444	Sahih
3445	Sahih
3446	Sahih
3447	Daeef Jiddan
3448	Sahih
3449	Sahih
3450	Sahih
3451	Sahih
3452	Sahih

3453	Sahih
3454	Sahih
3455	Hasan Sahih
3456	Hasan
3457	Sahih
3458	Sahih
3459	Hasan
3460	Sahih
3461	Daeef
3462	Sahih
3463	Sahih
3464	Sahih
3465	Sahih
3466	Hasan
3467	Sahih
3468	Daeef
3469	Sahih
3470	Sahih
3471	Hasan
3472	Sahih
3473	Hasan
3474	Sahih
3475	Sahih
3476	Sahih
3477	Sahih
3478	Sahih
3479	Sahih except words "He gave Life and He causes death"
3480	Sahih
3481	Daeef Jiddan
3482	Munkar
3483	Daeef Maqtu'
3484	Daeef
3485	Daeef
3486	Sahih
3487	Sahih
3488	Sahih
3489	Hasan
3490	Hasan
3491	Daeef Maqtu'
3492	Sahih
3493	Sahih
3494	Daeef

3495	Sahih
3496	Sahih
3497	Sahih
3498	Sahih
3499	
3500	Sahih
3501	Daeef
3502	Daeef
3503	Sahih
3504	Sahih
3505	Sahih
3506	Sahih
3507	Sahih
3508	Sahih
3509	Sahih
3510	Hasan
3511	Daeef but supplication is Hasan
3512	Daeef
3513	Hasan
3514	Sahih
3515	Daeef
3516	Sahih
3517	Sahih
3518	Sahih
3519	
3520	Daeef
3521	Hasan
3522	Sahih
3523	Daeef
3524	Sahih
3525	Sahih
3526	
3527	Daeef
3528	Sahih
3529	Daeef
3530	Daeef
3531	Daeef
3532	Daeef
3533	Sahih
3534	Daeef
3535	Hasan
3536	Sahih

3537	Daeef
3538	Daeef
3539	Hasan except the statement " Abdullah bin Amr' used to ….."
3540	Sahih
3541	Sahih
3542	Sahih
3543	
3544	Hasan
3545	Hasan Sahih
3546	Hasan
3547	Hasan
3548	Hasan
3549	Sahih
3550	Sahih
3551	Sahih
3552	Sahih
3553	Sahih
3554	Hasan Sahih
3555	Sahih
3556	Hasan Sahih
3557	Sahih
3558	Sahih
3559	"He for whom…."(Daeef) and " Prayer benefits against …." (Hasan)
3560	Daeef
3561	Hasan
3562	Sahih
3563	Daeef
3564	Sahih
3565	
3566	Sahih
3567	Sahih
3568	Hasan Sahih
3569	Hasan Sahih
3570	Daeef
3571	Daeef
3572	Daeef
3573	Daeef
3574	Hasan
3575	Daeef
3576	Sahih
3577	Sahih
3578	Sahih

3579	Munkar (Rejected)
3580	Daeef
3581	Mawdhu
3582	Daeef
3583	Sahih
3584	Hasan Sahih
3585	Sahih
3586	Hasan
3587	Sahih
3588	Sahih
3589	Sahih
3590	Sahih
3591	Daeef
3592	Sahih
3593	
3594	Hasan
3595	Sahih
3596	Hasan
3597	Daeef
3598	Munkar in this context
3599	Sahih
3600	Daeef
3601	Hasan
3602	Sahih
3603	Sahih
3604	Sahih
3605	" Ask Allah for security in …." (Sahih) and munkar, otherwise
3606	Sahih
3607	Daeef
3608	Sahih
3609	Daeef but the first portion is Sahih with word " Traveler"
	instead of "The Imam who is Just"
3610	Sahih except " Praise belongs to….."
3611	Sahih
3612	Sahih except the words of Imam Makhul
3613	Sahih
3614	Sahih
3615	Sahih
3616	
3617	
3618	
3619	

3620	
3621	
3622	
3623	
3624	
3625	Sahih except the mention of the first choice
3626	Sahih
3627	Daeef
3628	Daeef
3629	Sahih
3630	Daeef
3631	Daeef
3632	Sahih
3633	Sahih
3634	Sahih
3635	Sahih
3636	Daeef
3637	Daeef
3638	Sahih
3639	Daeef
3640	Sahih
3641	Sahih
3642	Shaz
3643	Sahih
3644	Sahih
3645	Sahih
3646	Daeef
3647	Sahih
3648	Sahih
3649	Sahih
3650	Sahih
3651	Sahih
3652	Hasan Sahih
3653	Sahih
3654	Sahih
3655	Sahih
3656	Sahih
3657	Sahih
3658	Daeef
3659	Hasan
3660	Hasan Sahih
3661	Sahih

3662	Sahih
3663	Sahih
3664	Sahih
3665	Daeef
3666	
3667	Sahih
3668	Daeef
3669	Sahih
3670	Shaz
3671	Shaz
3672	Sahih
3673	Sahih
3674	Sahih
3675	Sahih
3676	Hasan
3677	Sahih
3678	Sahih
3679	Daeef
3680	Sahih
3681	Sahih
3682	Sahih
3683	Sahih
3684	
3685	Sahih
3686	Sahih
3687	Sahih
3688	Daeef
3689	Daeef
3690	Daeef
3691	Sahih
3692	Sahih
3693	Daeef Jiddan
3694	Sahih
3695	Hasan
3696	Sahih
3697	Sahih
3698	Sahih
3699	Sahih
3700	Daeef
3701	Sahih
3702	Sahih
3703	Daeef Jiddan

3704	Mawdhu
3705	Sahih Maqtu'
3706	Hasan
3707	Sahih
3708	Sahih
3709	Sahih
3710	Sahih
3711	Sahih
3712	Daeef
3713	Hasan Sahih
3714	Daeef
3715	Sahih
3716	Sahih
3717	Sahih
3718	Daeef
3719	Sahih
3720	Daeef
3721	Hasan
3722	Daeef
3723	Hasan
3724	Sahih
3725	Sahih
3726	Sahih
3727	Sahih
3728	Hasan
3729	Mawdhu
3730	Sahih
3731	Sahih
3732	Sahih
3733	Sahih
3734	Daeef Jiddan
3735	Daeef except the last sentence
3736	
3737	Daeef Jiddan
3738	Daeef
3739	Daeef
3740	Hasan
3741	Daeef
3742	Daeef
3743	Daeef
3744	Daeef
3745	Sahih

3746	Daeef
3747	Daeef
3748	Daeef
3749	Daeef
3750	
3751	Sahih
3752	Sahih
3753	Sahih
3754	Daeef
3755	Sahih
3756	Sahih
3757	Sahih
3758	Daeef
3759	Hasan
3760	Sahih
3761	Hasan
3762	Daeef
3763	Hasan Sahih
3764	Sahih
3765	Hasan Sahih
3766	Sahih
3767	Sahih
3768	Sahih
3769	Sahih
3770	Hasan
3771	Hasan Sahih
3772	Sahih
3773	Sahih
3774	Munkar
3775	Sahih
3776	Sahih
3777	Sahih
3778	Sahih
3779	Sahih
3780	
3781	
3782	
3783	Daeef Except "Uncle of a Man..."
3784	Daeef
3785	Sahih
3786	Sahih
3787	Hasan

3788	Sahih
3789	Sahih (Mawquf)
3790	Sahih
3791	Daeef Jiddan
3792	
3793	Sahih
3794	Hasan
3795	Sahih
3796	Daeef
3797	Daeef
3798	Sahih
3799	Sahih
3800	Hasan
3801	Sahih
3802	Sahih
3803	Sahih
3804	Daeef
3805	Sahih
3806	Sahih
3807	Sahih
3808	Sahih
3809	Daeef
3810	Daeef
3811	Sahih
3812	Sahih
3813	Sahih
3814	Daeef
3815	Sahih
3816	
3817	Sahih
3818	
3819	Sahih
3820	Sahih
3821	Sahih
3822	Daeef
3823	Sahih
3824	Sahih
3825	Sahih
3826	Sahih
3827	Sahih
3828	Daeef
3829	Daeef

3830	Sahih
3831	Sahih
3832	Sahih
3833	Sahih
3834	Daeef
3835	Daeef
3836	Sahih
3837	Sahih
3838	Daeef
3839	Daeef
3840	Sahih
3841	Hasan
3842	Sahih
3843	Hasan
3844	Hasan
3845	Daeef
3846	Sahih
3847	Sahih
3848	Daeef
3849	Sahih
3850	Sahih
3851	Sahih
3852	Hasan
3853	Sahih
3854	Sahih
3855	Sahih
3856	Daeef
3857	Daeef
3858	
3859	Sahih
3860	Hasan Al Asnad (Sahih)
3861	Sahih
3862	Sahih
3863	Daeef
3864	Sahih
3865	Hasan
3866	Hasan
3867	Sahih
3868	Sahih
3869	Sahih
3870	Hasan
3871	Daeef

3872	Sahih
3873	Sahih
3874	Sahih
3875	Sahih
3876	Sahih
3877	Sahih
3878	Daeef
3879	Sahih
3880	Sahih
3881	Sahih
3882	Sahih
3883	Sahih
3884	Daeef
3885	Sahih
3886	Sahih
3887	Sahih
3888	Daeef
3889	Daeef
3890	Sahih
3891	Daeef
3892	Daeef Jiddan
3893	Sahih
3894	Munkar
3895	Sahih
3896	Daeef
3897	Sahih
3898	Sahih
3899	
3900	Munkar
3901	Sahih
3902	Sahih
3903	Sahih
3904	Sahih
3905	Sahih
3906	Sahih
3907	Sahih
3908	Sahih
3909	Sahih
3910	Sahih
3911	Sahih
3912	
3913	Sahih

3914	Daeef
3915	Sahih
3916	Sahih
3917	Hasan
3918	Daeef
3919	Sahih
3920	Sahih
3921	Sahih
3922	Daeef
3923	
3924	Hasan
3925	Hasan Sahih
3926	Sahih
3927	Sahih
3928	Sahih
3929	Daeef, but from it the second portion is 'Sahih'
3930	Munkar with the mentioning of "Ahle Bait'
3931	Sahih
3932	Sahih
3933	Sahih
3934	Hasan Sahih
3935	Sahih
3936	Sahih
3937	Sahih
3938	Sahih
3939	Sahih
3940	Sahih
3941	Hasan Sahih
3942	Hasan Sahih
3943	Sahih
3944	Sahih
3945	Daeef
3946	Sahih
3947	Sahih
3948	Sahih
3949	Mawdhu
3950	Sahih
3951	Sahih
3952	Sahih
3953	Daeef
3954	Mawdhu
3955	Daeef

3956	Sahih
3957	Daeef
3958	Daeef
3959	Sahih
3960	Hasan Sahih
3961	Sahih
3962	Sahih
3963	Daeef
3964	Sahih
3965	Mawdhu
3966	Sahih
3967	Daeef
3968	Daeef
3969	Daeef
3970	Sahih
3971	Sahih
3972	Sahih
3973	Daeef
3974	Sahih
3975	Sahih
3976	Sahih
3977	Sahih
3978	Sahih
3979	Sahih
3980	Sahih
3981	Hasan
3982	Hasan